

THE
HEBREW CHRISTIAN WITNESS
AND
PROPHETIC INVESTIGATOR.

אֲשַׁבֵּעַ בְּהִקְיִי תְמוּנָתְךָ:

"I SHALL BE SATISFIED, ON AWAKING, WITH THY LIKENESS."

Psalm xvii. 15.

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[NEW SERIES.]

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."

THE FEAST OF PÁSSOVER FROM AN ARCHÆOLOGICAL POINT OF VIEW.

We purpose to bear record, in this our issue, "to the Jews, and also to the Greeks," of the essential doctrine of "repentance towards God, and faith towards our LORD JESUS CHRIST,"¹ as suggested by an archæological survey of the events of which this season of the year is the anniversary. We use the terms "Jews" and "Greeks" advisedly, as representatives of the two, out of the three classes in the civilized world. These classes we tabulate as follows:—

(a) Enlightened believers in the Lord Jesus Christ, according to our testimony in chief, as stated in the heading of these our articles.

(b) Jewish unbelievers to whom the once crucified MESSIAH is a "stumbling block."

¹ Acts xx. 21.

(c) The would-be-Gentile philosopher, baptized or unbaptized, to whom "CHRIST CRUCIFIED" is "foolishness."²

We glory in the fact that we belong to the first in the above-named category, even unto them which are called from both Jews and Greeks, to whom CHRIST is the POWER of God, and the WISDOM of God.³ We are earnestly desirous to enlist the close attention of the two latter classes, in the above category, to an analysis of the grand Festival of this month from an Archæological point of view. It is an interesting coincidence that this our QUARTERLY is due just at this solemn and sacred anniversary. The substance of the following analysis has been submitted to our readers of a former series.

The month NISAN—which answers to the modern April—is one which has been made more than once memorable in the annals of the Church of God; it is a month hallowed by solemn suggestions, and sacred *souvenirs*;—reminiscences which transfer our thoughts from every shape that visible agency can assume to the moral government of Him who had revealed Himself as Creator, Redeemer, and Sanctifier;—that wondrous, resistless power, without which nothing is availing;—that mysterious, incomprehensible THREE IN ONE, untainted in Holiness, unbending in justice, unchanging in truth, and abundant in mercy and compassion.

To us, believers in the historical accuracy of the Mosaic records, the events which we and our unbelieving brethren are now commemorating are replete with profound interest. Whether as descendants of those who offered up the first typical Paschal Lamb, whose sprinkled blood was the outward and visible sign of the great redemption from Egypt's bondage, and a warning to the destroying angel not to touch the redeemed ones; or whether as the representatives of the "Israel of God,"—who recognize in Christ the true Paschal Lamb, "the Lamb of God which taketh away the sins of the world;"—this festival is to us, Hebrew Christians, associated with the most momentous themes for meditation and contemplation.

The more we muse upon the solemn Festival which we and our antichristian brethren now commemorate, the more convinced do we become of the wondrous harmony between the Old and New

² 1 Cor. i. 23.

³ Ibid. 24.

Testament dispensations ; the more assured do we feel that we have not followed cunningly devised fables, when we accepted the Lord Jesus Christ as the Lamb of God which taketh away the sins of the world ; when we hailed Him as our King, Priest, and Prophet.

Let us put ourselves, for the nonce, in the position of professors of modern Judaism, and begin with the last week in the month of March, and point out the various reminiscences with which our musings bring us face to face. Saturday, the 24th, was the 10th day of the Jewish month Abib, or Nisan, prescribed for the setting apart the Lamb, according to a given census, for the Paschal sacrifice. There are six days, reckoning from the tenth to the fifteenth, including the latter and the former. Thus being the "sixth day before the Passover," the anniversary, as the beloved disciple tells us in the twelfth chapter of his Gospel, of the supper at Bethany, when Mary anointed our Blessed Lord ;— which anointing He Himself interpreted, saying, "In that she hath poured this ointment on My body, she did it for My burial." Oh, as we contemplate on the twenty-fourth day according to our modern date, the tenth day according to the Jewish month Abib, which happened to fall on the first day of the primeval *Holy Week*, and will do so again next year,⁵ and think of Him as the Lamb of God set apart to be offered up on the eve of our spiritual redemption, we have Him, in our eye of faith, foreshadowed in the LAMB which was chosen on the same day, to be offered up on the eve of the deliverance from Egypt's thrall.

As we meditate upon Him as King, Priest, and Prophet, the great event of this day at Bethany becomes indissolubly associated with our musings. We know that the royal, sacerdotal, and prophetic prerogatives were not to be assumed by JESUS till after His death and burial, resurrection and ascension. But then we know also that those hallowed functions of King, Priest, and Prophet required the ordinance, or sacrament of anointing. With respect to the Priest, we read :—"Then shalt thou take the anointing oil, and pour it upon his head, and anoint him." "And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him."⁶ So was the King anointed, and so was

⁴ Matt. xxvi. 12.

⁵ See the last Number of our *Quarterly*, p. 132, n. 8.

⁶ Exod. xxix. 7. Lev. viii. 12.

the Prophet. The ointment was to be very precious ; the following is the prescription for its concoction :—"Moreover, the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin : and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary : it shall be an holy anointing oil."⁷ But how could even the most devoted Disciples of the Redeemer have compassed the essential anointing ! Ah,

" God moves in a mysterious way
His wonders to perform !"

Jesus Himself declared respecting the great work on that day :—" In that she hath poured this ointment on My body, she did it for My burial." Or as the beloved disciple has it :—" Against the day of My burial hath she kept this."

It is this anointing which gives the name of MESSIAH or CHRIST, to our Redeemer. Wherever the Gospel is preached, the Lord Jesus is proclaimed by the comprehensive name of Christ, משיח, THE ANOINTED ONE. Hence the immortality of Mary's hallowed work on that memorable day at Bethany, as Jesus Himself had decreed :—" Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her,"⁸ The 24th of March, in our Christian calendar, was the anniversary, according to the Jewish calendar, of Mary's glorious and sacred work. Ah, Mary—a name beloved and highly exalted !—how we love thy very name ? What a faith was not thine !—thou didst believe in thy Redeemer's death, when disciples from amongst men staggered at the very thought ; thou hast kept the precious ointment for that very purpose. Thou didst believe in thy buried Lord's resurrection, when His professing followers doubted. Oh, how we love thy gentle but firm tenacity ; thy loving sympathy ; thy heavenly fidelity. Well might our Blessed Lord have sent thy sister to thee, saying, " The Master is come, and calleth for thee." ⁹ Ah, favoured Mary !

⁷ Exod. xxx. 22—25.

⁸ Matt. xxvi. 13.

⁹ John xi. 28.

—we cannot think of thee, without at the same time beholding in thee—not a being to be worshipped, or an intercessor, as some would dare to make thy namesake, the blessed Mary, the Mother of the Lord Jesus Christ ; perish the thought !—the most beautiful type of the Church, our Saviour's Bride, our nation, “all Israel,” once more beloved, BEULAH, HEPHZIBAH. It is very hard to tear oneself away from the contemplation of the BRIDEGROOM and His typical BRIDE, but the sacrifice must needs be made.

There are other considerations in connexion with the memorable banquet, though of minor interest, profitable for instruction in righteousness. The name of the place, for instance, where the festive day was solemnized—Bethany. What does the word signify ? Verily a house of poverty, of affliction, of humiliation. The Saviour loved and loves such places. Bethany was, and its ancient site is still shown, on the Mount of Olivet. Our risen Lord may have ascended up to Heaven from that very spot. How interesting and encouraging becomes the announcement of the angels :—“Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”¹ So shall He come in like manner to Bethany. Yea to every house of poverty, affliction, humiliation, adversity, whether temporal or spiritual.

Can we overlook Lazarus ? The beloved Disciple evidently thought that the presence of that disciple was an essential feature at that significant supper. The fourth evangelist begins the twelfth chapter, as we have it :—“Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom He raised from the dead.”² We read that at Christ's second coming, those that died in the Lord He will bring with Him. He comes now even to those who have risen from the deadness of sin to life in Him.

We must not overlook another member of that typical family, Martha. Whilst Mary was a beautiful type of the true BRIDE OF CHRIST, restored and converted Israel, Martha was an apt representation of the professing Church now-a-day. *Martha* signifies *Mistress*. Both under the Jewish and the Gentile dispensations the professing Church acted the domineering, overbearing, over-

¹ Acts i. 11.² John xii. 1.

weening housewife. Always "cumbered about much serving," "careful and troubled about many things;" whilst the one thing needful, as our Blessed Lord implied, she lost sight of. No one could question Martha's orthodoxy. No doubt she could have discoursed on the most punctilious rite and ceremony with the shrewdest lawyer, Scribe and Pharisee of her day. It will be recollected how knowing she pretended to be when she met our Lord on His coming to raise her brother Lazarus from the dead. She professed to know and believe all the articles of her faith. It would have delighted Caiaphas to have heard her exposition on washing of hands, platters, and on certain tithes. But in what a contemptible light did our Lord place the pompous Martha! Oh, the Jews, who crowded the house of mourning, must have gone away deeply impressed with the conviction that it was not professing orthodoxy that would save Jerusalem. It was not loud profession that would preserve the Temple. It was not sound theories that would restore life to the dead carcase of mangled Judaism. Nay none of these. LAZARUS, God's help, was not restored to Martha because of her vociferous orthodoxy. No; she was sent away in shame and confusion of face. We can well imagine the ire of the Ecclesiastical hierarchy of the day. They would have been glad enough to have hailed JESUS—so profound and original a preacher—had He paid the slightest regard to their professions. But the NAZARENE pronounced mere orthodoxy, devoid of vital practical faith, a sheer whited sepulchre. He made no account of Martha's knowledge and correct doctrines, as long as the one thing needful lacked in her heart. Let us not be mistaken. We do not mean to say that our Lord made light of orthodoxy, or of an accurate knowledge of His word and will. No! Both are essential features in the true Church. But our Lord intimated that orthodoxy—though it speak with the tongues of men and of angels, though it have the gift of prophecy, and understand all mysteries and knowledge—if it be not allied with that living faith, which breathes love to God and love to man, is dead, and worse than useless. Such was the professing orthodoxy of the Jewish Church, at that time, of which Martha was an illustration. "Cumbered," "careful," "troubled," professing, confessing, jealous, argumentative, polemical. Well instructed in the articles of her

creed. But when fruit was sought for,—Why in the language of the inspired bard,—“And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned, nor digged: but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts *is* the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry.”³

Let no one think that this was the case *only* with the expiring Jewish Church. It is the case with every professing Christian Church of the present moment. Martha was an apt type of the professing Gentile Christian Church of the present dispensation. A fit representative of the mere ceremonial and ritualistic Church, who in her anxiety about many things, almost loses sight of the one thing needful. It is a bad symptom, that when the Lord is in the house, in an especial manner, to be troubled and careful about many things besides. So much for the thoughts which Martha's presence, at the memorable supper, conduced to stir up.

But we must not overlook the Disciples. Their conduct, such as it was, was not uninstrucive, though the lesson tends to humiliate the best of professing followers of Christ. Whilst Mary was solemnizing the sacramental anointing, the Disciples' hearts were stirred with anger at the loss of the sum which the valuable ointment might have realized, which might have been better employed than in honouring and glorifying the Redeemer. It is true, the beloved disciple tells us, that Judas Iscariot alone expressed discontent at the expenditure of the precious ointment, in the way which Mary thought proper to apply it,⁴ and not to have been applied to the wants of the poor and needy, as that apostate disciple proposed. But Judas was evidently the

³ Isaiah v. 3—7.

⁴ John xii. 4—6.

spokesman, the mouthpiece of all the other disciples, save John perhaps. The first evangelist tells us :—" There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat. But when His disciples saw it, they had indignation, saying, To what purpose is this waste ? For this ointment might have been sold for much, and given to the poor." ⁴ The hypocritical Judas was only employed to give loud expression to the sentiments of many. How often do weak and would-be good men employ bold hypocritical knaves to give utterance to their miserable conceptions! What arguments do not some people at the present time conjure up against the work of promoting the Redeemer's glory !

Before we cease our meditations on the Supper at Bethany, we are desirous to point out some of the principal lessons to be gathered from the scene and guests. First the great centre personage—the Redeemer. What a study! If we wish for a happy immortality, then we must so live as to insure our dying in the Lord. Then, like Lazarus, we shall sit at meat with our Saviour and Redeemer. We must beware, and not imitate the well-meaning, but mistaken, Martha in becoming so cumbered about a variety of non-essentials as to lose sight of the one thing needful. But may we have grace to imitate Mary, to mark, learn, and practise her unfeigned love, her heartfelt sympathy, her unwavering fidelity. Let us be very careful not to be betrayed to adopt the language of that would-be *benevolent* disciple, Judas, when the glory of our Saviour is concerned. Oh, let the promotion of our Redeemer's renown, be the object of every day of our existence.

Now for a retrospective bird's eye view of the Saviour's triumphant entry into Jerusalem. The Christian Churches commemorate the anniversary of that day on the Sunday before Easter, and call it Palm Sunday. But our Lord entered Jerusalem in triumph on the Monday previous to His crucifixion, the day after His anointing at Bethany, so that the connexion between the anointing and His being proclaimed as King is most evident. Thus writes the fourth Evangelist :—" On the next day much people that were come to the feast, when they heard

⁴ Matt. xxvi. 7—9.

that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him, and cried, Hosanna : Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when He had found a young ass, sat thereon ; as it is written, Fear not, daughter of Sion : behold, thy King cometh, sitting on an ass's colt." ⁶ How the Israelites indeed—such as Nicodemus and Joseph of Arimathea—must have gathered strength to their faith, which was hitherto so fickle and frail, by that sudden irresistible and overwhelming national recognition. The mind is almost paralyzed in the attempt to realize the events of that Palm-Monday. We cannot help quoting the graphic account of the almost indescribable scene :—"And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David : Blessed is He that cometh in the name of the Lord ; Hosanna in the Highest. And when He was come into Jerusalem, all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves. And the blind and the lame came to Him in the Temple ; and He healed them. And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the Temple, and saying, Hosanna to the son of David ; they were sore displeased, and said unto Him, Hearest thou what these say ? And Jesus saith unto them, Yea ; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise ?" ⁷ How relieved the chief priests and the scribes must have felt when the proclaimed King—according to their own Scriptures, "meek and lowly," left the city, for the night, to return to Bethany. On which night was planned the most wicked coalition that was ever conceived.

Lo, and behold, He returned the following morning. On Tuesday we behold Him in the Temple, and after baffling Priests,

⁶ John xii. 12—15.

⁷ Matt. xxi. 8—16.

Elders, Pharisees, Scribes, Lawyers, Herodians, and Sadducees, and utterly defeating the profanest fusion ever formed, we hear Him deliver the most terrible sermon that He had ever preached. "Woe unto you, Scribes and Pharisees, hypocrites!" is the burden of His address. Eight times the Temple walls echo and re-echo the awful denunciation. Terrific must have been the final appeal of the thunder of vengeance:—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."⁸ Stunned as the audience must have felt, and self-condemned, the hearers might have dreaded something more tremendous; but instead of further stern denunciation, there followed an outburst of inconceivable tenderness on the part of the infallible Arbiter of the destinies of the once holy city and temple:—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."⁹ What a change from the events of the previous day! Yesterday all joy and gladness, exultation and triumph; to-day all severity and sadness, humility and threatening. Yet in the memorable events of the third day do we possess some of the strongest evidence that Jesus was not only the heaven-anointed King, but the heaven-anointed Prophet, "that Prophet," whom the Jews expected; the Prophet like unto Moses. How wonderfully and fearfully have the prophecies contained in Jesus' last address in the temple been verified! We appeal to the two latter classes, in our category of the civilized world, to study the sad story of Jerusalem and the Jewish people since that eventful week, and compare

⁸ Matt. xxiii. 33-36.⁹ Matt. xxiii. 37-39.

it with the prophecies of the anointed Jesus. "Sinner! warned be: He who spared not His chosen seed may send His wrath on thee."

On the fourth day of the hallowed week our thoughts are directed to the small but sacred conclave on the Mount of Olives, when the Divine Master supplemented the discourse of the preceding day. The sublime supplement is contained in the twenty-fourth and twenty-fifth chapters of St. Matthew's Gospel. To attempt to do justice to it in an article of this calibre, would be to attempt to write a commentary, in a few pages, on the "Book of Revelation;" the whole of the last book in the Bible is evidently an exposition of the supplemental divine discourse on the Mount of Olives. But what attestation to the divine mission of Jesus does not that wonderful address afford! Does any one halt between two opinions as to whether Jesus was the greatest and divinest Prophet that ever lived, let him read carefully the supplemental discourse delivered to the disciples on the Mount of Olives, on the fourth day in that week, when the Redeemer laid down His life for the sins of the world.

Ah, who is sufficient to compress within a small compass the great events of the fifth day? That last Supper,—which artists have endeavoured to represent in stone, wood, and on canvas,—how prolific in holy suggestions for meditation! That soul-entrancing address, which the Saviour delivered after the traitor left,—beginning with the thirty-first verse of the thirteenth chapter of St. John's Gospel, and ending with the sixteenth chapter,—how voluminous in instruction in righteousness is every sentence of it! Then the Redeemer's soliloquy, as given in the seventeenth chapter of the same Gospel! How every word makes our heads to bow down in abasement and reverence! what solemn attention our very souls yield to every syllable! Ah, and then, the meditation on what followed in the Garden of Gethsemane! Why, the longest life would not suffice to dot down the contemplations which the various events of that memorable day unfold! But what overpowering arguments do they not adduce that the Holy Orator was none other than He who was described by the Prophets as "the Holy One of Israel"? How wonderfully the proofs of our Redeemer's holiness and truthfulness accumulate day by day, as we follow Him from place to place with our eye

of faith! and the thoughts of our very soul, which are fastened on the different scenes we have so feebly alluded to.

We cannot disengage ourself from the attractive power of the cross. We must linger for a little while upon the events which we commemorate as having taken place on the sixth day of this Holy Week. We admit that those events are unspeakable—they are too stupendous even for the tongues of angels. We sympathize most thoroughly with the eloquent Patriarch Athanasius, of Kiew, from whom a crowded and devout congregation, one Good Friday, had expected one of his usual impassioned discourses. The venerable divine was so overcome with the dread and incomprehensible theme, that all he could do was to say—we quote from memory—"What! do you expect me to preach to-day? The Redeemer lies silent in the grave; the sun is quenched, heaven itself is shrouded in sackcloth, and the apostles scattered in dismay, anguish, and despair. No! this is not a day for preaching; it is a day for silent, heart-broken, prayerful sobs! Kneel, and pour out your hearts unto God and the Redeemer, whom your sins have nailed to the accursed tree, and pierced, and consigned to the grave!" The Christian minister could say no more; he threw himself upon his face on the ground, and his vast congregation simultaneously followed the example. There he and they lay for half an hour, breathing out the most heartrending sobs, and shedding the most bitter tears that ever genuine penitence prompted. We enter heart and soul into the spirit of the Russo-Greek patriarch's reticence. Yet we must say a few words respecting the declaration of the Divine Victim, when He spoke of His death, "THE SON OF MAN GOETH AS IT IS WRITTEN OF HIM."

What a theme for a thesis on the WORD of God, whether INCARNATE or WRITTEN! The declaration—"The Son of Man goeth as it is written of Him"—fixes all our attention upon the Divine Book. The events which took place on that Passover eve to which we have alluded, are some of the strongest arguments for the holiness and truthfulness of CHRIST and the BIBLE. Yes, CHRIST and the BIBLE. They are indissolubly connected. The latter without the former in view would be one mass of confusion; "the letter which killeth." CHRIST without the BIBLE would be a Being hopelessly unintelligible. They must and do

reflect each other. When both are thus kept in view, then does the child of God realize what the Psalmist experienced, when he recorded, "Thy word is a lamp unto my feet, and a light unto my path." CHRIST is not only the Spirit of prophecy, He is the life and essence of history. Yes, of history, both sacred and secular; that is, the chronicles of God's grace and providence. Grace and Providence come through our Lord Jesus Christ. We behold Him in the creation of the world. We see Him in the formation of man. We look to Him, from the fall of man. Milton's strains on this subject have the ring of sacred minstrelsy.

"Say, heavenly powers, where shall we find such love?
Which of you will be mortal, to redeem
Man's mortal crime, and just, the unjust to save?
Dwells in all heaven charity so dear?
He asked; but all the heavenly choir stood mute.

Behold Me, then; Me for him, life for life
I offer; on Me let Thine anger fall:
Account Me man; I for his sake will leave
Thy bosom, and this glory, next to Thee,
Freely put off; and for him lastly die,
Well pleased. On Me let death wreak all his rage."

We perceive Him in the destruction of the world, by the deluge. We have Him clearly set forth in Egypt. We observe Him with our forefathers in the wilderness. We have Him portrayed unto us in the tabernacles and the temples. We have Him before us in the pillars of fire and cloud. We feed upon Him in the manna. What a text for a volume on The Oracles of God! Whether we contemplate Christ's humiliation, or exaltation, "it is written of Him." Whether His death, or resurrection, "it is written of Him." Whether as the Priest, or the Sacrifice, "it is written of Him." Whether as the Judge of the whole earth, or as a defenceless victim of an iniquitous tribunal, "it is written of Him!"

But to return from this long digression, which we could not resist to make. It is true that the Redeemer Himself said, "THE SON OF MAN GOETH AS IT IS WRITTEN OF HIM; but," He also added, "Woe unto that man by whom the SON OF MAN is betrayed!" That woe our nation has deliberately called down upon themselves and their posterity. Whilst the traitor, in an agony of despair, cried out, saying, "I have betrayed innocent blood!" our national council, yea, and "all the people"

of the Jews then at Jerusalem, in frenzied fury, invoked the dread imprecation, "His blood be on us, and on our children."¹ Ah! when these suicidal words ring in our ears, can we, or dare we, murmur at the tremendous calamities which befell us, as a nation, in the various lands where we have been scattered? Was not the astounding crime a national one? It is true that the crucified Redeemer, from the very cross, prayed for His murderers, saying, "Father, forgive them; for they know not what they do;"² but the mass of our nation spurned, and do spurn the repeated offers of Divine forgiveness. Thus was Simon Peter moved by the Holy Spirit to preach on a certain occasion in Solomon's porch, in the Temple at Jerusalem:— "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."³ What was the result of the heaven-inspired appeal? Why, a collusion between the adverse political and religious sections amongst the unbelieving Jews at Jerusalem against the inspired Preacher and His fellow Evangelists. "The priests, and the captain of the temple, and the Sadducees came upon them, . . . and put them in hold unto the next day. . . . Howbeit, many of them which heard the word believed; and the number of the men was about five thousand."⁴

¹ Matt. xxvii. 25.² Luke xxiii. 34.³ Acts iii. 19—26.⁴ Acts iv. 1—4.

It was on account of the believing remnant in every age—now large, now small—that our nation has been preserved. The Hebrew Christian Evangelist, now-a-day, may fairly accommodate an apostrophe of the Evangelical Prophet of yore, and say, “Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.”⁵ Indeed, unbelief in the Redeemer now, on the part of our nation, is, to our mind, a more monstrous marvel than even the frenzied and suicidal rejection of Christ upwards of eighteen hundred years ago. The events which were enacted on that black rejection day are proofs positive in favour of the holiness and truthfulness of the Gospel story. It must seem perfectly natural, to a sound logical mind, that men like Nicodemus and Joseph of Arimathea—who, previous to the crucifixion of Jesus, were but timid, doubting, half-and-half believers—should boldly come forward, and beg for the body of the crucified One, in order to do all the honours in their power to the earthly tabernacle of the King of Glory,—thereby showing that in the death of the despised Nazarene they had obtained the crowning evidence that He was the MESSIAH, the CHRIST of God.

This article would be imperfect if we did not notice one day more in this month. A few more words, therefore, touching the third day after the crucifixion, the RESURRECTION day, the first of the new series of Sabbaths,—this appears to us to be the import of St. Luke’s words *μία τῶν σαββάτων*. The great event of that day was also the crowning event in Christ’s mission upon earth. JESUS came to die for the sins of His people, and to rise again for our justification, by whose resurrection His divine Sonship was established. A notable Hebrew Christian, the converted Saul of Tarsus, in one of his inspired sermons delivered in the synagogue of Antioch in Pisidia, which consists of a wonderful epitome of the history of Israel, from the call of Abraham to the resurrection of Christ, thus treats the latter event :—“Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read

⁵ Isaiah i. 9.

every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead: and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee. . . . Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." * But say now the mass of the "children of the stock of Abraham," the story of the resurrection of the crucified Nazarene was a craftily contrived fiction. Let them pause, let them consider seriously and soberly the alleged charge of imposture. Can they think that any reasonable and reasoning man could successfully resolve the stubborn fact of Christ's resurrection into a craftily contrived fiction? The only way by which the contrivance—if contrivance it was—could have been exposed was by producing the dead body. The shrewd vigilant Jews, and the quick-witted and all-powerful Romans, could have exploded an ill-assorted imposture—if an imposture, it was a very clumsy one—on the part of a few simple-minded and defenceless disciples. To have produced the dead body would have nipped the growth of the "mustard seed" in the bud, and neither CHRIST nor CHRISTIANITY would ever have been heard of. Peter would never have had the courage to confront the "rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and other Jewish grandees" † with such words as these:—"If we this day be examined of the good deed to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man

* Acts xiii. 26—39.

† Acts iv. 5. 19.

stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." * But as the only effectual exposure has not been made, we cannot help adopting the jubilant words of the disciples, and triumphantly salute one another on that day with the joyous announcement,

THE LORD IS RISEN INDEED.

OUR SYRIAN AND PALESTINE POST-BAG.

AMONGST the numerous communications and contributions—on the destinies of the LAND AND PEOPLE OF ISRAEL—which have reached us through the post since the publication of our last QUARTERLY, two enlisted our interest in an especial manner. One was the *second* Report of the SYRIAN AND PALESTINE COLONIZATION SOCIETY; and the other a Poem, anent the same, from the pen of our gifted contributor I. G. R.; both of which will secure the sympathy of every attentive observer of "the Signs of the Times." We do not think that we are wrong in supposing that all *our* readers are such observers.

As both the above-named communications are the effects of a common cause, we shall preface them with an extract from a voluminous Hebrew letter which was addressed, in the course of 1875, by the Jews of Safet—one of the four Jewish Holy Cities of Palestine—to Colonel Gawler. The burden of the communication is a pathetic appeal to the gallant Christian soldier, for his good offices, in behalf of the writers, in such a manner as would place them in the position of cultivators of the soil of the land of their fathers; by which employment they might gain a livelihood. Some of the details of the poverty of that remnant of Israel are affecting to a degree. We translate a few passages from that remarkable and voluminous epistle: †—

"All those who take pleasure in toil shall come and bless thy honoured name; and proclaim on the heights of the mountains

* Acts iv. 5—19.

† The extract has appeared in a former series. See our vol. for 1875, pp. 171, 172.

of Israel thy righteous acts, and shall say always, Colonel Gawler has surpassed all in his benevolent deeds. The poor of our people who are in the Holy Land will then forsake their expectations from the idols of silver, even free gifts; and they will bury the ephod of the molten image, even the alms of gold, and will, with shoulder to shoulder, cultivate the sacred soil. . . . Also our brethren, the children of Israel, who are afar off, perishing in lands pregnant with hatred towards our race; and they also who are exiles in countries which bereave men, shall hear of the change, and shall come to dwell honourably in the Land of our Fathers. They shall accord to thee the diadem of praise. Behold, sir, when we read the words of thy letter, divers thoughts crossed our innermost hearts. . . . We have before us the vision of waterfloods suddenly breaking forth and causing desolation. . . . We have before our mind's eye cities destroyed and depopulated. Once fruitful fields and pleasure vineyards scorched by the burning heat of the sun, and despoiled of their once verdant beauty. Then we have before us a great multitude walking on and on and weeping; they are emaciated, attenuated, with scarce any flesh upon them, with faces blanched. Their appearance is that of terrified spectres, who escaped from the valley of the slain, from the bottomless pit. At the voice and noise of their weeping our very hearts are moved, and our eyes flow with ceaseless tears. With broken spirits we cry out, 'Alas! O Lord, is there no end at all to the affliction of Thy people Israel? Will the Lord never have mercy, and grant to these forlorn ones a name and a remnant?' Ah! if the present is fearful and terrible, how much more awful is the future! We see the present and weep, we contemplate the future and feel undone. . . . The leprosy of poverty which has sprung up in the house of Israel is an accursed leprosy which spreads on and on. It is not enough to polish up the stones of the building and sweep out the house; the whole fabric must be razed to the ground and built up anew.

"Just consider in thine heart, dear sir, there dwell in our city at this time about 3000 Jewish families, 2400 of which are the veriest paupers, who are compelled to live on alms. . . . The majority of the inhabitants would be cut off, and perish utterly, were but the fountains of mercy and compassion—which habitually

flow from the hearts of our brethren the children of Israel in Europe—to cease their yield even for once.

“But at the reading of thy words, O sir, joy entered into our hearts, and set our spirits free from sorrow, by reminding us how potent is the sense of pity and compassion in the hearts of the upper classes. It is like a bolt which penetrates the hearts of the upright through and through. Of a truth it is beyond our power to sustain the multitude of, and constantly multiplying, the poor except by the cultivation of the soil, with which are connected various employments and divers concomitant occupations, supplying multifarious means of support to those engaged in agriculture. . . . Long ere this has the strength of the enduring ones become enfeebled. Our souls loathe the despicable bread, even the mouldy bread doled out by almoners.

“We hope to receive good tidings from thee, honoured sir. Our minds are in the very thick of action. Oh! that we may be enabled to resuscitate the dry bones of our brethren! Verily the moisture of their life has long since been dried up,” &c., &c.

The above are a few of the mildest passages from a very long, very touching, and very melancholy letter.

It was, we believe, this letter which conduced to the carrying into effect a scheme which exercised the serious thoughts of Colonel Gawler for some years, namely, the formation of a Colonization Society for the Holy Fields of Syria and Palestine. The Syrian and Palestine Colonization Society came accordingly into being at the close of the above-named year, 1875. It is still in its infancy—and the complication of the vexatious *Eastern Question* has somewhat retarded its growth—yet it shows signs of growth, as the following extract from the second Report of the Society clearly intimates:—

“While admitting that the progress of the Society has been slow, the Committee would again point out that there is growth. The funds have accumulated, and the greatest care and economy have been observed in their management. During the past year upwards of 7000 circulars, reports, and addresses have been sent out, to bring the subject before the public mind, and which the Committee have no doubt will, in due time, bear their fruit.

“The position of affairs in the East rendered it unadvisable, and, indeed, almost impossible, for the Committee to do more

than to lie on their oars during the last half-year, but they have now hopes of better things. As stated in their Report of the 15th of June, there has been no lack of applicants who are ready to emigrate to Syria under the auspices of the Society, some of them possessing moderate means, but most being of the labouring classes. Apart, however, from the unsettled state of the political atmosphere, the Committee do not consider that small contracted efforts offer sufficient prospect of success. The basis of a healthy colony they consider must be laid by those who have means of their own; and thus, in setting forth their aims in one of their early circulars, they expressed the hope 'that ere long many would resort there of their own accord, and find a home independently of the assistance of the Society.'

"Such an effort now seems about to be made. Those who have the cause of the colonization of Syria and Palestine at heart, as a fulfilment of the injunction of Isa. lxii. 10, will be glad to learn that a Member of the Council of this Society contemplates taking thither 1000 volunteers to form a first colony. They will pay their own way, but will go under the auspices of this Society. That is to say, the Society will perform the office of an Agency in England for the young colony, to represent its interests, and to transact its business, and will assist and forward emigrants of smaller means in due proportion as the demand presents itself.

"A tour is contemplated by the gentleman above alluded to, in September next, to examine the country with a view to the selection of a suitable position for the colony, which (D.V.) is proposed to be formed in the following spring.

"This project, as intimated, will be carried out independently of any pecuniary aid from the Society; but, as these pioneers go out under the auspices of the Society, and will rely upon it to transact all the work that usually devolves on a Colonial Agency, and to make any political efforts or representations on their behalf, the Committee trust that, by the efforts of their friends, they will be enabled, as the time approaches, to take an office in London. Moreover, when the movement of these first settlers has become a certainty, it may further be desirable to purchase a site suitable for an Emigrant Depôt at such a port in Syria as may be most advantageous for the colony. The Committee

therefore earnestly hope that their friends will spare no effort to make the Society known, and that they will press forward in faith, praying and working for the renovation of the Promised Land, and for the peace of Jerusalem.

"J. C. GAWLER,
"Chairman of the Executive Committee."

I. G. R.'s beautiful poem is a befitting sequel to the above. Well might both communications find themselves in company in our post-bag on the same mission. We therefore print the sacred Idyl here as the rightful companion to the above. We feel sure that every stanza will find an echo in the heart of every devout student of the Bible.

PIONEERS.

ADDRESSED TO THE MEMBERS OF THE PALESTINE
COLONIZATION SOCIETY.

FROM straiten'd bounds and close-throng'd banquet board
 Ye are entreated friends (oh, wonderment!)
 Into a hall which plenty doth afford
 Unto the borders of a fair extent!
 Unto the land where erst the tribes were led,
 Unto the land where no profane should tread.
 Oh! let your Past (as known to you),
 Or warn, as did the rereward view
 Of that dark cloud by Pharaoh seen,
 Deterring you from purpose keen;—
 Or, may ye in your Past behold
 Encouragement and hope untold!

II.

From fair Damascus to the edge of Nile,¹
 From the Euphrates to the Midland Sea,
 The grasp of them that spoil'd doth loose awhile;
 And still'd are tones of Moslem tyranny!
 Still'd (men have hoped) far past recovery,
 That desolations now restored may be:—

¹ See Ezek. xlvii. 16, 17.

And ye are sought, ye children of the West,
 To enter into Precinct erst so blest !
 But (we would urge) let him avaunt and flee,
 Who seeks but refuge there from scarcity !
 Let him avaunt who seeks the holy ground,
 Only that "milk and honey" there abound !
 Oh, Palestine ! oh, Palestine !
 This sad world's hope, this wide world's shrine !
 Art thou about to rise and shine ?

III.

From Hamath and from Hauran's northern steppes
 To that Egyptian flood renown'd of old ;
 From where Euphrates, tideless, well-nigh sleeps,
 To those bright waves each sunset bathes in gold,
 There hover lights and signals fair unfold.—
 And ye, our friends, are sought to till and hold
 The former wastes—which urgent seem and bold
 To burst in fragrancy and bloom of gold.
 Oh, Solyma ! oh, Solyma !
 Rises again thy morning star ?
 Is this our vision from afar ?

IV.

In holds of Palestine again do blend
 Merchants and men of handicraft acute ;
 From villages of Palestine ascend
 Once more the sounds of timbrel and of lute,
 The early and the latter rain descend,
 The fig-tree and the vine do yield their fruit,
 The wild boar to his covert doth awende,
 Scarce daring with the sower to dispute ;
 Yea ! nomad Arabs for our lore make suit,
 And widely vaunt each western institute ;
 High is your calling, friends ! who do recruit
 This troop assembled without warlike bruit !
 Oh, sojourners in promised land !
 Abide a godly, faithful band,
 And changeless² shall your title stand !

² See Ezek. xlvi. 22, 23.

V.

Ye are the welcomed ! where of old there trod
 The Patriarchs, the Prophets and your Lord ;
 Ye are the blessed ! though there wave no rod
 For you o'er Egypt's sea or Jordan's ford :
 Oh, who among you find not there restored
 The soul's lost wings, the memory's sweetest chord ?
 Who findeth not the Rose of Sharon blow
 Breath from that Paradise which far doth show ?
 That Eden which the eye of faith doth see
 Within the borders of Eternity ?
 But stay, oh stay, my eager pen,
 Lest haply (to unworthy men)
 Thou write of good beyond their ken !

VI.

Now sweet Judæan breezes do intone
 Snatches of dim majestic minstrelsy ;
 The vassals of the Crescent plainly own
 They wait their lords and watch a mystery.
 Yea ! burning thoughts in noblest hearts do seethe,
 And Judah's sons the flowers of Hope now wreath,
 And for their Zion freer vows now breathe,
 Pathways of pleasaunce may ye frame for them
 As from afar they seek Jerusalem !

VII.

Oh, angel watchers ! from your place on high
 Ever for Zion lift your pleading cry !
 Oh, angel watchers ³ ('tis your Lord's behest),
 See that in pleading never more ye rest
 Until Jerusalem again be blest !—
 Oh sons of Europe ! never in your lot
 Let Zion's desolation be forgot !
 No change could this sad world so surely bless
 As rise of Salem from her long distress.
 Farewell, oh friends ! ye can but fare ye well
 Who thus allured, in Palestine shall dwell !

³ See Isa. lxii. 6, 7.

A RESPONSE TO THE ABOVE.

I.

YEA! in that Land which is our wonderment,
 Where all ye tell is spread for our content ;
 Ever for Zion's peace will we inquire,
 To be Precursor's will we aye aspire :—
 Yea! may we vanish from each hallow'd spot
 If Zion's desolation be forgot—
 If in our chiefest joy, our brightest hours,
 We heedless view the Crescent on her towers ;
 If, for the sons of Judah, prayer we stay
 At morning prime and evening's latest ray !

II.

Yet some may ask us, "Wherefore plead
 For those who from reproach are freed?—
 The children of Hebraic race
 Now freely choose their dwelling-place!"
 Oh! leaders of our faithful band,
 Help us our charge to understand!
 Should we no longer Israel lure
 By later Revelation sure?
 By antitypes of all her loss,
 By all the teaching of the Cross?
 Is Heaven to be for earth exchanged,
 And all their view on earth be ranged?—

III.

Thus should reply in eager turn,
 Those who for Salem's glory burn,
 Those who with benisons and cheers
 Wave farewell to the Pioneers.

When men shall ask ye, "Why entreat
 That Angel-guards the prayer repeat
 For Salem's blessedness complete;"—
 When men inquire, "Why upraise
 The fallen towers of ancient days?"

Thus make ye answer reverend,
 Fearful if haply ye offend—
 Tell but to fervent souls and true
 The gain, the grace ye think to view,
 Let not the idle scoffer hear
 The hopes that to the meek appear,
 But to the wise make three-fold answer clear.

IV.

Tell them—

 This age a sign demands,
 As from the Christ on Jordan's strands !
 Roughly this generation seeks
 (By him who in high places speaks)
 Some token of Almighty power
 For rich who pine—for poor who cower :
 The wise—who in false science grope,
 The demagogues of social hope,
 All ask a sign
 Of power Divine.
 But with their proud demand can cope
 Not the devoutest philanthrope !

V.

We pray their answer be not stern
 As theirs who fail'd from Christ to learn !
 Yet that reply vouchsafed might be
 To outcry of humanity !—
 Strong we entreat there be not hurl'd
 Fierce thunder-tokens on this world ;
 As when Messiah comes to fan
 Chaff from His floor with final ban !
 As when (at last) His eyes of fire
 Shall bid His foes' last hope retire ;
 But that as Standard fair unfurl'd
 (With sacred blazonry empearl'd)
 Our Master's sign on Zion's height
 May call the tribes of His delight.—

VI.

If but the veil⁴ removed might be
 From Abraham's posterity,
 And raised the veil from Judah's heart
 That in *our* Zion she have part,—
 Then would it be as though a Day-star rose
 O'er the wide world its saddest doubt to close!
 Then by fulfilment of prophetic strain
 To all the world its LORD would speak again
As from Sinai's summit, clear and plain!

VII.

A further cause ye Pioneers may tell
 For votive prayers for scatter'd Israël ;—
 Kings of the Nations seek one missing Chief,
 Point to a sceptre waiting for his clasp ;
 The troubled statesmen say in faint belief,
 "Oh! that the Prince of David's line
 (Waken'd from sleep by mystic sign)
 Would mount this throne—this sceptre grasp!"
 And clashing policies and thrilling fears
 Calm, as this new dynastic hope appears.
 Yet he,—prophetic seen on Chebar's shore,⁵
 No royal coronal of glory wore,
 As though he to a KING his homage bore.

VIII.

Thirdly,—the Church, which asks no further sign
 May find some tokens in yon wondrous school,
 May find some praise and guidance intertwine,
 Conning (in clearer light) the fisher's pool,
 And all Ezekiel saw of measuring-line,
 And temple courts of measurement Divine.—
 Yet hardly dares the Church to scan
 A vision scarce reveal'd to man
 That wondrous temple's stately plan!
 That *stream which through a dead sea ran!*

⁴ See Isa. xxv. 9 ; 2 Cor. iii. 16, 17.⁵ See Ezek. xlv. and xlvi.

IX.

That riven Church seeking mankind to win,
 Daunted by scorn and strife and staining sin,
 Fears—when the rival earthly powers
 Each seek her mark upon their towers !
 Fears—when her stamp for novelty is sought,
 Fears—when of ancient form is bated ought,
 Fears—lest her sanction, right should ever miss,
 Fears—when the vain world seeks her peaceful kiss.
 She asks no foretaste of her bliss
 In happy bowers of ease, we wis ;
 But—on the verge of man's abyss
 Through loss of Faith's first chief premiss,
 Her prayer *which cannot err* is this,
 " Lord, make Jerusalem the earth's chief fane,
 And in Thy presence bid her joy again."

X.

Therefore, ye Pioneers, in fervid strain
 Ask that the mystic Lion stir and reign !
 Whose rule all holy hope doth thus entrain.

Feb. 14, 1877.

I. G. R.

A REVERIE ON THE LATE CONFERENCE.

WHENEVER anything momentous was, or is, about taking place in the diplomatic or political world, THE LAND AND PEOPLE OF ISRAEL come into extraordinary prominence. Never was this extraordinary feature so palpable as at present. The facilities of locomotion have covered the Land promised to Israel—"from the River of Egypt unto the great river, the River Euphrates." * The lightning-speed communications tell us every hour what is going on in the council-chambers of the great powers who are concerned in the EASTERN QUESTION. The tide of worldly interest is manifestly rolling back upon the shores of the Land of Israel. The dominions of Pagan Rome are obliterated from this earth's chart ; the conquest of the Khosroes are never mentioned ; the Kaliphs and Crusaders, when mentioned, sound like legendary myths ; the Romish pontiff's chair is on its last legs ; the throne

* Gen. xv. 18.

of the Ottoman Empire totters to the ground. But the LAND AND PEOPLE OF ISRAEL remain great and stubborn facts, staring in the face of, whilst scaring and startling, the great potentates and diplomatists of the civilized world. The most subtle statesmen and diplomatists begin to admit that a conjunction between the LAND and PEOPLE OF ISRAEL will, sooner or later, have to be planned as a political necessity, in order to keep up the balance of power in the civilized world. The EASTERN QUESTION, which is so perplexing a problem to the great powers, and which has just baffled the conference of their representatives, and has almost driven them to the verge of despair! What is it? Who is to settle it? Mundane diplomatists will never adjust the EASTERN QUESTION! Because that Question concerns a LAND and a PEOPLE both of which are under celestial care. As long as the rightful claimants to the promised land remain banished from their inheritance, so long will the Eastern Question prove an obstinate puzzler to secular statesmen and politicians. We have nothing to do with the quibbles and the tangled webs which have, since 1848, bewildered and enmeshed the cabinets of Europe. Our fitful musings on the subject are more the results of diligent study and serious thoughts on the history of the world, ancient and modern, than of subtle diplomatic acumen. The *Eastern Question* is, historically, indissolubly connected with the woe and weal of the LAND and PEOPLE of ISRAEL. What is the state of things now with those powers who have for a long time thrown a withering blight over that LAND and PEOPLE, such as Spain, Turkey, Egypt, and many others which present themselves to our thoughts in this our musing? We cannot help contemplating the formation of the PALESTINE EXPLORATION FUND and the SYRIAN AND PALESTINE EXPLORATION SOCIETY as the precursors of the momentous events predicted to take place at the winding-up of this dispensation. What extraordinary changes are taking place everywhere! Rome an arena of triumphant Protestantism, notwithstanding the violent spurning of the papacy in her death-struggles. The Gospel of the kingdom has well-nigh been preached in all the world for a witness unto all nations.⁷ Whilst infidelity, in its countless phases, is being propagated amongst the offspring of nations once renowned as earnest

⁷ Matt. xxiv. 14.

champions of the true faith ! Surely the end of this dispensation cannot be far off. We close this our reverie with a solemn meditation on the *twenty-fourth chapter* of the Gospel according to St. Mathew, being our LORD'S own declaration respecting the winding-up of this dispensation.

THE DISINTEGRATION OF THE TURKISH EMPIRE SINCE THE BEGINNING OF THIS CENTURY.

THE following statements, which reached us through OUR SYRIAN AND PALESTINE POST-BAG, deserve sober and serious thought on the part of impartial and conscientious students of sacred and secular history.

"Minute on Land Tenure in Turkey and Eastern Turkey, including Syria, from the Reports of Consul L. MOORE, Constantinople, and Consul PALGRAVE, Trebizond. (*See Part II. Reports of Land Tenure in the several countries of Europe, 1869-70.*)

"Since 1808,⁸ disintegration appears to have been going on in the Turkish Empire, by the acts of Sultans Mahmood II. and Abd el Mejeed, affecting land tenure, as follows :—

"1. The property grants of their predecessors were cancelled, and hereditary entails absolutely done away, together with all rights and privileges.

"2. By the action of the first, *all* property was brought under the Turkish law of inheritance (from which certain grants had hitherto been exempt), by which all landed estates, on demise of the owner, are divided in equal allotments among the heirs of the first degree in the ascending or descending line, male and female alike ; failing these, among the heirs in collateral line ; failing these, among the remoter kindred ; *all* failing, the land reverts to the State." (*Palgrave, p. 282.*)

⁸ This was a remarkable year in the annals of the present century. In that year Junot entered into Lisbon, Miolis into Rome, Murat into Madrid. The apparent great arbiter of the world's destinies was then Napoleon Bonaparte, who permitted his Jewish subjects to organize a *Franco-Judeo Sanhedrin*, and he even schemed, for purposes of his own, to restore the people of Israel to their own Land. Some of the Jewish people began to hail him as the promised Messiah. He answered, to a considerable extent, to the *משיח שוטים* (Dan ix. 27 ; Matt. xxiv. 15), *the abominable one, desolator* ; but he was not the one who was to "stand in the holy place." Compare Matt. xxiv. 15 with 2 Thess. ii. 3—12.

LAND PROPRIETORSHIP.

“In Eastern Turkey land is either—

“1. *Mirié*, or *Meeré*—Crown property.

“2. *Mevkoufe*, or *Wakf*—‘endowment,’ i.e. for the maintenance of mosques, schools, hospitals, and the like.

“3. *Memlouké*, or *Mulk*—freehold property of individuals.

“4. *Metrouké*—commons and pasture-land for the free use of towns and villages.

“5. *Mevat*—waste lands, which on being reclaimed become *Mirié* (1), or the property of the State.

“No. 1, i.e. *State lands*, may be purchased by individuals, and thus become No. 3, or *Mulk*, i.e. the freehold of individuals: of course to be divided among their heirs at death, or to revert to the State if they have none.

“It might be purchased for ‘endowment,’ and thus be converted into ‘*Wakf*,’ but this requires special Imperial rescript (p. 292, see *Revised Land Property Code, April, 1858, Article 121*).

“No. 2, or *Wakf*, i.e. lands of endowment, may be leased, almost amounting to freehold, by paying a nominal annual rent in addition to the purchase-money. But this is subject also to the law of inheritance, and, failing heirs, the land reverts to the ‘*Wakf*,’ i.e. goes back to the trustees of the mosque or charity. As regards the law of inheritance, however, division is not allowed if it be ascertained by the trustees that diminution in value would result.”

LAND “TENANCY” (pp. 279, 280) IS OF THREE KINDS.

“1. *Muraba*, or produce partnership.

“2. *Tesarref*, or life lease.

“3. *Tesarref*, or limited lease.

“4. *Resm*, or duty.

“1. ‘*Muraba*,’ the proprietor divides the produce equally with his tenant or partner, adjusting any advances that may have been made by either. Tithes, Government dues, and losses are shared equally.

“The agreement cannot legally extend beyond one year.

“The landlord can evict his tenant within the year, but must give due compensation for anticipated produce, any advances, and for any building, or improvements that may have been made

by the tenant *with his consent*. No compensation is allowed for buildings, &c., made without the landlord's consent.

2. *Tesarref*, or life lease, at fixed rent. 'The leases are hereditary, but liable to subdivision' (*perhaps this may be explained, but I don't understand a 'life lease' being 'hereditary'*). (See also p. 289, B. 2.) Buildings, improvements, and the like are all at the tenant's own cost, risk, or profit. He cannot be evicted unless he neglects to pay his yearly rent. Most frequent on Government lands.

"3. *Tesarref*, second, or limited lease—for 3, 5, 7, or 10 years, renewable at the landlord's will, but not revocable until the end of the period. At the end of such period the rent may be raised: buildings, &c., are at the tenant's own cost. If he leaves he has right to compensation for such, after deduction for intervening use. Improvements of a nature to bring profits *to first hand*, as draining, ditching, &c., give no title to compensation. The leases are hereditary *and divisible* (*I suppose meaning that the remaining years of the lease may be enjoyed by the heirs?*) Mostly confined to the *Wakf*. In both cases of *Tesarref* tenants may *sublet* their holding, but may not *sell* their interest in it.

"4. *Resm* or duty, i. e. for service paid to the owner or feudal lord; which might be military service, tithes in kind, or larger share of the produce, never beyond half; sometimes fees, but never a fixed rent. The land belonged to the proprietor, but the peasant's own house and garden within it were considered his private property, and passed to his heirs-at-law. The proprietor could not expel his vassal, but the latter was free to change."

"The system of hereditary partition is peculiar to landed property" (p. 288).

"No title is given, but a register is kept and a receipt or quit-tance-paper for the purchase-money, and in the first instance ten per cent. *ad valorem* duty forms the title. The register of a sale or transfer costs five per cent. *ad valorem*, unless the vendor has lost his quit-tance-paper, in which case ten per cent. is again charged."

The position in Turkey of the subjects of certain European Powers (including England), who signed the Protocol, is fixed as follows :—

“The law in Turkey, which grants to foreigners the right to hold real property, does not affect immunities sanctioned by Treaties, which will continue to cover the person and property of foreigners.

“I.—Foreigners are admitted on the same footing as Ottoman subjects to the right of holding urban or rural real property, except in Hedjaz (the province in which Mecca is situated).

“IV.—A foreign subject may dispose, by gift or will, of such part of his real property as the law permits to be disposed of in that manner. . . . With regard to the real property which he may not have disposed of, or which the law does not allow to be disposed of by gift or will, the succession thereto shall be governed by the Ottoman law.”

It is remarkable that in the Providence of God the rulers of the Turkish Empire, i. e. the Sovereigns of the Holy Land, should, early in this century,—

1. Have abolished their old laws of land-tenure, and have reverted to the law of Moses.

2. That by the arbitrary and unjust manner in which the transition was effected, as well as by the manner of administering the law and collecting the taxes, the country should have gradually become depopulated and the lands waste.

The present law, as described by Palgrave, is apparently the pure Mosaic law, see Numbers xxvii. 9, 10, 11. At first sight Englishmen do not like anything which appears to change their customs, but it is nothing more nor less than the law of “*gavel-kind*,” which before the Norman conquest was the general custom of England, and which to this day exists in Kent, except where in special instances the lands have been “*disgavelled*.”

It is moreover the Roman Dutch law in force at the Cape of Good Hope, and to which all the colonists of the Western or older Province are subject. Thus it is no novelty to Englishmen, and as it is (probably *irrevocably*) the law of the Land of Promise, it is interesting to observe how the transition to it from the old Turkish law was one of the earliest steps in God's providence, as His time drew near to have mercy upon Zion.

THE STAR OF PEACE.

CHAPTER III.—THE ISLE OF SPRINGS.

No country of limited extent presents a greater variety of scenery than the island of Jamaica. Intersected in almost every direction by mountain chains, differing in their characteristics and altitude; with its fertile plains and valleys, interspersed with

woods, and streaked with silver streams, and its savannahs mottled with clumps of trees and tropical vegetation, it presents an aspect of never-failing interest to the traveller. In all the eastern mountain ranges rivulets abound, and through these means an abundant supply of water is afforded to the inhabitants. Hence it was called by the Spaniards, when they first took possession of it. "the Isle of Springs," although in the western and other parts there is little besides rain water, received into tanks, upon which to depend for any purpose.

At the time at which our narrative begins the island was at the zenith of its prosperity. English capital and enterprise had developed its resources, and opened large fields of wealth and commerce. The inhuman and demoralizing trade in human flesh was in full force. The sable sons and daughters of Africa, the prey of war and strife, were snatched from their homes and country, conveyed in crowded vessels across the Atlantic, and consigned to endless slavery. Monarchs and nobles participated in the unholy gains which accrued from this trade, and protected the rights and privileges of those to whom it offered such financial advantages. As a lawful avocation, it is true, it was divested of the horrors for which "the middle passage" became afterwards remarkable; when the voice of conscience began to be heard among the British people, and its further development was forbidden by the laws of the land. Then it was that the attempts to evade the law, and the profits which accompanied even partial success, entailed an amount of suffering and misery which it is revolting to contemplate. No Clarkson or Wilberforce had yet arisen to sound the tocsin of war against a pursuit which had left its deep stains on the national character. The negro was a mere chattel—cared for according to his industrial value—among the kindly and judicious planters enjoying a full measure of comfort and immunity from hardship, but at other times subject to the brutality of a more tyrannical class, who hardly regarded them as being removed in feeling and condition from the beasts of the field. It was proverbial that the old planters were the most humane and kind, and that young men coming fresh from the mother country were the most harsh, and unwilling to bear with the evil propensities which were prominent in the negro character. The value of estates depended greatly on the quality of the

slaves, and the sums at which these estates were bought and sold furnished a striking contrast to their present depreciated value.

The towns of the island shared in the general prosperity, and the merchants and shopkeepers increased in wealth. But it was in Kingston, the chief town (Spanish Town being at that time the capital of the island), that there was the greatest development of enterprise and commerce. To this point resorted the inhabitants of the neighbouring South American continent, popularly called "the Spanish Main," for the purchase of goods and all the articles of trade. To open direct communication with Europe had not then been supposed to be practicable, and Kingston, occupying a convenient and intermediate position, became the great emporium of the South American trade. It was but little that this continent contributed in its own exports to meet the requirements of its commercial undertakings. It was therefore in coin that the payments were made, and Spanish doubloons and dollars flowed into the Island in prodigal abundance. England was herself enriched from this source, and when the crisis of war arose, Jamaica earned the designation of "the richest jewel in the British crown," by the supplies of specie which she contributed in order to support those costly projects.

Kingston thus partook of a rather Spanish character. The exigencies of trade made some acquaintance with the Spanish language an absolute necessity, and among the better classes it was spoken with fluency. The number of these foreign traders who visited her marts completed the impression which the circumstances occasioned, and gave a Spanish tinge to everything.

A field was here opened for the commercial activity of the Jews, who suffered but little molestation in the pursuit of their calling. They formed a wealthy and influential community even at that time, and although prejudice and custom excluded them from the upper circles, there were few who were not ready to avail themselves of their sumptuous hospitality. Even the higher Government officials entered into their society, although it was not etiquette to invite them in return.

Among these sons of Abraham, Solomon Dacosta held a position of honour and respect. His "Store" in Port Royal Street was large and well stocked, and his commercial dealings

with the Spaniards were considerable. Cases and bales of goods proclaimed him to be a wholesale merchant. Early in the morning his warehouse was opened, and at an equally early hour in the afternoon it was closed. At times he would walk home to his residence, or a chaise (the only vehicle he ventured to indulge in) would take him thither under the conduct of his negro servant.

It was always with difficulty that the streets of Kingston were kept in repair. The heavy tropical rains rushing down from a higher level would at times convert them into so many roaring streams, and cut up the loose and sandy ground in a very destructive manner. It was a work of continual labour at these seasons to maintain them in such a state as to render them safe for the heavy carriages of that day.

Our Jewish friend is at the door of his store, giving some parting directions to his clerks, ere he mounts his gig to be driven home. His costume is entirely white, and consists of white drill trousers, jacket, and braces, the last of which are connected with large, solid gold buckles. No waistcoat is worn, except in full dress, and the shirt of the finest linen, elaborately stitched, and of spotless whiteness, is thus exposed to the view. A large wardrobe became a necessity in this hot climate, and the afternoon bath and a complete change a luxury in which all indulged when it was possible.

As we approach Mr. Dacosta's house in East Street we may examine its appearance. It is like most of the residences of the better classes. The house stands in a small square or compound, the street sides being enclosed by painted railings. Some handsome tamarind and plane trees are planted on two sides. Not a particle of glass is to be seen in its construction. All around there are wooden *jalousies*, which exclude the heat and glare of the sun, and when required admit the fresh air. There is a basement which is used for offices, and a flight of stone steps leads to the upper floor, which comprises all the rooms occupied by the family. The first is a long *piazza*, with mahogany seats, and no other furniture whatever. It is to this that the family resort after their evening meal for repose and conversation, leaving the lights in the inner room, which is neatly and sufficiently furnished, but with no excess of ornament-

tation. Beyond this, and facing a spacious yard, is the dining-room, which has a large side-board, supplied with all the means by which the wines and fruit might be kept cool. On two sides are ranged the bed-rooms, some of which have *jalousies*, connecting them with the sitting-room for greater coolness. Our eyes catch within, some of the beds covered with their fine white mosquito curtains—the only means of insuring a quiet night, when, especially at some seasons, these troublesome insects are the plague of one's life. The floors are of mahogany, carefully and brightly polished, and feel slippery to those who are not accustomed to them.

Mr. Dacosta was affectionately greeted by the lady to whom we have already had an introduction, and she was presently joined by the little girl whom we also saw on board the "Content." Three younger children—two boys and a girl—rushed in with all the frolic of childhood, to get a kiss from papa, and these completed the family party. In most of the children the handsome features and fine eyes of their mother were prominent, while the boys had the square and well-knit form of their father. Mrs. Dacosta had indulged in all a mother's tender anxiety for her elder boys, after their departure for England. But within a fortnight those anxieties had been relieved by the announcement of their safe arrival, accompanied by letters from the boys themselves, who were brimful of delight with the new scenes and new pleasures which they had been enjoying. It was as a kind of commemoration of their happiness that they were giving a dinner party on this evening, for which there were all the signs of active preparation.

Mr. Dacosta's social gatherings embraced a rather wide field. The members of his own nation claimed the largest measure of his sympathy. But he had business relations with the Government, many members of which were glad at times to partake of his hospitality, and to enjoy the *cuisine* for which his house was well known. On this occasion his expected guests were of this type, and commanded an extra measure of his attention. His cellar was visited for the best wines, and the old-fashioned plate was about to be displayed to the greatest advantage. The provision of the kitchen, and the arrangements of the table were carefully superintended by Mrs. Dacosta, and with the exception

of the eldest girl, whose privilege it was to dine with her parents, all the children were sent early to bed.

At six o'clock the guests, in number about twelve, began to assemble. Mr. Dacosta received them in the *piazza*, and his wife welcomed them in the drawing-room. The only one of the number of Jewish race was the family doctor, whose ability had gained him a large practice among his Gentile fellow-citizens. The secretary and *aide-de-camp* of the Governor were there—both unmarried men—who led a free and easy life, and did not object to a good dinner wherever it was to be obtained. The official business relations of Mr. Dacosta with them, and with some other civilians and officers who were also present, had led to familiar intercourse, and the greeting, "How are you, Dacosta?" was accompanied by a slap on the shoulder, as if the occasion warranted a mixture of condescension and *bonhomme*. Dinner was served in good style. Mr. Dacosta, quietly and unostentatiously, and Mrs. Dacosta, with matronly reserve, did the honours of the table. The doctor sat next his little friend Lilla, and observing that one of her fingers was bound up he inquired the cause. Finding that it had festered, he asked for a needle, and punctured it. This was a surgical operation, for which he was entitled to the large fee of a doubloon, all other medical attendance being included in an annual payment. Mrs. Dacosta and her daughter soon retired, for the former knew that the dinner parties of that day, especially when the other sex predominated, were not generally accompanied by the most agreeable circumstances.

The present occasion was no exception to what had become a very common practice. A host, it was considered, had hardly discharged the claims of hospitality if all his guests returned home as sober as they came. It often happened that provision had to be made for one or more for the night, and on this evening there were two for whom rooms had to be prepared. Mr. Dacosta, like almost all the nation of which he was a member, was moderate and careful in his habits, but the time had not yet arrived when he or others could venture to raise the voice, or oppose so degrading a vice. But that time was coming, and although much still remains to be done, and a radical change is needed in the tastes and habits of every class, yet we

may be thankful that the scenes of those days are now rare and exceptional.

CHAPTER IV.—SCHOOL LIFE.

Black Monday is not black Monday to the boy who knows nothing of school life. There is a novelty and freshness in the new start which robs it of its gloom. It is only when its toils and restraints are contrasted with the bright enjoyment of the holidays, that the day, whichever it may be, is designated "black," which is the day of return to school.

It was therefore with no feelings of distress that Abraham and Isaac Dacosta saw the hackney-coach draw up at their uncle's door, which was to bear them off to Peckham Rye. Their sojourn in London had been interesting and delightful, but how could they tell what new enjoyments were about to present themselves in the fields of knowledge? Happy would it be for the young if the pleasant anticipations, which in the case of our young friends were soon to be tempered if not entirely removed, if these became realities. Then would the golden opportunities which are offered in youth, and which are seldom renewed in future years, become the certain seed-time of usefulness and good.

The luggage was placed on the hackney-coach, among which was a box which the love of Mrs. Dacosta had filled with Jamaica preserves and other luxuries, in order that the introduction at school might be made more palatable to her boys. The lumbering vehicle, in which Mr. Samuels had taken his seat with his nephews, rolled over the rough streets, passed Westminster Abbey, and wended its way over old Westminster Bridge. Nature was beginning to burst into bloom and beauty. The dwellings on the south side of the river were few and far between, except when they assumed the form of a clustering village. Market gardens and farmsteads were to be seen, where now the vista of dingy houses can alone be traced. The hedges were covered with green, and the radiant sunshine of the middle of May seemed to make more bright and sparkling the countless blossoms with which the apple and pear trees were covered.

As the old hackney-coach rumbled past "Bedlam," as the well-known Lunatic Asylum was popularly called, Mr. Samuels

gave an account to his nephews of the condition of the unfortunate inmates. The treatment of lunatics was very different to what it is in our day. Then severity and not kindness was the rule: cases of incipient dementation, which under judicious care would have led to an easy cure, were dealt with in the same way as the more violent cases, and in common with them were oftentimes lashed into ungovernable fury and hopeless mania. The very figures in the entrance-hall and the chains which hung before their eyes were fitted to inspire these afflicted creatures with terror and increased aberration. One of the happiest results of modern science is the different treatment to which lunatics are subject, and which has been the instrument of amelioration to multitudes.

The "Elephant and Castle" was at that time a simple road-side inn. Arriving at it, the old "Jarvey" pulled up, and politely asked for "summut" with which to refresh himself. A glass of ale being ordered for him by Mr. Samuels, he drove on at a brisker pace until they arrived at Peckham Rye, where Mr. Braham carried on his scholastic work over about eighty boys. It was a large rambling house, with a play-ground enclosed on three sides, and skirted on the other with a flower garden and some fruit-trees, which at certain seasons were fruitful in temptation. A large orchard was situated at the back of the high wall which defined the play-ground, over which hung branches that occasionally supplied a scramble of pears and apples to the first who got out from the school-room. Two adjoining fields were also held by Mr. Braham, and sufficed for the keep of a pony. These were all on the outskirts of what was then little more than a large village, and contained none but a rustic population.

Some anxious interest was shown by the boys as they alighted at the front door, and were ushered into Mr. Braham's study. The Principal soon appeared, and as Mr. Samuels had had some other nephews at the school, the recognition was cordial. Mr. Braham wore short breeches and black silk stockings; he was rather tall, and his figure and deportment were those of a thorough schoolmaster. The greater number of his pupils were the children of Jewish parents, but even at an epoch when, as we have seen, association with Jews was circumscribed, there were Christian—or we might say Gentile—parents, who valued

his character and ability, and placed their boys under his charge. He was himself what is termed a very liberal Jew. There was no synagogue accessible for the boys, and this was a sufficient excuse for his own absence, except at the great festivals. The boys of the upper classes were taught to read Hebrew, of which only a few understood anything, and on the Saturday, or Jewish Sabbath, they were assembled for the repetition of certain forms of prayer. While he had not much personal concern in the matter, it was yet prudent for him to obtain his meat from a London *shokhet*, or Jewish butcher, so that he might not offend the prejudices of the stricter Jews. A considerable amount of liberty was allowed to his scholars, and any further difficulty was avoided by all but one of the Christian boys spending their Sundays at the houses of their parents.

Mr. Braham rang the bell and told the servant to call Mr. Korah, one of the ushers, into whose charge Abraham and Isaac Dacosta were consigned, for an introduction to their school and school-fellows. As it was the middle of the quarter their appearance caused some commotion among the scholars. The sun-tan of their voyage still tinged their complexions, so that one comical fellow gave his opinion that they were "darkies." Our young friends looked on the eager faces which surrounded them with mingled curiosity and surprise, and when the play-hour approached were speedily in the midst of a throng whose first inquiry was if they had brought any "tuck" to school. The quarter's supplies having been long since exhausted, the Dacostas' Jamaica sweetmeats would have speedily disappeared had they not been placed under the care of Mrs. Braham.

The art of "bullying" was not much practised at the Peckham Rye Academy. The Head Master knew that a little rough treatment did a boy no harm, but he did not believe that it was wholesome for the strong to tyrannize over the weak. While, therefore, he never interfered with the pastimes and ordinary contentions of his pupils, his eye was always watchful for the prevention of cruelty.

But our young friends had "to pass muster." Their companions soon devised tests as to whether they possessed "pluck." Some hard blows and a friendly fight furnished the occasion. Neither of them were deficient in courage, but Abraham was

testy, and took things angrily at which he should have laughed, while Isaac, although impulsive and hot, soon perceived whether a companion was in earnest, and promptly disarmed opposition by a joke or good-humoured allusion. Each of them in their school life had a little fighting to do, but Abraham's temperament prevented him from being popular, while Isaac was a general favourite.

A few weeks after the arrival of the new pupils an event took place which tried the discipline of the school. A feud had sprung up between the French master and the writing master. They were both professing Christians. The French master lived in the house, but the other did not. He was a tall weakly man, and had a salutary dread of his stout enemy, who was an Irishman by birth. On a certain half-holiday the boys were engaged in playing cricket on the common, when an altercation sprang up between the two foes. The Frenchman, alarmed at the threats of his adversary, rushed frantically into the midst of the boys, and, shielding himself behind the stoutest and biggest, exclaimed, "I come, I come; protect me, protect me! He will take my life. I am in danger." The scene was more ludicrous than serious, and some of the boys could not restrain their laughter. But Monsieur Leman escaped from the scene of strife, the game of cricket was broken up, and the boys returned home.

The Frenchman was a valuable teacher, but he said that his life was in danger, and, as he refused to remain another day, Mr. Braham was obliged to sanction his departure. Mr. Railton, the writing master, having been the chief offender, he had no alternative but to dismiss him, and this obliged Mr. Braham to assume the duties of an usher, and to spend all his time among the boys. This was by no means a dreadful proceeding. The boys exulted in the change, and vied with each other in their obedience, attention to their lessons, and efforts to please him. During play-hours the scholars sought to amuse the master as well as to amuse themselves. If any of them could sing, his powers were brought into requisition. Isaac Dacosta had more than once entertained his companions in that way, and thus one day he was summoned to sing for Mr. Braham's benefit a ditty that had been taught him on board a ship of which the first verse was :—

“ Ben Bobstay was a boatswain,
A very jolly boy ;
And none half so cheerily
Could pipe all hands ahoy !
And if it chanced the summons then
They did not quick attend,
Why never boy so merrily
Could handle the rope’s end.”

This was followed by a grand chorus of “ With a chip cho, cherry cho,” &c., &c., in which small and great joined.

So passed the first term of school life. The tutor who had been employed in Mr. Dacosta’s house in Kingston had thoroughly grounded his pupils in such knowledge as they possessed. The consequence was that although their attainments were below those of many of their school-fellows of the same age, the correctness of this knowledge enabled them to take their place in their class, and eventually to take a lead. They had the disadvantage of possessing great quickness, by which their work was mastered too easily, and left too large a margin for “ nothing to do.” But Isaac was at once recognized as one of the boys, who, if he remained long enough, would occupy a foremost place in the school. This, however, was not to be.

The holidays arrived. It was, notwithstanding, a thorough holiday time for our young Jamaica friends. Mr. Samuels had a large family, and when all the children were at home, it was only at much inconvenience that he could receive others. In consequence of this the Dacostas spent the greater part of their holidays at school. It was true that during that time they had the freedom of a home, and this, it may be, sweetened the remembrance of their “ *Alma Mater*,” in their future life. But it was nevertheless school ; enlivened by excursions in the pretty neighbourhood, and sometimes to London itself.

Three years thus passed away, at the latter part of which time a holiday incident occurred which may be here recorded.

On a summer Sunday’s afternoon Isaac Dacosta had strayed out for a walk. He was passing the old church, when his ears were arrested by the sounds of music and singing. Almost without thought he passed the door-way into the church, at the time when the patriarchal-looking clergyman of the parish was entering the pulpit. The congregation was rather a thin one, but the voices of the children who composed the choir were

sweet, and an old hymn was sung with pleasing effect. The hymn being ended, the minister followed with the usual Collect, and on rising, gave out his text from Rev. xxii. 16, "*I am the root and the offspring of David, and the bright and morning star.*" The word "star" arrested the attention of the youth. It at once called up the remembrance of his voyage and "the star of peace" which had beamed on him when he left his island home, and welcomed him on his arrival in England. The preacher referred to Numbers (xxiv. 17), and said that the "Star" which was to come "out of Jacob" was the Messiah for which the nation had long and ardently looked. Upon this point he commented; but when he proceeded to show that this had been fulfilled in Jesus of Nazareth, of whom the text spoke, the boy became suddenly conscious that he was treading upon forbidden ground. Up to that moment the old verger had been noticing the fixed attention and earnest intelligent eyes which gleamed from the edge of one of the old pews. His look was for a moment averted, and when he looked again the face and eyes had disappeared. Without the church Isaac Dacosta was racing along with precipitate haste and excitement to regain the covert of the Academy. Abraham was struck by his excited manner when he met him, but Isaac only entered so far into the matter as to say, in reply to his inquiries, that he had been listening to the singing of the children at the church.

It is often the will of God to keep in action some thought or impression by unexpected means, and even by those which we should gladly avoid. Such thoughts are not the less His work because they do not lead to specific results. The traces of the harrow and the plough disappear, and when the soil resumes its solid and fallow state it may be believed that the effects of former culture have passed away. But nothing is in vain. Even when the fact or incident has faded from the memory, it has done its appointed work, and will be found to have brought forth its fruit in that day when all things shall be known.

It will be gathered from the account of the order of things at the Peckham Rye Academy that it was not calculated to communicate or deepen very distinctly religious impressions. It was rather a training-ground for that liberal Judaism which would obliterate all distinctions, and which would lead so many to

subordinate their religious convictions and practices to their position as "citizens of the world." Abraham and Isaac Dacosta were not forgetting the lesson which had been cultivated from the time they could think, that they belonged to a race which had a pre-eminence above all the other races of the earth; nor did the careless non-observance of Jewish rites and practices predispose them in any way towards Christianity. On the contrary, it may be assumed that, however much they might desire to remove the barrier which separated them from Christians, their ignorance would present the greater difficulties to the reception of the truth.

But the work of grace is the Lord's. When He manifests His mighty power, every kind of opposition is overcome and passes away.

(To be continued.)

ESSAYS ON THE POETRY OF THE BIBLE.

ESSAY II.

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THE METRE (*continued*).

C. PARALLELS Antithetic, or Contrasted.

In the examples already considered in the former essay, the relation, or correspondence of the parts to one another, is that of similarity, or of increased intensity and emphasis; but in these, the relation is that of opposition and contrast, more or less direct and complete: for in each couplet one or more terms in one line are in opposition or contrast with those of the other line. These are called Antithetic, from a Greek word, which signifies opposition or contrast. This kind of metre is so commonly found in the Book of Proverbs, that it runs through many chapters without any change or variety.

We will therefore first examine one or two instances from that book.

(1.) Prov. x. 1—7.

v. 1. "A wise son maketh a glad father;

But a foolish son (is) the heaviness of his mother."

We have here a striking contrast between at least three terms in each line; a wise son contrasted with a foolish one, gladness with heaviness, father with mother; and in addition to that which is direct, there is also a more delicate shade of contrast. The wise son is said to make a glad father; but a foolish son to be the heaviness of his mother. Now in this Solomon hints that, while wisdom in a son gladdens both his parents, it does so more to his father than his mother; and the reason is very evident; for, as the father mixes in public life, he not only sees the advantages, but also, as it were, receives a reflex benefit from the wisdom of his son. But, on the other hand, folly in the son is more a cause of grief to the mother than to the father: in the father it generally produces indignation, but in the mother grief and sorrow. A father will frequently disinherit and cast off his foolish and prodigal son; but a mother retains all her love; and though she grieves over the folly of her son, she never forgets him; and even when he is at a distance she longs for his return, that she may win him with her love.

v. 2. "Treasures of wickedness profit nothing;
But righteousness delivereth from death."

A strong contrast is thus instituted between "treasures of wickedness," and "righteousness;" and also between their results; one "delivereth from death," but the other "profit nothing."

v. 3. "The Lord will not suffer the soul of the righteous to famish;

But He casteth away the substance of the wicked.

v. 4. "He becometh poor, that dealeth with a slack hand;
But the hand of the diligent maketh rich."

What a marked opposition between the corresponding terms of each of these couplets: that in the latter verse is very plain and distinct; "the hand of the diligent;" and "he that dealeth with a slack hand;" "becometh poor," and "maketh rich."

v. 5. "He that gathereth in summer (is) a wise son;

He that sleepeth in harvest (is) a son that causeth shame."

The principal terms in this verse, "gathering" and "sleeping," "a wise son," and "a son that causeth shame," are in direct opposition; the subordinate terms, "summer" and "harvest" are slight variations of the general idea; the one answering to

our summer, the other—harvest—to our spring, the wheat and barley harvest taking place within that season.

v. 6. "Blessings (are) upon the head of the just ;

But violence covereth the mouth of the wicked."

"Blessings" and "violence," "the just" and "the wicked" are the contrasted terms ; "the head" in one line is simply varied by "the mouth" in the next.

v. 7. "The memory of the just (is) blessed ;

But the name of the wicked shall rot."

Again "the just" and "the wicked" are contrasted ; and the other terms, "a blessing" and "shall rot," are strongly opposed to each other ; while "memory" and "name" are only variations of the same notion.

(2.) As one more example from the same book we will take Prov. xi. 10 :—

"When it goeth well with the righteous, the city rejoiceth ;

And when the wicked perish (there is) shouting."

In this verse the prosperity of the righteous and the destruction of the wicked are placed in marked contrast. There is, however, one point of resemblance between their results, that they are equally causes of public rejoicing. But even in this there is a shade of distinction, that the rejoicing at the prosperity of the righteous is more sober and widely diffused than that over the destruction of the wicked ; it is more a steady principle than a short-lived impulse ; for while at the one—the destruction of the wicked—there is a sudden outburst of joy, a shout of triumph, as of men set free from slavery ; at the other—the prosperity of the righteous—the city rejoiceth. All who know the righteous, and recognize the excellence of their character, are too glad and rejoiced at their prosperity for noisy demonstration.

These examples sufficiently illustrate this kind of metre, as found in the Book of Proverbs. There are, however, some very beautiful instances of it in other parts of the Bible, which will well repay the examination.

(3.) Psalm xx. 7, 8 :—

v. 7. "Some (trust) in chariots, and some in horses :

But we will remember the name of the Lord our God."

v. 8. "They are brought down and fallen :

But we are risen, and stand upright."

In this bold and beautiful passage there is a double contrast, or antithesis; the first, between the objects of trust, "some in chariots and horses;" but "we in the name of the Lord our God." And the second contrast is between the different results of each kind of trust; that while they who trust in that which is created—though perhaps prosperous and elevated—"are brought down and fallen," we whose trust is "in the Lord our God"—though perhaps previously fallen and in adversity—have overcome all hindrances, and "are risen, and stand upright."

(4.) Psalm xxx. 5. This passage is so beautiful, both in its form and substance, that few, who read the Bible with any degree of thought and attention, can have passed by it without notice.

"For His anger (endureth but) a moment;

In His favour (is) life:

Weeping may endure for a night (or rather, lodge in the evening),

But joy cometh in the morning."

What a forcible contrast between God's anger and His favour towards His people! His anger but a moment, His favour a lifetime. And though weeping, as the result of His chastening hand, may lodge with us in the evening as a wayfarer, yet in the morning it shall depart, and we shall be occupied with a song of joy and rejoicing.

(5.) 1 Sam. ii. 4—9:—

v. 4. "The bows of the mighty are broken;

And they that stumbled are girded with strength.

v. 5. (They that were) full have hired themselves out for bread;

And (they that were) hungry ceased.

So that the barren hath borne seven;

And she that hath many children hath waxed feeble.

v. 6. The Lord killeth,

And maketh alive;

He bringeth down to the grave,

And bringeth up.

v. 7. The Lord maketh poor,

And maketh rich;

He bringeth low,

And lifteth up."

In these verses the contrast of the members is so simple and

distinct as to need no explanation ; but in those which follow it is somewhat more complex.

- v. 8. 1st couplet. " He raiseth up the poor out of the dust ;
 He lifteth up the beggar from the dung-hill ;
 2nd couplet. To set (them) among princes,
 And to make them inherit the throne of glory ;
 3rd couplet. For the pillars of the earth are the Lord's,
 And He hath set the world upon them."

Now this verse at first sight seems to consist of three couplets of synonymous or cognate parallels ; yet a closer examination will show that the first and second, beginning with these words, " He raiseth up the poor," &c., and " To set them among princes," &c., form a double antithetic parallel, in which the subjects of the one part are strongly contrasted with those of the other. The poor and the beggar are raised from the dust, their former habitation, and set among princes, and on the throne of glory.

The next verse, consisting of three lines, is also complex in its form, though the contrast is very distinctly marked.

- v. 9. " He will keep the feet of His saints ;
 And the wicked shall be silent in darkness ;
 For by strength shall no man prevail."

In the first two lines is a brief but comprehensive description of the different states of the two classes—the saints and the ungodly : " God will keep the feet of His saints ;" that is, He will not only watch over them, but also guide them in their daily walk, and defend them from all sin and danger. But in contrast to this state of safety, the wicked, they who reject that guidance and help, shall be cast down, overthrown, silent in despair and misery. And then in the third line is given what may be justly called the reason for both the former assertions : " For by strength shall no man prevail." Now if we read them in this connexion, we shall then see the true meaning of the whole verse. The saints are kept, not by their own strength, " for by strength shall no man prevail," but because the Lord keeps them. The wicked too shall be silent in darkness ; for by his own strength shall no man prevail, and they reject the strength and help the Lord offers them.

- (6.) One more example of this kind. Isa. liv. 7, 8 :—

“ For a small moment have I forsaken thee :
 But with great mercies will I gather thee.
 In a little wrath I hid my face from thee for a moment ;
 But with everlasting kindness will I have mercy on thee.”

Nothing can be more forcible and beautiful than this contrast between the brief continuance of God's anger, and the greatness and endurance of His mercies : indeed all the beauties of each of the forms of metre already considered are mingled in it. It is Antithetic, because there is a strong contrast in each couplet between the anger and the mercy of God ; but it is also Gradational, for the subject rises in intensity and emphasis as it proceeds ; “ the small moment ” of the first couplet is more strongly expressed as “ the little wrath, which is but for a moment.” And then the great mercies, with which He will gather His people, expand into the “ everlasting kindness, with which He will have mercy upon them.”

Now in all these examples the antithesis, that is, the opposition or contrast, of the parts of each couplet, or of each line parallel to the other, is distinct and precise, not only in substance, but also in form. In addition, however, to these, there are others, in which the contrast is equally marked ; though the manner in which it is shown is more complex than in those we have already examined. In the former kind, we have simply two distinct statements, or as it were pictures, presented before us ; and we are left to form our own judgment upon them : but in the variety to which I shall now briefly refer, we have not only the two pictures, but also the judgment of the sacred writer upon them. Two things are compared, and one of them is said to be better than the other.

(7.) As an example read Prov. xv. 16, 17 :—

v. 16. “ Better (is) a little with the fear of the Lord,
 Than great treasure and trouble therewith.”

It needs but little thought to bring out the marked contrast between the two statements ; for “ a little,” in the one line, is contrasted with “ great treasure,” in the other ; and “ the fear of the Lord,” implying also the peace which is the result of that fear, is compared with the great “ trouble,” which is the usual consequence of the godless possession of riches. In the mark of contrast, which consists of two opposites being placed side by

side, this verse agrees with those before reviewed ; but there is this additional characteristic, that the one is represented as more worthy of our choice than the other. To make this peculiarity more evident we will examine the next verse.

v. 17. "Better (is) a dinner of herbs where love is,
Than a stalled ox, and hatred therewith."

In this the contrast is as striking as in the former, "a dinner of herbs" is placed in opposition to a "stalled," that is a fatted "ox," love and hatred are also directly opposed to each other ; and then the judgment of the wise man is given upon them, that poverty with love is rather to be chosen, than riches combined with family broils and hatred.

D. Synthetic, or Constructive Parallels.

These titles are of like meaning, and have reference to the fact that the parallelism is in their construction, or form of putting together.

The varieties already considered show a mutual relation between the meaning, or application of the terms of each part of the verse or stanza, a relation expressive either of agreement, of increased intensity, or of opposition and contrast. But in this kind, though the form of construction or arrangement is similar, yet the agreement of the words and sentences is not as if they were equivalent, or opposed in their meaning ; but it consists in a close correspondence or equality in the shape or turn of the sentence, so that the nouns in one line answer to nouns in the other, verbs to verbs, members or clauses to clauses, interrogatives to interrogatives, negatives to negatives.

(1.) To illustrate this description refer to Ps. xix. 7—10:—

v. 7. "The Law of the Lord (is) perfect, converting the soul :

The Testimony of the Lord (is) sure, making wise the simple."

In this verse, though there is a difference in the subject of each line, yet there is a similarity of form or structure ; not only a general resemblance in the arrangement of the sentences, but also the particular agreement of noun with noun, adjective with adjective, &c. Thus "the law" answers to "the testimony ;" "perfect" to "sure ;" "converting the soul," to "making wise the simple." And the same similarity of form may be seen in the rest of the verses referred to.

- v. 8. "The statutes of the Lord (are) right, rejoicing the heart ;
The commandment of the Lord (is) pure, enlightening the
eyes.
- v. 9. The fear of the Lord (is) clean, enduring for ever :
The judgments of the Lord are true, and righteous
altogether.
- v. 10. More to be desired than gold ; yea, than much fine gold :
Sweeter also than honey and the honeycomb."

The last verse—in addition to its general agreement in form with the other verses—has that poetic beauty, which consists in the increase of emphasis as the lines move onward to the end : thus in the first line we have "gold ;" but then with more intensity, "yea, than much fine gold ;" and then answering to it in the second line, "Honey and the honey-comb," that is, honey of the purest kind.

A few more examples, without any comment, will familiarize the reader with this kind of verse.

(2.) Isa. x. 15 :—

"Shall the axe boast itself against him that heweth therewith ?
Shall the saw magnify itself against him that shaketh it ?
As if the rod should shake (itself) against them that lift it up ?
As if the staff should lift (itself), as if it were no wood ?"

(3.) Isa. xi. 6, 7 :—

- v. 6. "The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid ;
And the calf, and the young lion, and the fatling together ;
And a little child shall lead them.
- v. 7. And the cow and the bear shall feed ;
Their young ones shall lie down together :
And the lion shall eat straw like the ox."

(4.) Psalm xviii. 25, 26 :—

"With the merciful Thou wilt show Thyself merciful ;
With an upright man Thou wilt show Thyself upright ;
With the pure Thou wilt show Thyself pure,
And with the froward Thou wilt show Thyself froward."

(5.) Eccles. vii. 1 :—

"A good name (is) better than precious ointment ;
And the day of death than the day of one's birth."

There is no visible connexion in the subjects of these two lines ;

yet there is a manifest parallelism between them from the similarity of their form.

(6.) Eccles. x. 8, 9 :—

“He that diggeth a pit shall fall into it ;
 Whoso breaketh a hedge, a serpent shall bite him ;
 Whoso removeth stones shall be hurt therewith ;
 He that cleaveth wood shall be endangered thereby.”

Here are four distinct subjects, or rather four distinct illustrations of one general truth. There is, however, no agreement in meaning between the different terms of each successive line ; yet a manifest agreement in form in the parts of each couplet.

E. The next class is that, which we may justly call the Suggestive Parallel ; by this term I would designate those, in which the last word of one line suggests the subject of the next, and so on through the whole series with greater or less degree of regularity. It is as if the poet, having sung one part of his strain, rests for a time on its concluding note ; and that in its turn begins again the song, to be succeeded by another strain, each in succession suggested by the one preceding.

(1.) A very simple illustration may be found in portions of Ps. iii. 3—6 :—

- v. 3. “But Thou, Lord, art a shield for me :
 My glory and the lifter up of my head.
 v. 4. I cried unto the Lord with my voice ;
 He heard me out of His holy hill.
 v. 5. I laid me down and slept ;
 I awaked, for the Lord sustained me.
 v. 6. I will not be afraid of ten thousands of people,
 That have set themselves against me round about.”

In v. 3 the shield, or defence, suggests the glory and exaltation ; in v. 4 the crying with the voice, the hearing out of His holy hill ; in v. 5 the sleeping suggests the awakening ; and the Lord's sustaining him suggests the fearless endurance of the hostility of men, the expression of which concludes the extract.

(2.) Psalm xlvi. 1—5. This extract—though mingled with other kinds of metre—frequently manifests this peculiarity of suggestion.

- v. 1. “God is our refuge and strength,
 A very present help in trouble.

- v. 2. Therefore will not we fear,
 Though the earth be removed,
 And though the mountains be carried into the midst of the
 sea.
- v. 3. (Though) the waters thereof roar (and) are troubled,
 Though the mountains shake with the swelling thereof.
 Selah.
- v. 4. (There is) a river, the streams whereof shall make glad the
 city of God ;
 The holy place of the tabernacles of the most High.
- v. 5. God is in the midst of her ;—
 She shall not be moved :
 God shall help her,
 And that right early," or more literally, "when the
 morning appeareth."

I shall not point out every instance in which this feature is visible ; one or two will be sufficient : thus "the midst of the sea," at the end of v. 2, suggests the raging and swelling of the waters, which form the chief burden of v. 3. Again in v. 4, "the city of God" suggests the commencement of the next line with "the holy place." "The most High" suggests the beginning of the next line, "God is in the midst of her," and so on.

(3.) Ps. xciv. 1, 2, is another example of the same kind.

- v. 1. "O Lord God, to whom vengeance belongeth ;
 O God, to whom vengeance belongeth, show Thyself.
- v. 2. Lift up Thyself, Thou Judge of the Earth :
 Render a reward to the proud."

Here one line follows another, taking up as its ruling thought the concluding notion of the one preceding it. The first line ends with the acknowledgment, that vengeance belongeth unto God ; the second line takes up that idea, and calls upon God to show Himself ; that is, as such, in the exercise of His power, in the execution of His vengeance ; the third line with yet greater earnestness calls upon God, not only to show Himself, but also to lift up Himself, as about to call into operation His mighty power ; and it ends the line by addressing Him as the judge of the earth ; and then the fourth line, taking up this truth, that God is Judge of the earth, calls upon Him to manifest Himself in that character by "rendering a reward to the proud."

(4.) One more illustration, before we leave this variety, may be found in Isa. xxvi. 5 :—

“ For He bringeth them down that dwell on high ;
 The lofty city He layeth it low ;
 He layeth it low (even) to the ground ;
 He bringeth it (even) to the dust.”

In this verse the subject of each line—except the last—is manifestly suggested, by that which goes before : the first line ends with “ Those that dwell on high ;” this naturally suggests “ the lofty city ” at the commencement of the second line ; the third line repeats the very words with which the second line ends ; while the fourth is only a repetition of the statement of the third, and forms with it a couplet of synonymous parallels.

F. In addition to these there are many varieties in the arrangement of the subjects of the inspired poetry of the Bible, for which it is difficult to find a name sufficiently exact and comprehensive. They have, however, been called by some exegetical or explanatory parallels ; and this term we shall adopt, as sufficient for the purpose of distinguishing them from the rest. Now it is to these that the language of the German grammarian Ewald is very applicable ; for he says, “ The music flow and harmony of the poem lie in the distribution of the sentiment in such a manner that the full meaning does not come out in less than a couplet.” Thus, for example, the second line either gives the reason for the assertion of the first, or explains something only hinted at in it. A few examples will illustrate this definition.

(1.) Prov. iv. 18, 19 :—

v. 18. “ But the path of the just (is) as the shining light,
 That shineth more and more unto the perfect day.”

In this verse the second line does not directly answer to the first, that is, it does not resemble it closely either in subject or form ; but yet it has an intimate relationship with it ; for it is what is called exegetical, that is, explanatory of the manner in which the shining light is a true picture of the path or onward progress of the just man.

The same remark is also applicable to the next verse :—

v. 19. “ The way of the wicked (is) as darkness ;
 They know not at what they stumble.”

Here again, the second line, though not exactly resembling

the first, is yet necessary to bring out its full import ; for it is exegetical or explanatory ; it gives the reason why the way of the wicked is compared to darkness ; that is, that like men walking in darkness "they know not at what they stumble." Before passing from this extract, I cannot refrain from pointing out the peculiar variety and beauty of its form and arrangement. In the first place it contains a vivid contrast between the just and the wicked in the consequences and character of their mode of living. "The path of the one is as the shining light." "The way of the other is as darkness." Viewed thus, the stanza consists of four lines, of which the first and third are antithetical, that is, they are placed in strong contrast or opposition ; but the second and fourth are each exegetical, or explanatory of the figure contained in the line on which it is dependent.

(2.) Another very lively instance of the same kind of parallel is contained in v. 23 of the same chapter :—

"Keep thine heart with all diligence,
For out of it (are) the issues of life."

The second line is here exegetical of the exhortation of the first ; for it gives the reason why we should especially keep our heart—that is, our affections, desires, and will—with all diligence, because of the influence exercised by the heart on our moral and spiritual well-being.

(3.) Ps. iv. 9 :—

"I will both lay me down in peace and sleep :
For Thou, Lord, only makest me to dwell in safety."

This is clearly an exegetical parallel, for the first line expresses the acts to which David's faith prompts him ; that though surrounded by enemies seeking his destruction, yet in calm and peaceful confidence he will lay himself down, and take his rest in sleep ; and the second gives the reason for this calmness and confidence—the great truth his faith had apprehended—that it is not human or created strength, which had been his defence hitherto, but the Lord alone ; and that the safety, which the Lord had given him in times past, He would continue, and thus even in danger make him dwell in safety.

(4.) Prov. xv. 3, 24, will each furnish a good example :—

v. 3. "The eyes of the Lord (are) in every place,
Beholding the evil and the good."

The second line in this instance clearly explains the meaning of the first ; showing the purpose for which the eyes of the Lord are thus in every place.

The same may be seen in v. 24 :—

“ The way of life (is) above to the wise ;
That he may depart from the hell beneath.”

As in the former instance, the second line shows the intent, or purpose of the truth contained in the first line ; that the way of life is set before the wise man, as a raised and ascending path, not merely that he may know the way of safety, but that he may walk in it, and thus escape from the pit of hell yawning beneath him.

(5.) Prov. xvi. 3—7. In both instances the second line exhibits the consequences, or the results of obedience to the precept of the first,—

v. 3. “ Commit thy way unto the Lord,”

and then, as its consequence,—

“ And thy thoughts shall be established.”

The same in v. 7 :—

“ When a man's ways please the Lord ;”

then the result is,—

“ He maketh even his enemies to be at peace with him.”

There are others of this class, which might be more accurately described as Historical or Continuative Parallels, as each line gives in continuation a successive portion of the history of its subject. Take, for example, the following :—

(6.) Ps. i. 3 :—

“ And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in due season ;
His leaf also shall not wither ;
And whatsoever he doeth shall prosper.”

In each of the lines of this quatrain a different portion of the history of the healthy tree, as representing the man who is blessed, is given ; in the first line it is said, “ to be planted by the rivers of water ;” that is, in a situation favourable to its continuous nourishment, even in times of drought ; in the second line, as the result of its being planted in so favourable a situation, it brings forth “ its fruit at the proper season ;” in the third line, to show that it avails itself of all the atmospheric

influences, on which the growth and vigour of the tree depends, the poet continues, "His leaf also shall not wither;" and then in the fourth line, to exhibit still more forcibly the healthy condition of the tree, he continues its history, and says, "And whatsoever he doeth," or rather, whatsoever it—the tree—produceth; not the fruit, for that is spoken of in the second line, but the new wood, the fresh twigs or small branches, it prospereth; that is, is itself fruitful; thus as it were completing its history, and showing all the stages of its onward growth.

Many of a like kind may be found, and the examination of them will illustrate this peculiar feature in their metrical arrangement.

G. We now come to the last division of this portion of our subject, *Introverted Parallels*, a more complicated and artificial mode of arrangement than any already exhibited; for by this name is meant that metre, or kind of stanza in which—whatever the number of lines contained in it—the first answers to the last, the second to the last but one, the third to the last but two, and so on throughout. The name—*Introverted*, turned inwards—is derived from this peculiarity, that each line looks inward to that which is at the same distance as itself from the centre of the stanza. This feature, however, as with the other kinds of metre, will be made more evident by the examination of a few examples.

(1.) Psalm iv. 1. This consists of four lines, of which the first answers to the fourth, and the second to the third.

- (1) "Hear me⁹ when I call,
- (2) O God of my righteousness;
- (3) Thou hast enlarged me (when I was) in distress;
- (4) Have mercy on me, and hear my prayer."

In the first line David entreats the Lord to hear and answer him, whenever he prays; in the second line he addresses the Lord by a title which expresses his own faith in God's readiness to hear and help him; in the third line he gives, as it were, an additional reason for his confidence, one drawn from his own experience, a part of his own personal history; for he calls to mind, that the Lord has already proved Himself the God of his righteousness; for he says, "Thou hast enlarged me when I was

⁹ "Hear and answer me," such being the force of the Hebrew word with which the verse begins.

in distress ;" or perhaps more correctly, "hast made a wide place for me, when I was in a strait." And lastly, in the fourth line, repeating the entreaty of the first, he says, "Have mercy upon me ;" or rather, as it is in the margin, "Be gracious unto me, and hear my prayer." Now if we consider the effect of this arrangement, we shall find that it is a most emphatic kind of metre, for it begins and ends the verse—in this instance with prayer, and so always—with that subject which is most prominent in the thoughts of the writer, and which is the object of his most earnest desire.

(2.) As another example let us examine Prov. xxiii. 15, 16. This, like the preceding, consists of four lines, of which the first answers to the fourth, and the second to the third.

- (1) "My son, if thy heart be wise,
- (2) Mine heart shall rejoice, even mine.
- (3) Yea, my reins shall rejoice,
- (4) When thy lips speak right things."

Here again the subjects most prominent in the mind of the sacred writer occupy the extremes. As a loving father, he desires most earnestly that his son should be wise in heart ; and then he concludes the stanza by telling his son how great would be his joy, if he would show forth the wisdom of his heart by his lips speaking right things.

(3.) Psalm xxvii. 14 is a very beautiful example of the same kind.

- (1) "Wait on the Lord ;
- (2) Be of good courage,
- (3) And He shall strengthen thine heart.
- (4) Wait, I say, on the Lord."

In this, also, the first answers to the fourth, and the second to the third ; and by this arrangement the great moral lesson—intended to be taught by the Psalmist—is brought out with great vividness and power. As a great practical truth, the wisdom of which he had learned from his own experience, he calls upon all men to act as he did ; for, says he, "Wait on the Lord." But then, to show that waiting on the Lord does not do away with the duty of arousing all our own powers to active exertion, he thus continues his exhortation, "Be of good courage ;" be bold and faithful, use every proper and available

means of obtaining your desire, and you shall not labour in vain ; for, as he continues in the third line, " He shall strengthen thine heart." And having thus called on them to arouse themselves to active exertion, and shown the blessing God would bestow, he then returns to his former exhortation ; and as the last word—as that thought, which he would fix deeply in their hearts and minds—he repeats the first line, and says, with increased force and emphasis, " Wait, I say, on the Lord."

(4.) And now, as a final example, we will pass in review Psalm cxxxv. 15—18. This is a longer stanza than those already examined, and therefore of a more complicated form.

- (1) " The idols of the heathen (are) silver and gold,
- (2) The work of men's hands.
- (3) They have mouths—but they speak not ;
- (4) Eyes have they—but they see not ;
- (5) They have ears—but they hear not ;
- (6) Neither is there any breath in their mouths.
- (7) They that make them are like unto them :
- (8) And so is every one that trusteth in them."

Now of these lines the first answers to the eighth ; for the one speaks of the idolatrous heathen, the other of those that trust in idols ; the second corresponds to the seventh : for the one speaks of the works, the other of the makers ; the third agrees with the sixth, mouths without the power of speech, and then mouths without breath ; and lastly, the fourth answers to the fifth, eyes without the power of sight, and ears without hearing.

A little consideration will show how well adapted this kind of verse is to bring out forcibly its subject, and to impress it upon the minds of the hearers. In that part of the Psalm which is immediately before this extract, the Psalmist first enumerates God's wonders on the heathen for the defence of His people ; he next sets forth the eternal power of the Lord, the God of Israel ; and then, in strong contrast to God's Almighty power and influence, he shows the character of the gods of the heathen. And of them he says, " The idols of the heathen are silver and gold ;" therefore they cannot have made us, neither can they help or harm us, that we should trust in them, or fear them ; for they are themselves " the work of men's hands." And since they are thus themselves man's workmanship, though they may

seem to have outward organs, or instruments of the senses, yet they cannot speak, to teach their worshippers; they cannot see to watch over them; they cannot hear to listen to their prayers; nay, further, they are mere lifeless images without breath or power. As, then, these idols are powerless for good or evil—mere senseless images of stone, of silver or of gold,—they that make them are morally and intellectually like them; as devoid of knowledge and wisdom as the dead blocks which they chisel into form; and wider still is this condemnation of their folly; “so are all they that trust” in these idol-gods for help and defence; for though they have eyes, they act as if they cannot see; though they have powers of thought and reasoning to know the character and nature of what they worship, yet they no more use those powers, than the inanimate substances of which these idols are made.

Such, then, is the metre, or outward framework of the Poetry of the Bible; a metre, which from its very nature is fitted, not merely for the children of Israel; but for all the world; for its chief features remain the same in every language, into which it may be translated; a metre, too, which, instead of confining the thoughts and expressions of the poets by its requirements, is itself absorbed by the great truths it embodies, and is ever ready to change into that form which will most suitably exhibit the thoughts and feelings of the God-inspired poet. It is so simple and natural in all its changes, that it never obscures the inner truths contained in it; but it clothes them with fitting language, and illustrates them by the beauty and force of its images; thus it brings them out so clearly and distinctly, that even a child may understand many of their deepest utterances.

The Metre of the Poetry of the Bible, therefore, is not only suited to please and delight all nations, but also to enlighten and to guide them. It is thus a fit and proper vehicle for the word of Him, who is truly the Light of the world, and who has given that word, and adorned it with its simple ornaments, that it may lay hold upon our affections, and thence become “a lamp unto our feet, and a light unto our paths.”

NOTE.—Before leaving this portion of the subject, it may be as well to hint, that while they who read only the English

translation of the Old Testament can thus perceive so many elements of poetic beauty in its varied forms of metre, and this should encourage and stimulate them to its study; yet we must not conceal the fact, that the diligent student of the Hebrew Scriptures will be rewarded, by the discovery of many delicate shades of variety, which can scarcely be reproduced in a translation.

We will give one or two examples—as far as can be done in the English—of a very frequent peculiarity, by which verses of Cognate or Synonymous Parallels have their terms introverted, like those in the well-known Latin phrase, “Audi multa, pauca loquitor.” They thus resemble the Introverted Parallel, in which the lines are introverted, but here only the terms; so that the first word of the first line answers to the last word of the succeeding line of the parallel; and the last word of the first line to the first word of the second line. To explain this by one or two examples. Take (1) Psalm ii. 8—10:—

- v. 8, 1st line, “Ask of Me,
 2nd line, And I will grant.
 3rd line, Nations shall be Thine inheritance;
 4th line, And Thy possession the ends of the earth.”¹

In this extract, which consists of two couplets,—the first word of the second couplet is “the heathen,” or more literally “the nations;” and to this answers “the ends of the earth,” the last phrase of the last line: and again, “Thine inheritance,” the conclusion of the first line, answers to “Thy possession,” the commencement of the second line. So, then, the first phrase answers to the fourth, and the second to the third.

- v. 9, 1st line, “Thou shalt break them with a rod of iron;
 2nd line, And as a potter’s vessel shalt thou dash them
 in pieces.”

Thus in this, as in the former verse, the terms are introverted; the first phrase, “Thou shalt break them,” answering to the fourth, “Shalt Thou dash them in pieces;” and the second, “with a rod of iron,” to the third, “As a potter’s vessel.”

¹ The above is the correct grouping, notwithstanding the tonic accentuation on the part of the compilers of the MASSORAH. As independent students of the original text we are often compelled to ignore, or eschew, the arbitrary pointing and accentuation which we frequently meet with in the pointed editions of the OLD TESTAMENT. See the Introductory Observations to OUR READINGS IN THE HEBREW SCRIPTURES. Pp. 204—8. [EDITOR.]

v. 10, 1st line, "And now, O kings, be wise ;
2nd line, Be instructed, O judges of the earth."

Here, as before, the terms are introverted, "kings," the first term, answering to "judges," the fourth ; and "be wise," the second, to "be instructed," the third.

But we must leave this portion of the subject with the remark, that while much may be learned from the study of a good and faithful translation, yet a painstaking student of the Hebrew Bible will find enough, and more than enough, to repay for all his toil and labour, even if the object of it be only to understand more fully the beauties, and the glories of its matchless poetry.

OUR READINGS IN THE HEBREW SCRIPTURES.

INTRODUCTORY OBSERVATIONS.

WE feel with Luther, the late Mr. Knott, and our valued correspondent Mr. Samuel Hanson,² that COMMUNION IN THE STUDY OF THE WORD OF GOD conduces much to growth "in grace, and in the knowledge of our Lord and Saviour Jesus Christ."¹ We have therefore invited Christian friends to our own house, and accepted invitations from Christian friends to their houses, for the purpose of reading the Holy Scriptures in the languages in which the oracles of God have been originally transmitted to us. We invariably presided—whether at our own house or in those of friends—at the Readings of the Old Testament Scriptures. We met at those gatherings a goodly and godly number of ladies and gentlemen from among the laity, and a sprinkling of ministers of the Gospel of the Grace of God. In our prefatory remarks on OUR READINGS IN THE HEBREW

¹ See the second letter in our Correspondence, in this our issue. Mr. Hanson, who regularly attended OUR READINGS IN THE HEBREW SCRIPTURES, in a friendly letter addressed to ourselves individually, writes :—"My dear and lamented friend Knott thought them [the extracts] most important. Indeed, I believe the most urgent inducements to his abandoning his valuable preferment at East Ham, was the desire to see the Punjab Hindoos encouraged to the study of the Bible, and getting rid, in such study, of the conventional trammels which hinder men here from ever going out of the narrow prejudices of their early predilections for traditional interpretations."
&c., &c.

² 2 Pet. iii. 18.

SCRIPTURES we intimated to our hearers that we were anxious that they should dismiss from their minds the existence of any translations, commentaries, or critical disquisitions on the sacred text. We begged of them to transfer themselves in imagination some two thousand years ago, when having come upon a scroll of the Hebrew Old Testament ere it was divided into chapters and verses, or grouped into distichs or parallelisms; ere it was translated into Greek or Latin, or any other language; ere it was marred by points and tonic accents; ere critics and annotators darkened the meaning of the SACRED TEXT by eccentric, though sometimes ingenious, conjectures of the meaning of the inspired penman. In fact to ignore and eschew the labours and toils of the LXX.; the Chaldee and Syriac paraphrases; the Vulgate; the authors of the Massorah, and the countless successors after their kind. We maintained, and still maintain, that in many instances those various schools and schoolmen incurred, may be unintentionally, the censure of the Almighty—which Ezekiel was inspired to denounce—against the false and foolish prophets of Israel, namely, “Ye have said, and are saying, ‘It is the Oracle of the LORD;’ but I have not spoken.”⁴

We venture to express our conviction that in a certain sense those words just quoted apply to those translators, paraphrasts, critics, and annotators to which we alluded above. The original words of Ezekiel have often occurred to us whilst reading the different translations of the WORD OF GOD; yea, even the versions of the original texts themselves, frequently marred by arbitrary grouping of letters and words, questionable punctuation and problematic accentuation, have often suggested to our mind Ezekiel’s original words:—“Ye have said, and are saying, ‘It is the Oracle of the LORD;’ but I have not spoken.” The LXX. have introduced numberless mistranslations of the Oracles of God, and in no book are those pseudo-constructions more conspicuous than in the one from which we quoted the above censure. The Vulgate teems with false renderings. Isidorus Clarus, a learned Spanish monk, exposed no less than eight thousand mistranslations in the so-called “Jerome’s Latin Version.” But the best translation that was ever made by learned men, even our English Version, has brought us over

⁴ Ezek. xiii. 7, : אסרתם ואמרתם נאם יהוה ואני לא דברתי. Literally translated.

and over again face to face with the words of Ezekiel already quoted.

Whenever we hear a clergyman prefacing his text thus, "The Word of God you will find in such a book, chapter, and verse," and then reading a sentence or two which happens to be the translation of ill-informed individuals, and not the true rendering of the Word of God, the divine censure which Ezekiel was inspired to denounce occurs to our mind. What is more, whenever we are obliged to read at the Lectern, where explanation is precluded, from our present English Version, mistranslated passages of the Word of God, Ezekiel's denunciation grates most painfully upon our ear. We have often pictured to ourselves the horror of "the holy men of God, who spake as they were moved by the Holy Ghost," which they would experience on seeing some of the translations made of their utterances, and on hearing some of the sermons of which their words were made the pretexts.

There are, of course, various degrees of inaccuracies in the different translations. Some of the misconstructions are unimportant; a specimen of which the sacred denunciation, under review, supplies. In this case, it must be owned, the school of the so-called MASSORAH placed the stumbling-block in the way, which misled even Hebrews themselves. The heads of that School mistook the structure and construction of the verse from which the above sentence is taken, which misapprehension betrayed them to place the principal disjunctive accent under the wrong word; they placed it under **אמרתם**—"ye have said," rendered by the translators of the A.V. "have ye not spoken," by erroneously supposing the first word of the verse, **הלוא**, might be repeated before **אמרתם**—instead of under **כזב**, "lying." Thus superficial readers stumbled and fell in their renderings. Even according to the canon of parallelism the word **אמרתם** is in a false position as the MASSORAH magnates placed it. No intelligent reader of the Hebrew text would for a moment group **אמרתם** with **כזב** ו**מקסם**. The intelligent reader could not so soon forget the preceding verse, which begins with **כזב** ו**קסם** ש**וא** ר**או** ו**קסם** **כזב**, "They have seen vanity and lying divination." In which case **ראו**, "They have seen," applies to both "vanity and lying divination." Ezekiel

in the seventh verse of the thirteenth chapter reminded the "false and foolish prophets" of their predecessors in imposture, and denounced their own impositions. It is bad Hebrew, of which Ezekiel could not possibly have been guilty, to say **וּמִקְסָם כִּזְבַּ אִמְרָתָם**. However, the misconstruction and mistranslation, in this instance, may fairly be placed in the category of unimportant errors. But there are others of the utmost moment, some of which will be pointed out in the course of OUR READINGS.

We are constantly asked, by different querists, as to what we consider to be the proper qualifications of a reviser of the Authorized English Version of the Old Testament? We therefore put here on record our reiterated and manifold answer:— (1) A thorough acquaintance with the Hebrew and its cognate languages. (2) A mind well stored with the various branches of Hebrew literature. (3) A practical knowledge of the discoveries which have, of late years, been made in "Scripture Lands." (4) Thorough independence of the Biblical criticisms of the different Schools: the so-called "orthodox," and the so-called "advanced." So that if the reviser were shut up in a room by himself with his Hebrew Old Testament as his sole companion, he might be able to produce a fair translation of the same. (5) A conscientious regard for the literal and grammatical sense of the Sacred Text. (6) A devout mind.

The independent Hebrew scholar cannot help feeling surprised at the trifling originality, in modern works, on the Holy Scriptures on either side. The "Orthodox School" are satisfied with such authorities as Bochart, Delitzsch, Havernick, Hengstenberg, Keil, Kurtz, &c., &c., after their kind. The "Higher Criticism School" are content to abide by the opinions of Astruc, Bleek, De Wette, Ewald, Kunen, &c., &c., after their kind. And when one is curious enough to look up the respective referees, in order to find out on what authority the latter founded their conclusions,—then his curiosity is gratified by strings of references to former authors, and so on and on. We shall, therefore, in OUR READINGS IN THE HEBREW SCRIPTURES, ignore and eschew all published versions, annotations, criticisms, and commentaries. We shall confine ourselves to the HEBREW SCRIPTURES, *pur et simple*, as they were originally written,

without diacritic points or tonic accents. All the use which we shall make of those comparatively modern appendages, to the archaic sacred text, will be as a guide, to a certain extent, to the traditional pronunciation of the SACRED TONGUE in primæval days.

We shall first read the original, as we believe it should be read ; we shall then translate it, sentence by sentence, according to our conviction of its meaning and import. We shall then give the reasons which conduced to our belief and convictions as regards reading and construing. We shall close each reading with such exegetical and practical remarks as we may deem "profitable for doctrine, for reproof, for correction, for instruction in righteousness." We shall begin with the MINOR PROPHETS.

(*To be continued.*)

THE MASSORAH.

AFTER we despatched the foregoing paper to our printers we perused an article in the outer sheet of the *Times*, which appeared in its issue of the 2nd of March, headed as above. We think it but fair to our readers to give them an opportunity of preserving that well-written essay, which may serve for the purpose of reference at some future time. We therefore reproduce it in this our QUARTERLY, merely prefixing to it a few introductory remarks, and annotating it by a few foot-notes.

Some of the observations in that paper—whether penned by a "broad" synagogue-man, or by a "broad Churchman"—meet with a painfully thrilling echo in our heart of hearts ; particularly so the writer's justly vehement allusion to the terrible atrocities of which our people and our national literature, sacred and secular, were the victims during the dark annals of the dominant "Christian Church." On the other hand, there is much in that article from which we differ. At present, however, we simply state that we have examined and collated the valuable Imperial Hebrew Library in Russia upwards of twenty years ago, long before Drs. Neubauer, and Ginsburg saw its treasures ; when the works which now constitute the Imperial St. Petersburg

Hebrew Library were partly in Odessa and partly in the Crimea.⁵ In token thereof, we reprint here the first paragraph of the preface to the last edition of our Moscow Coronation Sermon :⁶—“The history of the following sermon is simply this. I was anxious to examine the invaluable MSS. of the Hebrew Old Testament which were then to be found in the Imperial Library at Odessa, as well as those at Shuffut Kalè—the Karaite Jews’ settlement in the Crimea—ere I gave the finishing touches to the work upon which the best years of my life had been spent, even my annotated Hebrew OLD TESTAMENT.⁷ Unfortunately the unnatural war between this country and Russia broke out—a war ever to be regretted!—just when I was about to start on my literary enterprise. I was obliged, therefore, to wait patiently for the return of the dove, with the olive-branch in its mouth.” &c., &c.

The results of our researches in the then divided Library were carefully winnowed and garnered in our Annotations on the Hebrew OLD TESTAMENT, which have been ready for the press these many years. We know not whether the great work of our life will ever see light during the remainder of our days on earth. But we are most anxious to see the results of the labours of our learned Hebrew Christian brother, the Rev. Dr. Ginsburg, though we do not take his view, nor that of the writer in the *Times*, of the importance of the MASSORAH. We are second to none in appreciating and admiring Dr. Ginsburg’s learning and industry in the field of Oriental Literature. We therefore most heartily endorse the well-merited encomiums which the writer of the following paper bestowed upon our talented Hebrew Christian brother, and we sincerely trust that the hope expressed at the conclusion of the article will be speedily realized. Thus reads the article in the *Times* on the MASSORAH :—

“Jewish literature is, like the Jewish people, a mystery. It is an unknown land, or known only to a few hardy and resolute explorers. When a few years ago an enthusiastic and accom-

⁵ See our Jan. No., pp. 44—47.

⁶ THE LORD’S ANOINTED. A Coronation Sermon preached in the British Church at Moscow on the Sunday before the enthronement of Alexander II., Emperor of all the Russias, &c. A New Edition. Published by request. Dedicated to her Imperial Highness the Duchess of Edinburgh. London: Samuel Bagster and Sons, 1874.

⁷ See prospectus and specimen-page at the end of the above-named sermon.

plished Jew wrote his tale of the Talmud, it came upon the world with the surprise of a discovery. Men marvelled that such treasures should so long have lain hid. To the vast majority of Christian students, to the vast majority even of the Jews themselves, the Talmud was like a buried city—a few fragments had been dug out, but these seemed of no great value, and did not invite to further research. ‘Let it alone,’ men said; ‘you will find nothing better there, however far you may push your search, than a long series of irregular lumber-rooms tapestried with Rabbinical cobwebs. No doubt the explorer of these strange recesses did excellent service in bringing to light some curious and interesting objects, and gave fresh impulse to a neglected study. No doubt the tale was told with singular vivacity and with a picturesqueness of grouping and colour which charmed and dazzled the imagination. But sober readers withheld their assent from the writer’s brilliant paradoxes, and it was manifest that the enthusiasm of a man who felt he was to the mass of men in the position of a discoverer had betrayed him into serious, if pardonable exaggeration.’⁸

“The department of Jewish literature to which we are now about to introduce our readers is of a very different kind; one that has been equally neglected, one that appeals far less powerfully to the imagination, but one in many respects of a greater importance, and the investigation of which is likely to lead to more useful and practical results. For the last eighteen years another distinguished scholar, Dr. Ginsburg, has been engaged in the laborious work of collecting the materials for a critical edition of the Old Testament Scriptures. It has long been a reproach to our Biblical scholarship that so little has been done for the text of the Old Testament. The labours of Kennicott, from which so much was expected, produced nothing but disappointment; his collation of MSS., not being based on any sound principles, was practically worthless. De Rossi’s was very much better, but neither he nor Kennicott troubled himself about the Massorah, without a thorough acquaintanee with which no critical text can be constructed. It is to this point that Dr.

⁸ The value of the sparkling essay alluded to has been justly appraised in a former series by H. C. OXONIENSIS: A TALMUDIST OF TALMUDISTS. See our Volumes for 1873 and 1874. [EDITOR.]

Ginsburg has more particularly directed his attention, and here we may expect some valuable results; for hitherto a curious misapprehension has attached to what is familiarly known as the Massoretic text. What is the Massorah? The word *Massorah*, or, as it ought to be written, *Massoreth*, means tradition. The text in our printed Bibles is commonly supposed to be the text as settled by a certain body of men called Massorettes, who were the custodians of this tradition. No mistake could be greater. The Massorettes were not a single body of men or a single school; the Massoreth is not a single collection of marginal glosses establishing for ever one uniform text. On the contrary, the Massorettes were learned annotators, belonging to many schools, and their marginal annotations vary considerably in different copies. The Eastern Recension differs from the Western, and the different families of MSS. belonging to the latter, French, German, Italian, and Spanish, present more or less considerable variations. The critical value of these glosses consists in the fact that the labours of the Massorettes were directed to the careful enumeration of all the words and phrases of the Bible. The marginal note tells us exactly how often each particular grammatical form and each phrase occurs in the whole Bible and in the several books, and also in what sense it is employed. It is obvious, therefore, at a glance that no new reading could creep into a passage without being immediately detected. The scribe may make a blunder, but the Massoreth checks it; for the Massoreth is not the compilation of the scribe who copies it, but is taken from model codices of a much earlier date.

“The extreme minuteness of this verbal criticism has so multiplied and has been carried to such an extent, that Elias Levita says in his work on the Massoreth, that he believes that if all the words of the great Massoreth which he had seen in the days of his life were written down and bound up in a volume, it would exceed in bulk all the twenty-four books of the Bible. Only two attempts have yet been made to collect these scattered notes and glosses—the one in the well-known work entitled *Ochlah-ve-Ochlah*,⁹ the other in Yakob ben Chayyim’s Rabbinic Bible, pub-

⁹ This work was published in 1864, with a German translation, and ably edited, by Dr. Solomon Frensdorff, from a MS. in the National Library at Paris. It was published in Hanover, where the learned Doctor was then head-master of the Training College for Jewish Teachers. He presented us with one of the earliest copies which left the binder’s hands. [EDITOR.]

lished at Venice in 1526. But Dr. Ginsburg has done far more than his predecessors in the same field. With infinite pains and labour he has collected and digested this vast mass of textual criticism. For the first time the Hebrew scholar will really know what the Massoreth is. Hitherto, as we have said, it has been scattered in a number of different MSS., often written in the form of an ornamental border to the text in minute characters and with many abbreviations, and in many cases requiring not only great patience, but a wide acquaintance with the peculiarities of the Massoretic scribes for its decipherment. Now, all these various editions of the text, all these traditional notes, will be classified and arranged under the head of the several MSS., to which they belong, in parallel columns, so that the eye will see at a glance how far the MSS. agree, the additions in one case, the deficiencies or variations in another.

“There is, however, one feature of Dr. Ginsburg’s labours to which we wish to call especial attention. It is the use he has been able to make of the Eastern or Babylonian recension of text and Massoreth for comparison with the Western. It was well known that a divergence did exist between these two recensions, and that as there was very early a different system of vocalization, as well as a difference in traditions between the Eastern and Western Jews, so there was also a difference in their MSS. of the Bible. But before the year 1840 the only record of that difference that had been preserved was the list of variations given in Yacob ben Chayyim’s Bible, which was extremely defective. Now, however, a very important discovery has been made. Among the MSS. recently acquired by the Imperial Library at St. Petersburg, there is, besides a fragment of the Pentateuch, a MS. containing the whole of the latter Prophets, exhibiting the Eastern recension; and as this MS. has also the Massoreth, we are enabled thereby to ascertain the Oriental reading of a large number of passages in other books of the Bible, besides those which are comprised in the MS. We thus get a recension of the text which is very much earlier than any existing MS. of which the age is undisputed.

“It must always be a matter of the deepest regret that no Hebrew MS. of the Bible of any antiquity has come down to us; for on how many dark passages might light be cast, if a codex

were discovered even as ancient as the most ancient MSS. of the New Testament? It must always enhance our regret to reflect that Christian barbarism is to a large extent responsible for this calamity. The savage and unrelenting persecution of the Jews has left an indelible blot on the pages of Christian history from the beginning of the eleventh century to the middle of the sixteenth. There is not a European nation, scarcely a European town of any magnitude, the annals of which are not disgraced by the intolerable cruelties practised on this people. Popes, Fathers, and Councils vied with one another in denouncing them. Edict after edict was issued against them. No insult was too coarse for them; Jew and devil were synonymous terms in the Christian vocabulary; they were outside the pale of humanity. Again and again the fury of the populace, stirred up often by renegades of their own nation,¹ was let loose upon them; their houses were plundered, their property confiscated, their wives and children violated before their eyes. The tale of 'Christian Atrocities' in those ages reads in many exact particulars like the tale of 'Turkish Atrocities' with which we have all of late been familiar. Thousands of Jews were compelled to abjure their faith and to submit to baptism; thousands more were banished from the cities or countries in which they had settled; great multitudes were tortured and cruelly put to death. Their *Selichoth* or Synagogue hymns for centuries were one great wail going up to heaven, a cry like the cry of the souls pleading beneath the altar, 'Lord, how long?' a bitter lamentation, the burden of weeping and great mourning as of Rachel weeping for her children, and refusing to be comforted.

"In these outbursts of religious fanaticism we know that many precious books and MSS. perished. Synagogues were plundered, burnt, razed to the ground, and the rolls of the Law torn to pieces and strewed in the streets. On the 17th of June, 1244, twenty-four cart-loads of MSS. were burnt in Paris alone. 'I

¹ We suppose that the writer applies this term to Hebrew Christians. We beg most respectfully to submit to him that a better acquaintance with the lives and characters of Hebrew Christians would have prevented his making the untenable assertion. In the darkest ages of the Church, HEBREW CHRISTIANS, as a rule, defended, and pleaded the cause of, their persecuted, unbelieving brethren. Then, as now, there were Hebrew Christians like the Rev. Dr. Ginsburg, the late Benjamin Davidson, and a host of others, who devoted their lives and talents to the promotion of a knowledge of the original of the OLD TESTAMENT Scriptures.

have not a single book left,' writes a French Rabbi to R. Meir of Rothenburg; 'the oppressor has taken from us our treasures.' Many books were thrown into wells; many were buried in the earth to conceal them from Christians. The possessor of one Codex thanks God that he and not the earth has been the means of preserving it. 'We are forbidden,' writes Abr. ibn Ramoch, at the close of the fourteenth century, 'to have the Torah (the Law) in our possession, and other books which they have carried off into the churches.' Another complains that the holy books were disfigured by the ruthless hand of the Christian scribe, and many a fair parchment cut to pieces and made to serve for repairing the boots of the Nazarene. It is the persecution of Antiochus Epiphanes repeated, intensified, prolonged through centuries.

"Add to all this the fact, that it has been the practice of the Jews themselves to consign to oblivion all imperfect copies of their Scriptures. The Talmud enacts that if a copy of the Law have two errors in a page, it shall be corrected; if three, it shall be stowed away. The act by which this is done is called Genizah. By the Karaite Jews the receptacle itself in which incorrect or mutilated copies of the Bible were placed was called Genizah, but it is not so called in the Talmud. The receptacles in which all imperfect or injured MSS. of the kind are placed are called by the German Jews 'Shemoth-boxes,' in allusion to the names (*Shemoth*) of God, because every scrap on which that name might chance to be written, as might be the case with any leaf of the Bible, was held too sacred to be destroyed, and must, therefore, be solemnly deposited in the receptacle prepared for it. No Hebrew MS. was therefore preserved by the Jews merely on the ground of antiquity, and taking this circumstance into connexion with the wholesale destruction of MSS. by Christians during the Middle Ages, to which we have already referred, it can no longer appear surprising that our oldest MSS. are so comparatively late.

"Thus Jews and Christians have conspired together for the destruction of these precious documents. The earliest known MS. of the whole Old Testament (which is in the University Library at Cambridge) only dates from the middle of the ninth century.³ A fragment belonging to the beginning of the same

³ It is evident the writer has not, as yet, heard of the oldest existing Hebrew MS. of the whole of the Old Testament.

century is in the Library at St. Petersburg. The beautiful MS. of the later Prophets in the same Library, already referred to, bears the date A.D. 916. We must not, therefore, indulge unreasonable expectations. It is scarcely probable that even Dr. Ginsburg's collations will furnish us with a *large* harvest of important textual variations. But his work is one of which it is scarcely possible to exaggerate the value notwithstanding. It will give us, what we have never had before, a really accurate collation of all the best MSS. of the Old Testament, together with a complete view of the Massoreth of each. The work will fill four folio volumes when finished. The publication of such a work is an enterprise too great to be accomplished by any single individual unassisted. But it may be hoped that our Universities, and that Biblical scholars in this and other countries will take care that the funds requisite for its publication are forthcoming. We cordially congratulate Dr. Ginsburg on having brought his labours so nearly to their conclusion, and thank him in the name of all students of the Hebrew Bible for this most important contribution to the formation of a critical text of the Old Testament."

AN HISTORICAL SKETCH OF THE CONTROVERSY BETWEEN CHRISTIANITY AND JUDAISM.

BY THE REV. A. BERNSTEIN, M.A., OF ST. ALBAN'S.

CHAPTER I. (*continued from p. 91.*)

WHEN reviewing the most important efforts that have been made in the past of converting the Jews to the Christian faith, and the results which they produced, it must be our business honestly to state the facts as we find them on record, without regarding whether they be or be not palatable to either Jews or Christians. "History, according to Von Herder, is the mirror of men and ages, a light of the times, a torch of truth. In it, and through it, we must learn to admire what is admirable, to love what is lovable; but also, to hate and despise what is mean and despicable. Or else, we become murderers of human history." In the first three centuries, as we have seen,

owing probably to the persecutions to which both Christians and Jews were subjected, there was no organized mission to the Jews. Occasional controversy had indeed taken place between the Fathers of the Church and the Jews, as we know from the Dialogue of Justin Martyr and Trypho, the Alexandrian Jew; amiable intercourse had also taken place between Origen and the Jews, by which means several eminent men embraced the Christian faith; but the most favourable opportunity of undertaking great things for Christ in gathering the dispersed of Judah into His fold, was left to pass away unimproved. A futile attempt was made by Paul of Samosata on the advice of Zenobia, Queen of Palmyra (of Jewish descent), of uniting Christianity with Judaism, but as human reason and not the Scriptures was the proposed basis of union, the proposition could not be entertained seriously by either party. With the accession of Constantine the Great, the first Christian Emperor, to the throne of the Roman Empire, and with the Council of Nice A.D. 325, a period of systematic effort for the conversion of the Jews was ushered in. But the newly-converted heathen Emperor overstepped the bounds of zeal, and issued severe laws against the Jews. He threatened them with death if they should endanger the life of a Christian convert, and he called them the most hateful of all people.³ How contrary was this exhibition of bitter temper to the spirit of Christ and to the spirit of the Christian protomartyr! The controversies between the clergy and the Rabbis at that period were not at all of an edifying character, or calculated to bring conviction to the mind. Instead of both parties resorting to the Word of God, as the sole authority and umpire in a religious dispute, they resorted to superstitious and magical arts. Milman records a controversial scene that had taken place in Rome as follows:—"A conference took place in the presence of Constantine and the devout Empress-mother Helena, between the Jews and the Christians. Pope Sylvester, then at the height of his wonder-working glory, had already triumphed in argument over his infatuated opponents, when the Jews had recourse to magic. A noted enchanter commanded an ox to be brought forward; he whispered into the ear of the animal,

³ See Milman's *Hist. of the Jews*, vol. iii. p. 180. By their endangering the life of a Christian convert we must understand a convert from Judaism. This probably arose from the case of Joseph, as we have seen in the last article.

which instantly fell dead at the feet of Constantine. The Jews shouted in triumph, for it was the Shem-hamphorash, the ineffable name of God, at the sound of which the awe-struck beast had expired. Sylvester observed with some shrewdness, 'As he who whispered the name must be well acquainted with it, why does he not fall dead in like manner?' The Jews answered, 'Let us have no verbal disputations, let us come to actions.' 'So be it,' said Sylvester, 'and if the ox comes to life at the name of Christ, will ye believe?' They all un-animously assented. Sylvester raised his eyes to heaven, and said with a loud voice, 'If He be the true God whom I preach, in the name of Christ, arise, O ox, and stand on thy feet.' The ox sprang up and began to move and feed. The legend proceeds that the whole assembly was baptized. Legendary as this story may be, it is a very suitable symbol to characterize the *modus operandi*, the manner in which the controversy with the Jews was then and immediately afterwards carried on. This may be compared to a bull fight, in which the Jews tried to evade and kill the papal bulls against them, but the Papacy had eventually the victory over them. Even the great St. Ambrose in his zeal for orthodoxy, and in his hostility against the Arians vented his wrath against the Jews and called their synagogue a dwelling of perfidy, a house of impiety, a temple of ungodliness, a house of insanity, forgetful of Him who graciously favoured the intercession in behalf of their friend: 'He loveth our nation, and hath built us a synagogue.' Though he did not approve of burning of synagogues, yet he declared in a letter to the Emperor Theodosius that when once burned down they ought not to be restored. 'Either,' said he, 'the bishop will resist or comply: he must be a sinner or a martyr. Perhaps he may be tempted by the hopes of martyrdom falsely to assert his concurrence in the destruction of the synagogue. Noble falsehood! I myself, would willingly assume the guilt; I, I say, have set this synagogue in flames, at least in so far that I have urged on all that there should be no place in which Christ is denied.'" ⁴ This was in the year A.D. 395, about the very time when St. Augustine, Bishop of Hippo, and the convert of St. Ambrose, rose to distinction in the Church. We do

⁴ See Milman, vol. iii. p. 189.

not know for certain whether Augustine had imbibed the hostile spirit towards the Jews from his spiritual father, but we know that his literal interpretation of Luke xiv. 23, where it is said, "Go out into the highways and hedges, and compel them to come in, that my house be filled," resulted in baneful consequences to the Jews. The system of compulsory baptism was adopted, the Church exchanged the two-edged sword of the Word of God for the double sword⁵ of Synodical priestcraft and imperial tyranny, and wielded it manfully against the inoffensive or provoked Jews. In the year 418 Gamaliel, the teacher of St. Paul, appeared in a vision to Lucian, head of a monastery at Caphorgamala, in Palestine, and told him where the relics of St. Stephen were. These were brought to Magma, a town in the island of Minorca, one of the Balearic Isles. They became a most powerful instrumentality in the hands of the bishop for converting the Jews. Bishop Severus asked the Jews to discuss the question at issue; and Theodorus, a man of great rabbinical learning and an eminent citizen, styled the defender of the city, was appointed by the Jews to be their controversialist. The bishop came with a large retinue, and summoned the Jews to appear in the church. They excused themselves because it was the Sabbath, and they could not enter a Christian place of worship. The bishop offered to meet them in the synagogue, being assured by a vision that with the help of the relics of St. Stephen he would come out victorious, but at the same time accused the Jews of having secreted arms in the synagogue. The march to the synagogue then began with a processional hymn, Ps. ix. 6, 7, "Their memorial is perished with them, but the Lord shall endure for ever." The Jews joined in the singing, applying the verses in their minds to their opponents. A confusion ensued, caused, it is said, by some Jewish women throwing stones from the windows upon the Christians. Bishop Severus could not hinder his followers from breaking into the synagogue, and plundering it of its valuables, and putting fire to it. After three days Theodorus and his people assembled in the ruined synagogue when the Christians met them again. But at this time both parties were cooled down and softened by the sight

⁵ "Zwei Schwerter in einer Scheide,
Verderbend Seel und Leibe."

before them, and were disposed to argue the question in a reasonable way. Theodorus with his great learning and eloquence refuted every argument that was advanced by the bishop. The Christians, seeing that they were losing ground, began to shout with one accord, "Theodorus, believe in Christ!" The Jews in the midst of the noise and confusion mistook this cry for a declaration that Theodorus believes in Christ, and they fled from the spot. Left alone, he yielded to the entreaties and promises of the bishop and a certain convert Reuben, and was baptized, and 450 Jews followed his example.

Later, the Jews of these Balearic Isles were accused of having crucified a Moor, and many of them received baptism in order to escape death. Confining our attention still to the countries bordering on the Mediterranean, we find that Leo the Isaurian, of Constantinople, converted many Jews in the same crooked way of compulsory baptism, the Emperor Basilius, in a more refined and Jesuitical way, by enticement and rewards. Crete offers one beautiful exception. In the year 434 a false Messiah appeared among the Jews of that island, and promised to lead them to Palestine dry-shod through the Mediterranean. Thousands of superstitious deluded Jews jumped into the sea at his bidding, and many of them perished, but many others were rescued by Christian fishermen, who hazarded their lives in saving those of their fellow-men. These rescued ones, out of gratitude to their deliverers, and reflecting on the motive power of their religion which inspired them with such love and courage, embraced it also. Turning our eyes to Spain, we find in the year 615, King Sisebuto, on the advice of the Emperor Heraclius, endeavouring to convince the Jews of the excellency of Christianity by severe laws,⁶ confiscation of their property and banishment. He succeeded in inducing 90,000 Jews to become members of the Church. And as it might be expected, the majority of these proselytes were hypocrites, and carried on secretly a Jewish propagandism within the Church, so that many of the Clergy became inclined more to Judaism than to Christianity. The next king, Sisenandus, under the influence of Bishop Isidor Hispalensis was more moderate, and the famous fourth Council

⁶ See the third Act. *Visigathorum.*

of Toledo in 633 passed the following Canon concerning the conversion of the Jews:—

“De Judæis præcipit Sancta Synodus, nemini deinceps ad credendum vim inferre. *Cui enim vult Deus miseratur et quem vult indurat.* Non enim tales inviti, salvandi sunt, sed volentes, ut integra fit forma justitiæ. Sicut enim homo propria arbitrii voluntate serpenti obediens perit; sic (voluntate se gratia Dei) propriæ mentis conversione quisque credendo salvatur.”

The sense of this Canon is that the Jews should not be converted by force, but by argument and persuasion. This evangelical principle was in a great measure due to Julian, the Archbishop of Toledo, himself a Hebrew Christian, and was carried out as long as he was alive. After the death of Julian, the former compulsory method was again adopted, and this continued to alienate and embitter the Jews against Christianity. Although Mohammedanism appeared at this time in Europe, and confronted the Jews with hatred and contempt, yet as the Saracens were strict Unitarians and Iconoclasts, the Jews thought that they had something in common with them, but welcomed them especially in the hope that the Moslems would free them from the yoke of their Christian oppressors. After the conquest of Spain by the Saracens, the Jews had a short period of respite, but the theological war broke out fiercer than ever, as it had a wider field of operation. The three religions were brought face to face, and each claimed to be the only true one. The Moors gave an impulse to religious inquiry, but they had no need to learn from the Christians the art of converting by force, and they soon showed that they were experts in the art. We know that the great Maimonides was for a time a forced Mohammedan. Indeed, it seems that the influence of the Saracens tended to relax the vigorous compulsory method of the Christians, who assumed under the King of Castile and Arragon a more liberal policy, both to the Jews and Moslems, while the avowed mission of the Saracens was to conquer all nations with the sword of Mahomet. “Islamism or war” was their cry to the Jews. It is quite true that the Jews between the two contending religions generally fared well, but it is not true that it was owing to the spirit and fundamental principles of the Koran, which were interpreted by Abu Amru in reference to the Jews as follows:—

“Let all the men be put to death, and the women and children be slaves.”

As soon as the checking and overawing Saracenic power in Spain was on its decline, the condition of the Jews became worse than ever. The history of the succeeding centuries is rich in conversions. If the statistical details of these conversions be true, the number of Hebrew Christians, or Marannos, as they were called in Spain, amounted to 235,000. But how were the majority of them converted? Death, or baptism, became the watchword, and the Jews chose to take refuge in the desecrated altars of the Church. This state of things continued with more or less severity according to the disposition of the Spanish kings, or influential bishops, or the reigning pontiff, for many centuries, until it ended in the Inquisition, and in the final expulsion of the Jews from Spain under Ferdinand and Isabella. Yet the descendants of these Hebrew Christians are to this day a despised class in Spain, and only in the last century Christians were burned there who were suspected of being secretly Jews. In Portugal we read of Jewish inhabitants since A.D. 1160 only. At first they were well treated and entrusted with important offices of state, and compulsory baptisms did not take place. Even relapses to Judaism were not hindered. Yet in 1390 the Spanish persecution planted itself in Portugal. The 20,000 Jews who fled there from Ferdinand's rage, were, it is true, allowed to sojourn for eight months, but King Emanuel being the son-in-law of Ferdinand (called in mockery the Catholic) compelled them either to receive baptism, or to go to the Isle of St. Thomas. In vain did the Bishop Ferd. Coutino protest against the baptisms of such “as were dragged by the hair to the baptismal font.” It was useless; the monsters took the children from the arms of their Jewish mothers, and only returned them when the parents also were baptized. It was promised that the converts should not be examined concerning their faith, but the Inquisition soon got hold of them. Even the protests of some of the Popes were unheeded, and their advice to send back the converts could not be obeyed, for these intermarried and filled all ranks of society.⁷ Flight only saved them from all these

⁷ Owing to the advice of ecclesiastics, one of the kings of Portugal ordered the new Christians to wear a yellow hat, in order to distinguish them from the others. Pombal,

troubles; for this reason all the Jews who emigrated from these countries are called Portuguese.

It will now be a relief to turn from this sad and dark historical picture to its brighter side, and to find, amidst the numerous crooked ways of converting the Sephardim Jews, here and there a straight path, and amongst the multitude of the nominally converted Jews some who were really eminent for piety and learning, who made a mark in the times in which they lived.

Of those who endeavoured to bring the Jews to a saving knowledge of the Gospel in Spain and in the Balearic Isles, without entering upon chronological order and giving credit to reports of astounding results, we must assign the first rank to the Dominican Vincent Ferrier. He was an earnest and successful preacher, and laboured not only among the Jews of Spain, but also among those of France and England. His earnestness may be seen from the tracts which he wrote: "De vite spirituali," and "Liber de fine mundi."

Next to him we place Martin Raymund, surnamed Pennaforte, a native of Barcelona, a Dominican friar of the thirteenth century. He was appointed by the General Chapter of Toledo in 1250 to study Hebrew, Chaldee, and Arabic, with a view to qualify himself for the controversy with Jews and Mohammedans. To this end, the kings of Arragon and Castile gave him a pension, and he established a missionary training-school for the Jews, of which he was magister-general. He acquired great Talmudical learning. If Popes Gregory IX. in 1230 and Innocent IV. in 1244 condemned by special bulls the Talmud to be burned, Raymund, like Alcuin before him, showed its usefulness as a weapon against the rabbis themselves. His learned works are "Summa Alcorarum Maurorum," "Capistrum Judæorum," and "Pugio Fidei." This last work has never been surpassed. Such was its esteem at the time, that Pope Clement V. in the Council of Vienne, 1311, acknowledged its importance, and ordered that rabbinical literature should be studied in the schools of the papal residence as well as in the academies of

the premier, appeared before the king with two such hats, one for himself and the other for the king, because they were both of Jewish descent. (See Llorenta's *Hist. of the Inquisition*, p. 35.)

Paris, Oxford, Bononia, and Salamanca. "Pugio Fidei" was finished in 1278, but first published at Paris in 1651. Basquet, Bishop of Montpellier, found the original MS. in the library of Toulouse in 1621, and gave it to James Shiegel, a German, who edited it. Another copy from Raymund's own pen is preserved in the Dominican Convent of Naples.

Of the Spanish Hebrew Christians who promoted Christianity amongst the Jews, and defended them against the attacks of fanatical Christians, were first Julian Pomerius, Archbishop of Toledo, who flourished in the seventh century, and as stated above, influenced the deliberations of the Councils of Toledo. He was present at the twelfth, thirteenth, fourteenth, and fifteenth council. Historians speak of his genuine piety, beneficence and justice, "who pleased God and men, was an enemy of vice, and a strict administrator of his diocese." He was the only man at the time who understood and carried on in the best method the controversy between Christianity and Judaism. He wrote a book in which he proved to the Jews from the Scriptures that the Messiah, whose advent they expected after six thousand years from the Creation, has already appeared in the person of Jesus. (Heidelberg 1532.) Also a book on Chronology, a Commentary upon Nahum, "Liber Prognosticorum, sive de morte humana," "De futuro sæculo," "De futuræ vitæ contemplatione," in five volumes. He died March 6th, 690. In the ninth century, in the midst of the strifes between the Christians and the Moors, we find another Hebrew Christian witness, who, with zeal glowing as that of St. Paul, earnestly strove for the truth of the Gospel. This is Alvarez of Cordova. He is known as an able defender of Christianity against Mohammedanism, and as the biographer of Eulogius, the martyr whom the King of the Moors slew. The biography is published in the fourteenth volume of the History of Spain, called *Hispania Illustrata*. The next well-known proselyte is Peter Alfonso, surnamed the Combatant. He was as a Jew called Rabbi Moses of Huasca, in Arragon. He was baptized in the cathedral of his native city in 1106, at the age of forty-four; King Alfonso VI. was his godfather, and appointed him court physician. Being severely attacked by the Jews, he wrote a defence of his faith, in the form of a dialogue between Moses and Peter, his

two names, which is worth reading. He was an eminent scholar in sacred and profane literature, and wrote also a work on Science and Philosophy, also "Disciplina clericula," a very popular book, which was already translated into French in the thirteenth century. But the best of his works is his Dialogue, published in Cologne, 1536.⁸

In the fourteenth century we find another Alfonso, surnamed "The Good Man." He was a Dominican friar. He translated Arabic books into Latin, and wrote a tract for the Jews, entitled, "De adventu Jesu, veri Messiaë, quem Judæi frustra expectant." But the most eminent of Hebrew Christians on the Spanish Peninsula was Paul of Burgos, born 1353, surnamed De Santa Maria. He was formerly Rabbi Solomon Halévi, and very probably the author of the Hebrew liturgic hymn לכה דדי. The works of Thomas Aquinas, especially that called "De legibus," became the providential means of his conversion. After his wife's decease he was appointed preceptor to John II. of Castile; he rapidly advanced in the offices of the Church, from being a doctor of theology to be an Archdeacon of Burgos, then Bishop of Carthage, then Bishop of Burgos, and lastly Patriarch of Aquileia. King Henry III. put his will into his hands, and during the minority of his son Juan III. he was the first minister of the government. He loved his Jewish brethren to the uttermost, and carried on the controversy with them with love and discretion, and won many Jewish hearts, notwithstanding what Dr. Grætz has to say to the contrary.¹ Æneas Sylvius, afterwards Pope Pius II., called him in his memoirs "an ornament to the prelacy." Pope Eugenius IV., hearing that the Bishop of Burgos was about to visit Rome, declared in full conclave, that "in the presence of such a man he felt ashamed to be seated in St. Peter's chair." He wrote, according to Dupin, several learned works abounding in biblical criticism, chief of which is that entitled "Scrutatio Scripturarum." His works were printed in 1591 by Christophile Sanctorifii, an Augustine monk. He died August 29th, 1435. He had four sons: the eldest, Alfonso de Carthage, was born a Jew, and is

⁸ See Morery.

⁹ See, for reasons of this opinion and for full details about him and others, THE HEBREW CHRISTIAN WITNESS AND PROPHECIC INVESTIGATOR for Feb. 1875.

¹ See *Jewish Intelligencer* for Nov. 1876.

said to have been converted by Martin Raymund, which cannot be true. He was first canon in Segovia, and afterwards, in 1435, he succeeded his father in the see of Carthagera, where he remained till 1448. His works are : an abridged history of Spain, under the title of "Anacephalæosis Rêgum Hispaniæ." The second son became Bishop of Burgos, and was a prominent member of the Council of Basle. The third was Bishop of Placenta, and the fourth became the father of many noble Spanish families.

Another famous Hebrew Christian of that time was the physician John Baptista. He wrote "A Refutation of the Jewish Sect," which is very remarkable. A few words from the preface may show what induced him to become a Christian. "Not love of money," he says, "or force, or unacquaintance with Judaism was the cause of my change, but the mercy of God. The prophets, whom I learned to know better through the monks, vanquished me in my studies." He divides his book into three parts : (1) The first coming of the Messiah, according to thirteen prophecies ; (2) the second advent of the Messiah at the time of Antichrist, when the rest of Israel will be saved ; (3) a refutation of the errors of the Jews by arguments drawn from the prophecies, types, examples, and morality of the Scriptures. "The obstacles in the conversion of the Jews," he concludes, "are hypocrisy, avarice, superstition, and pride." He exhorts all Hebrew Christians to remain true to the Gospel by their lives and conversation.

In the beginning of the fifteenth century lived the illustrious Hieronymus de Santa Fé, known among the Jews as Joseph Halorqui. He was a learned Talmudist, physician, and a scientific scholar. After his conversion he became a zealous champion of Christianity, and, patronized by Peter de Luna or Benedict XIII., he arranged a conference between Christian divines and Jewish rabbis, in which the points at issue between them were disputed. On his side were Biblical and Talmudical scholars, on the Jewish side fourteen rabbis of the highest ability, amongst whom it is said by some historians was the celebrated Rabbi Moses Bar Nachman. The disputation lasted sixty-nine sessions. All but two were convinced by his arguments.² He died in 1412 or 1413.

² This is doubtful, for the *אמורה דדיוק* sprang from that disputation.

Other celebrated Spanish converts were Alfonso de Gamorte, a native of that place. He was educated to be a rabbi, became a Christian through earnest and diligent study of the Scriptures. Cardinal Ximenes chose him to issue an edition of the Bible of Alcalá. He wrote also a "Vocabulorum Hebr. atque Chaldaicum veteris Test.," a "Catalogus eorum, quæ in utroque Testamento aliter scripta sunt, vitio scriptorum quam in Hebræo et in Græco." He died 1530. Gonzalo Garcia was an agent of Benedict XIII. Alfonso Bueza was born at Paffrando, joined the order of the Jesuits, and wrote a work entitled "De Christo in veteri Testamento." Alfonso Spina is said to have been a Spaniard by nation, but a Jew by religion. After he embraced Christianity he joined the Franciscan order, and became the rector of the university of Salamanca. He wrote "Pugio Fidei contra Judæos, Saracenos, aliqui Christianæ Fidei Inimicos." This work was printed at Nuremberg in 1511. He wrote also a History of the Mohammedan wars.³ Lastly, Juan Joseph Hydeck, Prof. of Oriental languages in the Real Collegio of St. Isidor at Madrid, was a famous Hebrew Christian with whom Dr. Wolf corresponded. In bringing these short notes of the history of the Jewish mission in Spain to a close, let me say that I have purposely abstained from dwelling much on the persecutions which the Jews had undergone there during the black plague and the blacker Inquisition. We have seen that in spite of the atrocities there, God had a remnant according to the election of grace amongst Israel of Spain. Catholic Spain had its reward according to the promise to Abraham: "I will bless them that bless thee, and curse him that curseth thee."

(To be continued.)

THE OFFICES OF CHRIST.

BY THE AUTHOR OF "THE TWO WORLDS."⁴

I. MEDIATORSHIP.—IN THE OLD AND NEW COVENANTS.

THE word *Mediator* in any form does not occur in the A.V. of

³ See Cave's History.

⁴ "The Two Worlds; or, Here and Hereafter." An Epic in Five Books. London: Simpkin, Marshall, and Co.

the old Covenant. Does the office? Let the following Scriptures be pondered.

Exod. xx. 19. "And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us lest we die."

Verse 21. "And the people stood afar off; and Moses drew near unto the thick darkness where God was."

Exod. xxxii. 9, &c. "And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God," &c. . . "And the Lord repented of the evil."

Verse 31. "And Moses . . . said, Oh! this people have sinned a great sin, . . . forgive their sin—if not, blot me out of the book which Thou hast written."

Num. xiv. 11, 12. "And the Lord said unto Moses, How long will this people provoke Me? . . . I will smite them with the pestilence, and disinherit them, and will make of thee a greater and a mightier nation than they."

Verse 13. "And Moses said unto the Lord, Then the Egyptians will hear it," &c.

Verse 20. "And the Lord said, I have pardoned according to thy word."

In these Scriptures we see Moses coming between Jehovah and the objects of His displeasure, and that he succeeds in turning away the wrath of God. In Ps. cvi. 23, this is confirmed: "Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the breach, to turn away His wrath, lest He should destroy them." This is further confirmed in Gal. iii. 19, 20: "It (the law) was ordained (rather, promulgated, or delivered) through (*διὰ*) angels in the hand of a Mediator. Now this (*ὁ*) Mediator is not *a mediator* of one *party* but God is one *and man is another*.⁵ There can be no question that Moses is meant in this passage. It remains to be considered what a mediator is in things pertaining to God and man, and how far Moses fulfilled such an office.

⁵ Locke comes very near the above: he only just misses what required not his genius and clear understanding to see. Of this passage, Winer says there have been 250 explanations, Jowett 430. The above is another.

The word *Mediator* is of Latin origin, derived from *medius* = middle or between. The Greek of which "Mediator" is a rendering, is *μεσότης*, from *μέσος* = *medius*.

But what is the office of a mediator between God and man? As a general definition it may suffice to say that he is one who comes between two parties to adjust their differences. If these are circumstantial then a creature of circumstances may reduce them if the contending parties can be wrought on. The law of a country, in its righteous avengement, may admit of a mediator if the object of the law can be thus met. Thus, when one made a law and attached to it the penalty of both eyes being destroyed, his own son was the first detected offender. The lawgiver himself was the mediator by losing one of his own eyes, that some sight might be spared to his guilty son. Also, "for a good man some will even dare to die."

Between man and man usually a mediator interposes to effect reconciliation⁶ between the law and its victims, to effect amelioration. This mediator may suffer inconvenience, or loss, or penalty himself, or he may not. Moses, as lawgiver, as leader of the host of Israel, held a post of high honour, of critical responsibility, and, from the wayward fierceness of the people, one of direct and constant danger. As mediator he had a more solemn charge, but a deeper joy, for usually he gained eminent success. On special occasions Moses made no attempt to mediate, as in the rebellion of Korah, Dathan, and Abiram. On one occasion alone did Moses seem to draw Divine vengeance on himself; and then it was in conjunction with the possible failure of his intercession; "forgive . . . if not . . . blot me out of the book." This is not mediatorship proper at all. The conclusion seems inevitable that the mediation of Moses was nothing more than intercession. He "stood in the breach" indeed, but it was not to receive the wrath of God instead of others, it was only to avert it from them. Elijah "made intercession against Israel." The office does not appear in its substitutional character at all in the old Covenant provisions. The reason is clear. The law was only "the shadow and not the very substance." In the perfect day this shadow disappears. Instead of the

⁶ Thus Josephus says, *Ant.* xvi. 2, 2, "He (Herod) was intercessor (*μεσότης*) with Agrippa."

tabernacle in the wilderness we have "a greater and more perfect tabernacle." Instead of a restricted priesthood, all, as many as savingly believe, are both "kings and priests unto God."

There is a uniform acceptance that Christ is the Mediator between God and man. Is there a scriptural apprehension as to the time and condition of this Mediatorship? Is He the Mediator between God and man, as man, as a sinner; or between God and man, as a saint—between God and the world, or between God and the Church?

I Tim. ii. 5. "There is one God, and one Mediator between God and men, the man Christ Jesus."

Heb. viii. 6. "Now hath He (Christ) obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established on better promises.

— vii. 22. "By so much was Jesus made surety of a better Testament (Covenant).

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

— xii. 24. "And to Jesus the Mediator of the New Covenant and to the blood of sprinkling," &c.

— xiii. 20. "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant."

What is this new—this everlasting Covenant? Wherein does it differ from the Old? The terms of the Old Covenant were, "Do this and live." "My judgments, which if a man do, he shall live in them" (Lev. xviii. 5). The terms of the New Covenant are, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). Doubtless the power of the Mediator extended backward as well as forward. This office, as we have seen, was filled by Moses, but only as intercessor. Now all that Moses was in his day, that Jesus was in the days of His flesh, but inexpressibly more. This interposition of Christ, the Lamb of God, began when sin began; in provision before. Abel had a shadowy acquaintance with it, and "by faith offered unto God a more acceptable sacrifice than Cain" (Heb.

xi. 4). Moses, as much as others, needs this Mediator between God and man.

One who comes between two at variance in order to effect reconciliation has no other object. This is not so *in re* Jehovah and man, if by such interposition nothing more is meant than to appease anger and turn enemies into friends. It is true that Christ has effected this, but infinitely more besides. This Mediator must endure immeasurable woe. The violator of God's law must himself endure the awful penalty or another for him. Who shall put himself in the midst (*ἐν μέσσοις*)? Who shall come between the offender and the offended? Only "the MAN that is God's fellow" could do this. He has done it. There, where the bolt was speeding its course, launched by Almighty force and holy wrath, did "the Mediator of the New Covenant" interpose Himself. On Him fell that bolt, it entered His soul; then He said, "My soul is exceeding sorrowful even unto death," and further on in His dark lonesomeness came that exceeding bitter cry, "My God, my God, why hast Thou forsaken Me?" Then it was that all the waves of God's wrath (not against Him), which would justly have rolled over and submerged the sinner, were encountered by the Son of God's love. His life was the forfeit. But said He to death, "I will be thy destruction." Out of the depths He rose, "leading captivity captive."

To the office of Mediator must be attached all the suffering, all the awful endurance, which popularly has been assigned to another feature of the work of salvation. As Mediator, Christ takes the sinner's place, superseding him in the imminence of judicial wrath. He takes, therefore, the sinner's liabilities. Faith in Christ, as to this substitution—as Mediator—places all the wealth of God for appropriation by the ransomed one. God is his Father, Jesus is his elder Brother, the Spirit is his Guide and Comforter. Now let faith range through the domains of the Creator, and lay reverent hands on whatever, *as a pilgrim*, there may be need of. "All things are yours," says the Spirit; but says that same Spirit, "Ye are Christ's." The child may take all that is his Father's, except forbidden things.

The Mediator has received in Himself all that justice was charged with for the sinner. All righteous demands are met. There is no further claim. Is this all? Are all then righteous

before God? "No! not one." "We are all children of God by faith in Christ Jesus." The sinner has nothing to do but to believe that all has been done. The work of the Mediator is eternally effectual for all who accepted it; for all who do not, justice must take its course. Deliverance has been provided: it is neglected, perhaps rejected. There is no other way: "There remaineth no more sacrifice for sins." A holy God must have holy beings to company with Him—to see His face, to do His will; albeit He does now use unclean agencies, it is not to be for ever. Now it is the time of God's mystery: "In the days when the seventh angel shall begin to sound, the mystery of God will be finished." Then no longer will the churl be called bountiful. No longer will the cenotaph of honour shroud the dust of a merely rich man. Honour will then enrobe the just, when "righteousness and peace shall kiss each other."

A short work of vengeance will Jehovah make in the earth. He will avenge His outraged righteousness and the blood of His saints. He will remember how His creature man first put away holiness, and then more dementedly still, said, "Come, this is the heir, let us kill him." He will gather His wheat into His garner, then will He burn up the tares with unquenchable fire. He has provided a Mediator, but men have despised and rejected Him: Ps. ii.; Luke xix. 14. What more can even the Almighty do? He Himself issues this challenge: "What more can I do that I have not done?" Of this same Mediator God hath declared that "He shall see of the travail of His soul, and be satisfied."

II. ATONEMENT.

First. In the Old Covenant.

Exod. xxix. 33, 36, 37. "And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them. . . . And thou shalt offer every day a bullock, a sin-offering, for an atonement, and thou shalt cleanse the altar when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it."

— xxx. 10. "And Aaron shall make an atonement upon the horns of it (the golden altar) once in a year with the blood of

the sin-offering of atonement: once in a year shall he **make** atonement upon it."

Verse 16. "And thou shalt **take the atonement money**" (half a shekel, ver. 15, "an atonement for your souls") "of the children of Israel, and shall appoint it for the service of the tabernacle of the congregation" (viz. for the numbering).

Exod. xxxii. 30. "Moses said unto the people, Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin."

Lev. i. 4. "And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, to make atonement for him."

— iv. 20. "And the priest shall make an atonement for them" (viz. with the blood of the bullock offered for sins of ignorance, ver. 2, 13). So also ver. 26, 31, 36; v. 6; vi. 7; xii. 7, 8. In the last of these passages atonement concerns a woman that hath borne a child: and xiv. 17, 18, where it is cleansing the leper, the atonement being made with blood and oil, the oil being put "on the blood of the trespass-offering."

— xiv. "For leprosy—whether a man or a house, by a lamb, or a kid, or birds."

— xvi. 10. "The scape-goat shall be presented alive before the Lord, to make atonement with him, and to let him go for a scape-goat into the wilderness."

Verse 11. "Aaron shall make atonement for himself and for his house."

Verse 18. "And he shall go out unto the altar that is before the Lord, and make an atonement for it." (He is said to have made a "reconciling.")

Verse 33. "He shall make atonement for the holy sanctuary."

— xxiii. 27. "A day of atonement for you an offering made by fire unto the Lord."

Num. xv. 25. "And the priest shall make an atonement for all the congregation for their ignorance." (This was by the offering of "one young bullock for a burnt offering and one kid of the goats for a sin-offering.")

— xvi. 46. "And Moses said to Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them."

Num. xxv. 13. "Phinehas made an atonement for the children of Israel (viz. by slaying Zimri and Cozbi).

— xxxi. 50. "We have therefore brought an oblation for the Lord jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the Lord."

2 Sam. xxi. 3, 6, 14. "Wherefore David said unto the Gibeonites, What shall I do for you? And wherewith shall I make the atonement, that ye may bless the inheritance of the Lord? And they answered the king, Let seven men of Saul's sons be delivered unto us, and we will hang them up unto the Lord. . . . And after that God was entreated for the land."

Neh. x. 33. "The third part of a shekel to make atonement."

Here is a remarkable concrete of Atonements. We find that atonement was made with blood—of bullocks, of goats, of lambs, of birds; and this whether as burnt-offerings, sin-offerings, trespass-offerings, or for sins of ignorance. Other materials for atonement were money, a living goat called "scape-goat," incense, "jewels of gold, chains, and bracelets, rings, earrings, and tablets," the hanging of seven sons of Saul, and the intercession of Moses. The objects of atonement were the priests, the people, the altar, holy sanctuary, child-birth, the leper, for a nation under the hand of God. It was made also for Aaron, "for himself and his house;" and by Phinehas when he slew the idolaters, Zimri and Cozbi. Further that *after* atonement there was a cleansing, and then anointing to sanctify.

From a mere glance at these statements we draw the conclusion that atonement under the law of Moses meant nothing more than immunity from temporal judgment, never designed to be permanent, always "ready to vanish away." It had a burdensome ritual, "which," said one, "neither we nor our fathers were able to bear." It had a limited chronology—until Christ (*εἰς χριστὸς*): that was its vanishing-point, when He had fulfilled it. Its "weakness and unprofitableness" were determined by the inveteracy of the flesh; hence "disannulling of the commandment going before." It could "make nothing perfect;" it was only "the bringing in of a better hope." Hence its atonement was insufficient, having respect only to things of this

world; powerless for presumptuous sin, Lev. xxiv. 16; ineffectual for more than a ceremonial defilement, and for consecration, never having been designed for anything beyond. Under the law there was a continual "remembrance of sins every year," for the sacrifices could "never make the comers thereunto perfect," or "they would have ceased to be offered." The worshippers were not purged once for all; every year there was a calling to mind (Heb. x.). It must then give place to a better thing. Shall we continue to shrink and tremble under the brow of Sinai, or adoringly behold the Cross and Him who there accomplished the great work of Redemption—the will of God "by which will we are sanctified through the offering of Jesus Christ once" (Heb. x. 10); and "justified from all things from which we could not be justified by the law" (Acts xiii. 39). Can that which is called "the ministration of death" and "ministration of condemnation" have any attractions, any advantages for those who are under "the ministration of the Spirit"? None.

(To be concluded in our next No.)

THE LATE BISHOP OF WINCHESTER ON THE HEAVENWARD AIM.

ON turning over the leaves of one of our "Scrap-books," we came across a short Idyl, which was composed, according to our private diary, about fourteen years ago, soon after Dr. Samuel Wilberforce, then Bishop of Oxford, preached at the Choral Festival in the Peterborough Cathedral, June 25, 1863. The right reverend preacher, on that occasion, adduced the mechanism of a balloon in illustration of one of his appeals for the attainment of the Heavenward aim. The following lines—though in verse—give an accurate idea of the lamented Bishop's telling illustration:—

Friend! hast thou seen an aerial car
To earth made fast by many a chain,
Yet struggling hard to mount afar,
With frantic efforts all in vain?

And hast thou known that car can ne'er
 (Till every chain shall sever'd be)
Mount upwards in the heavenly air,
 Or from this lower earth be free ?

And hast thou not the image found
 Of struggling souls reflected then,
Of souls in bitterest bondage bound—
 The souls of timid, worldly men ?

Of worldly men who hug their chains,
 And yet on high would send their prayer,
But like the car—no use their pains—
 Their chains of earth still hold them there.

Their chains may be of silk, or lace,
 Or golden links, or finest cord ;
But *every* chain will hold its place,
 Its hinderance to prayer afford.

ALL must be snapp'd—EACH chain set free
 Before th' aerial car ascends,
But let but once the severance be,
 It mounts in space, which never ends.

And with man's soul, each chain to earth
 Requires its severance the same,
Or grosser chains of sin's foul birth,
 Or golden ones, as love and fame.

But let each chain be cast away,
 And then man's spirit and his prayer
Shall soar, like air-ships, on their way
 To heaven, and find an entrance there.

Where worship shall be all in all,
 And each angelic portion be
To worship *THERE*, the Lord of all—
 In one eternal rhapsody.

SCRIPTURE PORTRAITS—JACOB AND
ESAU.

BY ר' ה.

THE duties of parentage are not relaxed by the decrees of God respecting the children, even supposing these decrees to be known to parents, as in a measure Jehovah made them known to Rebekah concerning her two children. Nay, rather, parental obligations are strictly defined with even more precision than are the terms in which He is pleased to state His own purposes. Difficulties will arise in discharge of these duties, but still greater from their neglect. If the obligation is parried by the plea of convenience, arising probably out of perplexity, the fence is thrown down that might defend from many ills. Perplexity is not a necessary evil; it is not of necessity general disturbance: it may indeed, often, in the affairs of mankind be inflicted that the common weal may be secured. We cannot survey the whole, therefore we cannot pronounce on the special administration of divine government. Few are competent to do this in the affairs of a nation, with anything like adequacy, for the conduct of a government. The union of various endowments go to make an able statesman. He must not only have conception, but judgment. Not only must he know what is good in itself, but what will be good relatively. For one nation the less intrinsically good may be the better law: this for another may be reversed. The ruler of a country should have a cool head as well as a capacious mind. Occasions may be, however, when the energetic outburst of indignant displeasure may be more effective than the quiet calm of a determined will. Not the most intellectual is always the most successful, but the wisest; though indeed a larger grasp of intellect may give his wisdom a wider range. With the Almighty is likewise inerrable wisdom. His infinite power—we speak reverently—is the servant of His infinite perception. We may *think* there is a defect here and there, we should *know* by faith that Jehovah hath arranged all things in perfect harmony. Parents have likewise to exercise similar discretion—never violating a just principle, but suiting its administration to the subjects of their rule.

“Children are the heritage of the Lord” (Ps. cxxvii. 3). Parents are stewards. A steward has no right to please himself in the matter of his trust : he is to consider the interests of him whom he serves, of all that is committed to subordinate charge none can stand in competition with children. Everything should give place to the well-being of this goodly inheritance. If there must be neglect in anything, let it be anywhere rather than here. Nothing will repay for outlay like children : they will rise up and call their parents blessed if they have received from them their due. The burnt rod will sear the child’s heart ; “He that spareth his rod hateth his son” (Prov. xiii. 24). Love makes the rod bud, and blossom, and yield fruit at the same time : it is a memorial of wise care laid up for generations to come. Solomon was a son only beloved, and he richly repaid his parent’s wise solicitude. His own heart led him astray, when he became “his own father.” He listened to the blandishments which he should never have courted ; but the God of his father was still his God, though he did comply with the evil influence of his ungodly and unlawful wives.

Even as extreme cold has sometimes a similar effect to great heat, so is unwise love in its results like hatred. Perhaps the certainty of evil is greater in the exercise of blind affection than in the pursuit of hatred. He who watches over the affairs of men oftener interferes with unjust hatred to arrest its effects than with self-indulgent love to negative its evils. A harsh father is not so great a mischief-maker as a foolishly fond one. The reason is obvious ; the former may repress evil, at the expense indeed of personal love and esteem for himself ; but the other nurtures evil that bears on both parent and child, and it may be on many others consecutively. If “the child is father to the man,” the important difference in these variously treated children is very great. Severity will, spite of its injustice, form a character of self-control ; indulgence breeds indolence in body and mind, swamping all personal character for good.

“And the boys grew : and Esau was a cunning hunter, a man of the field : and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison : but Rebekah loved Jacob” (Gen. xxv. 27, 28).

In these few words we have simple but florid touches in the

portraiture of three Scripture characters. Esau is set before us as a sporting character, Jacob as leading a quiet life, and Isaac as loving good cheer. Perhaps all are on the same errand—self-seeking. Of the three, Isaac appears to be naturally the weakest, although he alone had won the grace of God enlightening the eyes, “He loved Esau, because he did eat of his venison.” Alas! a mere sensual indulgence is the actual cause of wrong. A partiality for Esau arises out of this, and Jacob must be conscious that for no fault of his, he is slighted. But “Rebekah loved Jacob.” thus rivalry is set up: the husband and wife are not of one mind; one favours Esau, the other Jacob. So the sons are taught to look on one another inauspiciously. Esau appears to advantage rather than Jacob in every transaction; but the divine record ascribes profanity to Esau. He seems to have repaid his father’s partiality by making dutiful provision for his love of venison. Whether the father’s weak love begat a corresponding emotion in the heart of Esau, or Esau pandering to his father’s appetite generated Isaac’s fondness, does not clearly appear, except we take the word “because” as decisive; also foolish fondness alone would not beget love in the child. Pure love is not dependent on what we receive, but rather on what we give. If we would have this supreme joy, we must be rather occupied in dispensing than in collecting, for “It is more blessed to give than to receive.” Love and hatred have one characteristic in common—each is moved most by what it gives rather than what it receives: God is the greatest Lover, because He is the greatest Benefactor; whilst “The lying tongue hateth him that is afflicted by it.” It is easier to forgive the one who wrongs us than the one we have wronged. The reason is that the wrong we receive may be from no evil in us; but the wrong we do, if intentional, has sprung from evil in us, which is thus strengthened. “The Lord looketh into the heart.” Esau’s outward appearance was no cloak for the eyes of Jehovah: that it was not genuine worth we may be sure from another witness—“Rebekah loved Jacob.” Intrinsic excellence in a man always secures the favour of woman. Just the characteristics which we should call praiseworthy are such as women value: though they do, indeed, admire the more shining qualities of personal beauty, courage, and intellect, these are not the endowments they esteem most.

The social and family traits are dearest to them : even abandoned women are attracted rather by these, for they appeal to the heart and are guarantees of peace and happiness. We know nothing concerning Rebekah to make us think she was less discerning than her sex in general. Had Esau been her only son, she might have loved him with all the erring ardour of motherhood : but there was a choice of sons, and Jacob she loved “not wisely, but too well.” This is fully shown as we proceed.

“And Jacob sod pottage : and Esau came from the field ; and he was faint : and Esau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint : therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die : and what profit shalt this birthright do to me. And Jacob said, Swear to me this day ; and he swore unto him : and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles : and he did eat and drink, and rose up and went his way : thus Esau despised his birthright ” (Gen. xxv. 29—34).

Jacob was yet in his sins when this nefarious transaction took place. If Esau was cunning as a hunter, he was anything but this in dealing with his brother. One who overreaches another underreaches himself to an equal degree at least. Jacob's subsequent history is a lesson on the foolishness of trickery. It has been said that “one lie needs twenty more to make it good,” that is, to speed it. Jacob and Rebekah find themselves involved in something like this. They learn that double-dealing must secure what unscrupulousness has won. But before this takes place, the father of these lads sins as *his* father had before him in saying that his wife was *his* sister. Unbelief is a fruitful seed-bed of sin. Could not Jehovah preserve for him what He had given ? Where there is the one care to please God, all other cares depart. God in His grace interposes.

“And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and he said unto him, My son : and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death : now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison, and make me savoury meat, such as I love, that

my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau, his son. And Esau went to the fields to hunt for venison, and to bring it," &c. (Gen. xxvii).

In reading what the divine penman has recorded concerning Isaac, the impression made is that he spent a long life of leisurely inactivity. We can picture him sitting in his tent, taking everything very easy; he had flocks and herds in abundance, the heritage from his father. Isaac was a man of God, we know; but he would not, like his father Abraham and his son Jacob, make his mark on his generation. Isaac's greatest enjoyment seems to have been a good meal of venison; in return for this, from the hands of his son Esau, he will pronounce *the* blessing. Rebekah is on the watch: she "heard when Isaac spake to Esau." Rebekah had been told that "the elder should serve the younger;" surely she had told this to her husband: if so, Isaac was disregarding the will of God. Of the four Esau has the highest natural claims on our approval. We do not think he had any high moral perceptions; but neither do we find such in the others: Rebekah, at least, was mistrustful of Jehovah fulfilling His word. Esau seems to have been indifferent to consequences, taking things as they came, without any care to nurture a friend, or quench a foe. If Esau's plea that he was "ready to die" were genuine, then the blessing indeed was of no use to him. But it seems only the indolent, reckless answer of a yawning "man of the field," for he "did eat and drink, and rose up, and went his way." He probably did not mean to part with the blessing, although he had sworn it away. Rebekah is prompt in scheming for Jacob. She instructs her son what to do, and he seems an apt scholar. Jacob simulates Esau and obtains the blessing. Isaac is puzzled in finding the characteristics of both united in one—"the voice is Jacob's voice, but the hands are the hands of Esau." Isaac is deceived, for he has not wholly followed the Lord. Esau is plundered of his birthright, for he despised it; but the blessing pertaining to it he would secure, and this Jacob likewise filches. Altogether it is a pitiable transaction: father, mother, and sons are engaged in an inharmonious struggle to accomplish their conflicting aims. Jacob secures the blessing and his brother's hatred together; Esau says, "The days of mourning for my father are at hand, then will I slay my brother Jacob." For the mur-

derous design Esau is to be blamed, but for the provocation, Rebekah and Jacob. They both suffer for it. Rebekah is alarmed for the safety of her favourite son, and with conspicuous finesse plans his escape: "I am weary of my life," says Rebekah to Isaac, "because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as those which are of the daughters of the land, what good shall my life do me?" These daughters had already been "a grief of mind unto Isaac and to Rebekah," for Esau had married two. Isaac is reminded of this, and has no wish to have the grief renewed through Jacob; so he calls Jacob, blesses him, and sends him to Padan-aram, "to the house of Bethuel," says Isaac, "thy mother's brother, and take thee a wife from thence." Rebekah thinks to see her son again soon; she will wait until Esau's anger turns away, and he forgets the wrong, "then," said she, "I will send, and fetch thee from thence;" they never met again. Jacob is cut off from his father's house for a long time, and is transported for twenty years for a very serious offence against the law of his God. We follow him on his way to Padan-aram. As to Esau, he takes a very original way to reduce a marital dislocation.

"And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of the place, and put them for his pillows, and lay down in that place to sleep. And he dreamed," &c. (Gen. xxviii. 10, &c.)

Jacob has broken no country's law, yet he is an outlaw. He flees, not persecuted for righteousness' sake, but from a brother's just anger. If that brother did wrong in selling his birthright, Jacob did wrong in taking an unbrotherly advantage of weariness of body, to make a proposal that had an issue equally dishonourable to both.

Jacob has a hard pillow, but he has a marvellous dream; "and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, Jehovah stood above it." What a dream! And what a communication does "the LORD God of Abraham and of Isaac" make to him—to Jacob, the supplanter! to the brother who had forgotten a brother's obligation! to a son who had pitilessly deceived his poor old blind father! Oh, won-

drous grace! How must those recoil with astonishment, who can reconcile the favour of God only with some excellence in the creature! What an inversion of all propriety! Bless a culprit! This is God's way with man—this, or everlasting banishment from His presence: for where is the worthy one? Was a certain celebrated preacher a worthy one, of whom it is said that he met meanness in another with an outburst of terrible wrath? Alas! he was one of the farthest from the *grace* of God—he was too good. God must be his debtor according to works, and not of grace. Grace is for Lots, and Jacobs, and Jonahs, and Peters, and for such as can be on the same platform as they without disgust. We can see their faults, and ascribe to God the glory of their salvation, if we fail not after the same example of unbelief. We are not asserting that grace elects only those whom men would pronounce badly on; far from it; witness Abraham, Joseph, Job, Daniel, and a host of others; but with them even the estimate of self was “dust and ashes”—“behold, I am vile”—“my comeliness was turned in me into corruption.” But we do say grace ought to improve its subject, and we think its progress visible in all but Lot: still even he was “that righteous man” in God's sight. “God is in this place, and I knew it not,” says the pilgrim, on awaking. And where is God not, Jacob? There is something almost heathenish in this ignorance. The conscience, however, is touched, intelligence is excited; but it is only as one feeling after God. Jacob begins to make terms with Jehovah, as with Esau—“I will, if Thou wilt.” God, in His grace, accepts the poor half-awakened sinner; and blesses him. Jacob seems to forget his part of the covenant for twenty years.

Jacob arrives at Padan-aram, meets Rachel, “and falls in love” with her.

“Love at first sight,
First born, and heir to all.”

God was in this too—He is in everything. Laban has his match now. Cunning is a game that two can play at. The agreement is not amiss; but Laban finds a way out of his part, and doubtless Jacob's eyes are opened: he knows his man, and is on his guard. If he is to provide for his family, he must make his own terms with Laban, which he does, and Laban thinks the

terms will suit him too. The God of Isaac is with Jacob, watching over his interests. In the matter of Jacob's marriage we can only pity him. He might, perhaps, have resisted Laban's deceit, but he could not crush Leah's heart: it was enough sorrow for her that she was not supreme in Jacob's love: he could not add rejection to her grief.

"Jacob said unto Laban, Send me away, that I may go unto my own place, and to my country. And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that Jehovah hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it," &c. (Gen. xxx. 25, &c.)

Laban had overreached Jacob with respect to a wife. Jacob's proposal was to serve seven years for Rachel. Laban managed to get fourteen years' labour out of Jacob, besides burdening him with Leah whom he did not love and had not covenanted for. It does not appear that Jacob received more than subsistence for his family during these years: there was no provision for the future. Jacob now makes another proposal; Laban accepts it, and Jacob remains six years longer. Jacob takes measures, whatever we may think of their physiological character, that make his substance great, and though Laban gets the weak ones of the flock, still we may suppose that his substance increases too.

"And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's he hath gotten all this glory. And Jacob beheld the countenance of Laban, and behold, it was not to him as before. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee" (Gen. xxxi.)

Whether it was jealousy, or the blacker fiend envy, that disturbed the peace of these people, it was broken up, for "the foundations were destroyed." Laban's selfishness is met by the God of Jacob and defeated. According to Jacob's account there was a continual changing of terms, for he says to Leah and Rachel, "Your father hath deceived me, and changed my wages these ten times;" whether literally ten or not is of no account: every change was obviated by Jacob's God, and Jacob "increased

exceedingly." If the true nature of self-interest were understood and admitted the peace and well-being of all would be secured. Wars are founded on the misreading of God's canon, He does not denounce the looking after our own interest : nay, He enjoins it. The only true and full record of its character and aims is carefully shunned by the many, and insufficiently consulted by the few. "Thou shalt love thy neighbour as thyself" is a law that cannot be improved : folios of comment would not make it plain, nor is condensation practicable. Explanation is excluded by its plainness ; whilst opposition or neglect is silent from shame, but determined by general consent.

(To be concluded in our next.)

THE ANTIQUITY OF RELIGIOUS TEACHING BY DIAGRAMS ;

OR,

WHERE SIN ABOUNDETH, GRACE DOTH MUCH MORE ABOUND.

WE couple the above propositions, because we believe that when the great apostle was inspired to indite his epistle to the Romans, a statement from which we have adapted for our second heading, his inspired mind was made to dwell upon God's dealings with His people under former dispensations. The context of the statement alluded to plainly implies it, to which we shall presently recur. A careful examination of the Old Testament makes it evident that a great deal of the teaching of THE SPIRIT—whether "for doctrine, for reproof, for correction, for instruction in righteousness"—was communicated in the form of diagrams. Sometimes those diagrams were simply drawn in graphic, picturesque words ; as was the case with Jacob's utterances on his death-bed, when he sketched the characters, and future destinies, of his sons by certain figurative representations.⁷ Such was the character of Balaam's inspired descriptions of Israel's destiny.⁸ Such was Moses' descriptions in his august death-song.⁹ Such was the

⁷ Gen. xlix.

⁸ Num. xxiv.

⁹ Deut. xxxii. The death-song of Moses, as well as the inspired vaticinations of Balaam, may be termed the hieroglyphic poetry of the Pentateuch. See Essay iv. in MARGOLIOUTH'S *Poetry of the Hebrew Pentateuch*. Samuel Bagster and Sons.

character of some of Isaiah's pictures,¹ and of those of many others which we might mention.

Sometimes the instructive diagrams were vouchsafed by means of nocturnal visions, or dreams, as was the case with Jacob at Bethel,² with Joseph at Hebron,³ with the court butler and baker in Egypt,⁴ with Egypt's king himself,⁵ with Nebuchadnezzar in Babylon, and with Daniel in the land of his captivity;⁶ and many other such-like we might mention. Very often such diagrams were granted in open vision, in illustration of which the whole Book of the APOCALYPSE might be referred to. The sacred diagrams took often the shape of certain actions, on the part of the holy men, in olden times; as was the case with Jeremiah, Ezekiel, and other divinely-inspired seers, who were instructed to enact and represent coming events by certain symbols and emblems; to which class the Tabernacles and Temples, with their sacred vessels, belonged. Some would even add Egypt's Great Pyramid.⁷

The form in which sacred diagrams were most frequently delineated was in the shape of historical sketches from the fall of man to the time when "the glorious liberty of the children of God" shall be made manifest. Sometimes those historical diagrams were drawn by inspired penmen in fragmentary forms, and at other times in complete forms. As instances we refer to those delineated by Moses,⁸ by Samuel,⁹ by Asaph,¹ by Ezekiel,² by Stephen.³ The most concise—and at the same time the most comprehensive and suggestive one—of that class of hallowed diagrams was the one which St. Paul was inspired to furnish and to explain in his epistle to the Romans. We reproduce it here *in extenso*:—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free

¹ Isa. i., v., &c.² Gen. xxviii.³ Ibid. xxxvii.⁴ Ibid. xl.⁵ Ibid. xli.⁶ The Book of Daniel abounds in such diagrams.⁷ See the third letter in the CORRESPONDENCE in this our issue.⁸ Deut. v. xxvi.—xxxiii.⁹ 1 Sam. xii.¹ Ps. lxxviii.² Ezek. xvi., &c.³ Acts vii.

gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift : for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one ; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation ; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND : that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." ⁴

It will be manifest to our readers, on examining the different portions of Scripture to which we have referred, that the instructive charts were ordered to be produced when and where sin abounded. As it was in the days of old, so is it now in our own days. Sin, most heinous in all its forms described by the same apostle,⁵ abounds now everywhere, especially amongst the highest and lowest classes. As to the sin of infidelity, the so-called *wise* and *aristocratic* have furnished some of the most audacious advocates of the sin of unbelief. As representatives of the above-named class we may mention Professors Huxley, Newman, Seeley, Tyndall, Lord Amberley, the Duke of Somerset, &c., &c. Because the Bible, forsooth, contains "some things hard to be understood," such "wise men after the flesh," the representatives of which we have named, imagine that they are not only justified themselves to deny THE LORD who came to redeem them, but also to teach others, by their words and works, to do the same.

We bear record against such in the words of St. Peter and St. Paul. Thus wrote the former to his Hebrew Christian brethren :—"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things,

⁴ Rom. v. 12—21.

⁵ Gal. v. 19—21.

be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as OUR BELOVED BROTHER PAUL also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, BEING LED AWAY WITH THE ERROR OF THE WICKED, FALL FROM YOUR OWN STEADFASTNESS. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen."* The great Hebrew Christian, "OUR BELOVED BROTHER PAUL," testified thus to Gentile Christian professors:—"For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that *not many wise men after the flesh, not many mighty, not many noble, are called.* But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification,

* 2 Pet. iii. 13—18.

and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."⁷ However, now, as in the days of old, whilst sin abounds in many quarters, in some grace doth much more abound. God is commissioning some of His called and chosen ones to bear witness to THE TRUTH, in the same manner as in olden times; namely, by means of diagrams sketched according to the teaching vouchsafed in His HOLY WORD.

We were led to dwell upon this important theme by the examination of two diagrams which came under our notice. One was designed by Mr. Rice Hopkins, and the other by Mr. George F. Trench, a nephew of the Archbishop of Dublin. We wish that it had been in our power to reproduce both those diagrams in our pages, so interesting and instructive do we consider them, but we regret to say that we find the reproduction impracticable. All we can do is to tell our readers that the former, which is entitled THE HEAVENS, furnishes a chart of every dispensation, from the old Creation to the NEW HEAVENS AND NEW EARTH. It has been lithographed in the form of a leaflet, and published by Donald Ross, 2, South Clerk Street, Edinburgh. The Earl of Carrick has enlarged it to four yards in length, and to upwards of a yard in width; he uses it for the purpose of instructive lectures. Those lectures have been greatly blessed to many of the higher classes of society. Some of those classes who have seldom or ever read the BOOK of books, have—since God's mysterious dispensations have been explained to them by the noble lecturer—began to study it with interest and profit. Others again to whom the Bible has been, in many parts, incomprehensible, do now find it—through the illustrations afforded by the lectures on the first-named diagram—by searching it diligently and prayerfully, the rich treasures which lay hid in the Sacred Volume. What we have said respecting Mr. Rice Hopkins' diagram may also be predicated of the one designed by Mr. George F. Trench. Though somewhat different in arrangement, it is the same in aim. To prepare and make ready the way of the Lord Jesus Christ, by turning the hearts of the disobedient to the wisdom of the just, that at His second coming many may be found acceptable in His sight.

⁷ 1 Cor. i. 18—31.

NOTE.

THE SPIRIT OF RABBINICAL JUDAISM.

THE *Jewish Chronicle* for Friday, the 16th of last month, contains an article, which is so suggestive of serious thought, and which so irresistibly takes us back to the Judaism in Jerusalem at our Saviour's first coming, that we think it our duty to reproduce that article in these our pages, that our readers may ponder over it in all seriousness, especially at this present time. We reprint the article without note or comment on our part.

A THREATENED EXCOMMUNICATION.

“Jerusalem is the city of excommunications, and the communities of the *Perushim* and *Hassidim* have acquired quite a notoriety for the zeal and ability with which they wield this weapon against any one who should have the misfortune to incur their displeasure. Only dare to look askance at any of the great rabbis there, holy men who say prayers by the yard, know all the fables and superstitions of the *Sohar* by heart, valiantly oppose all efforts for the promotion of education and find means to dispose of the communal income in a manner which shall benefit men of their stamp, while the mass, the real working classes, remain uncared for—only look askance at these great and pious rabbis, or dare to say that they are not exactly the shepherds to tend the flock, and you are sure to be struck by their thunderbolt. Being plaintiffs, judges, and witnesses in their own cause, the process is a very simple one. Three *disciples* of the *wise* of genuine Polish manufacture are always at hand. The formula of excommunication is ready, so it need only be proclaimed, and a mob, instigated by them and saturated with their own bigotry, will soon make the martyr feel the weight of the rabbinical wrath. The latest victim threatened with this thunderbolt is, as we learn from his columns, the editor of the *Habazeleth*, a Hebrew weekly journal published in the Holy City. The editor is a little too outspoken for these rabbis. He lifts up too high the veil shrouding in the dark some of the proceedings of these saints. He lets in too much light. One week he sings the praises of the Jaffa Agricultural School, and

advises parents to send their children there to learn some honest trade, and not to throw them upon the *halukah*. Another time he takes the rabbis to task for the partiality with which the *halukah* is distributed. A third time he allows a correspondent to show up the heartlessness of these leaders who manage to dispose in a mysterious manner of the bulk of the tax raised upon meat ; and a fourth time some one ventures in his columns to hint at the desirability that a public account should be rendered of the manner in which certain trusts have been discharged. Of course these are unheard-of reforms. To cast suspicion upon a disciple of the wise, who has perhaps spent the whole day in bootless disputes on sacred topics in the Medrash and passed the night in holy vigils, is an unpardonable crime. So, we are told, the awful personage who is guilty of all these abominations, is threatened with excommunication, and mobs are instigated to menace him with personal outrages and with the destruction of his printing-press. Unfortunately, we here in England can afford him no protection. He must fight the battle for himself. He must be prepared to be a martyr to his convictions. Such has been the fate of all pioneers in a good cause. Persecution has been the lot of all reformers ; and Jews, unfortunately, form no exception in this respect, and least of all *Hassidim*, notorious for their fierce hatred of all progress and the fanaticism with which they persecute all its advocates. But at the same time he may be assured of the sympathy of all those who have the real welfare of the Palestinian Jewish community at heart, who would like to see it raised in the scale of civilization, who would like to see it governed with enlightenment, truth and integrity, confusion to be replaced by order, cringing abjection to the so-called *princes* by self-help, honest labour at least placed on a par with idle lounging in the *medrash*, and an adequate portion of the sums received from the benevolent expended in the support of a good school for imparting to the young a sound secular education. After this we may fully expect to be excommunicated ourselves. But we sincerely trust, should such be the case, we shall survive the curses, even as many before us, befallen by a similar fate, have survived them. At all events we should have the comfort to know that we find ourselves in a very goodly company."

CORRESPONDENCE.

JOB xix. 25—27. AMOS ix. 12.

TO THE EDITOR OF THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR.

DEAR SIR,—I have had in consideration the passage in Job xix. 25—27. I have been looking into the Commentary by Adam Clarke; he says there has been much controversy upon the words therein given as uttered by Job; but his own belief is, that when Job spake those words he was under inspiration, and spoke them prophetically.

I have by me a translation of the Old Testament into French by a very learned Jew—S. Cahen, of Paris. He seems to think the words have no reference to the Redeemer, but to posterity which should arise from the dust and vindicate the honour and character of Job.

There is also another passage in the prophet Amos, ch. ix. 12: "That they may possess the remnant of *Edom*."

Boothroyd, a very good commentator, leaves out *Edom*, and instead, gives the words which we have in our New Testament, "That the *residue* of men might seek after the Lord."

I should be very much obliged by the favour of your translation of the verses,

Ever yours sincerely,

J. BOWRON.

The passage in Job you ask about, according to our reading it, represents the patient, long-suffering patriarch, not only as having had a practical knowledge of the REDEEMER'S past mercies towards him, but that he had also a sure and certain hope of the resurrection from the dead. We render the twenty-fifth verse as follows:—

"But I have known my LIVING REDEEMER, and He shall at length abide upon earth." Job had evidently learnt much about that Redeemer from his grandfather Jacob. (Gen. xlviii. 15, 16. Compare this with our vol. for 1875, pp. 375—8.) As regards the twenty-sixth verse we think it better to furnish our note on it from our Annotated Hebrew Old Testament (see p. 209.)

"The difficulties which the student experiences, on reading the authorized version of this passage, are by no means trifling. Every one knows that the words printed in *italics* are not to be found in the original; the strictly literal rendering, according to the construction put upon the verse by our translators, would therefore run thus:—

'And after my skin, destroy this,
Yet in my flesh shall I see God.'

"To say the least of it, 'it is hard to be understood.' The three words in *italics*, arbitrarily introduced,—*though, worms, body*,—make the passage by no means more intelligible.

"The erudite author of the marginal readings felt the difficulty, and therefore proposed another translation, which is:—

'After I shall awake, though this body be destroyed,
Yet out of my flesh shall I see God.'

"By an effort of violent criticism, ערני might be translated *my awaking*; but it will require a mind of an extraordinary structure, to turn ארבעת גופי into *though this body be destroyed*.

"The difficulties seem to have originated with the misapprehension of the proper meaning of the verb נקת here. Instead of translating it according to its primitive signification, namely, *to surround*, a foreign sense has been palmed upon it, viz., *to destroy*. Job no doubt meant to say thus:—

'And after my skin has returned, this shall be;
And from my flesh shall I see God.'

“That is, with my bodily eyes.

“Thus the literal meaning demonstrates a connecting link between this verse and the preceding one. (See note *in loco*.) The authorized version and the marginal reading seem to lack that link. The Patriarch exclaims,—

‘But I have known my LIVING REDEEMER,
And He shall at length abide upon the earth.’

“But would you know when this *at length* is to take place? It will come to pass when the shaking of the dry bones shall take place, when bone to bone shall be joined, when sinews and flesh shall come upon them, and skin cover the same; that is, when the skeleton of my mutilated body shall be raised a glorified body. In other words:—

‘And after my skin has returned, this shall be;
And out of my flesh shall I see God.’

“(Compare notes on Ezekiel xxxvii. 6; on Isaiah xxv. 8, 9; xxvi. 19; lii. 8.)

“The most ancient translators have evidently put this construction upon the verse under consideration. The Chaldee paraphrase runs thus:—

ומן בשר דהתפח כשמי תחיה דא
:ומנסר אחמי תוב אלהא:

‘And after my skin is healed, this shall be;
And out of my flesh shall I see the return of God.’

“*תפוח* does not mean here *inflated*, as some suppose.

“The Syriac version translates the word תפוח by the equivalent תרכך which means *surround, wind round*. The Vulgate has the following version of the Patriarch’s prophetic exclamation:—

‘Et rursum circumdabor pelle mea,
Et in carne mea videbo Deum meum.’

“Jerome evidently knew not what to do with the word תפוח, and therefore omitted it. He might have turned it to good account by translating it *erit hoc*.

“Good tried to make sense of the passage by prefixing a ‘ to תפוח, and made an Arabic noun of the word. The correction may be ingenious, but it is far-fetched, and far from correct.

“Job’s mind, like that of his grandsire’s Jacob, evidently identified תפוח with אלהא, the REDEEMER with GOD.”

The twenty-seventh verse we translate as follows: “Whom I shall see in my behalf; and mine eyes have already seen, though not [those of] a stranger. [For which] my reins in my bosom yearned vehemently.” The import of this verse appears to us to be this: I, Job, not only believe that I shall see my REDEEMER-GOD at the Resurrection, but I maintain that, in a certain sense, I have already known my LIVING REDEEMER. Mine eyes have seen Him when no stranger’s eyes beheld Him. I have moreover known Him by the consummate yearnings for Him which I felt within me.

The verb בלה, construed here by the translators of the A. V. in the sense of *to consume*, has also the signification *to desire vehemently*—notwithstanding that all Lexicographers have missed it. The expression intimates that the person who craves for an attainment is willing to die, or end his days on earth, if he could but realize the attainment. Something like the phrase which has obtained the use amongst a certain class, “I am dying to see him.” It is in that sense that the verb should be translated in Psalm lxxiv. 2 (Heb. version 3), “My soul longeth, yea, it vehemently yearns,” not *fainteth*. It should be so rendered in Ps. cxix. 81, 82, and in Ps. cxliii. 7.

We are not surprised at M. Cahen’s—like other Jewish annotators—objecting to the self-evident interpretation of this sublime apostrophe respecting the Redeemer of the World, and the experience of the redeemed. If Jewish paraphrasts accepted the legitimate construction they would have to own that THE REDEEMER and תפוח are convertible terms for the God of Israel. But since the Jewish national rejection of Jesus, Jewish exegetes have laboured to deny the glorious fact.

As regards Amos ix. 12, there can be no doubt whatever that St. James (Acts xv. 17) quoted the genuine and original version of it, which was clearly the following:—

למזן יודשו שאריה אדם
אדם יודשו

and not

With all due deference to the compilers of the *Massoreth*, we think it not improbable that, by some unaccountable coincidences, the modern readings of the Hebrew text of the verse under treatment found their way into the codices which those learned conclaves used, after the publication of the speech delivered by St. James at the primeval Hebrew Christian Conference. The Greek translators had obviously used a codex which had the same reading as the one which the first Bishop of Jerusalem quoted, inasmuch as they translated the line under review "Ὁπως ἐκζητήσωσιν οἱ κατὰ-λοιποὶ τῶν ἀνθρώπων."

Abridged from our MS. Annotated Hebrew Old Testament. [EDITOR.]

ON COMMUNION IN SCRIPTURE STUDY.

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

SIR,—In these times, so troublous to the Church of the living God, as well as to the Church of England, it is well for Evangelical Christians to look to themselves with great searchings of heart. Are we making the study of Holy Scripture sufficiently our mainstay? Are we trying to lay aside the trammels of educational prejudices, and are we going to the fountain-head, for the pure draught of living water, so that it should be in us a well of water springing up unto everlasting life, and refreshing all around us and within our influence?

Before my very dear friend the late Rev. J. W. Knott left England on his missionary journey to the Punjaub, where it pleased the Lord to remove him from his labour of love among the Hindoos, he extracted for me the passages from Luther and Knox which I now submit for the consideration of the Christian Readers of your quarterly journal, with a view of showing, in my dear friend's own note to the extract,—

"It is evident in what direction Luther would have desired that the Reformation should be reformed."

Both these great men evidently would have made Bible Readings a constituent part of the exercise of Christian life, not indeed abandoning or neglecting liturgies, but as certainly not deeming that they could supersede these domestic gatherings or that they fulfilled the meaning of the exhortation in Heb. x. 25, "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another." In fact liturgies and public assemblies are not touched in this Apostolic exhortation, the *κατανοώμεν ἀλλήλους . . . ἀλλὰ παρακαλοῦντες*, obviously indicating a personal intercommunion in holy things.

Yours very truly,
SAMUEL HANSON.

Extract from the 3rd Part of LUTHER's Tract "De formula missæ," published in 1526.

Seckendorff (Comment. de Lutheranismo, lib. ii. sect. 9, § xx.), introduces the extract with these words,—

"It is singular and deserves attention, what Luther subjoins a little while after he had decided that the German Liturgy was absolutely necessary for the sake of the people. He proceeds thus :—

"A great inconvenience arises from the celebration of the Mass or Holy Supper in a public assembly where the majority are not believers nor Christians (I mean true and faithful ones), but are there only as spectators, just as if we were to perform our worship in the open field out of doors with a ring of Turks and Heathens standing around.

"Hitherto therefore' (Luther proceeds), 'we have no meetings appointed where Christians might be brought together in a Gospel manner, but only public occasions when men are incited to believe. Thus the third^b and true method of an Evangelical meeting would be, not to admit folk of every sort publicly and promiscuously, but where those came together who are in reality earnest Christians, professing the Gospel in act and word; who would enter their names in a register, meet in some private dwelling house, and have prayers, readings, baptisms, the celebration of the Lord's Supper, and any other Christian exercises.

^b The 1st and 2nd being the Latin and German liturgies (see p. 254).

“In such a congregation it would be possible to discover, to set right, to rebuke, to exclude, or to excommunicate according to Christ's rule given to us in Matthew xviii. any who should not conduct themselves in a Christian manner. Here too voluntary contributions could be collected for the relief of the poor after Paul's pattern, 2 Cor. ix. Here there would be no occasion for long sermons; a shorter form might be used for Baptisms and the Lord's Supper, and everything be directed to reading GOD'S WORD, to prayers, and to mutual love.⁹ Here it would be well to hold a brief catechising on the subject of the Creed, the decalogue, and the Lord's Prayer. Lastly, if some should be present who seriously desire to become Christians, the rule and manner of their admission might be easily prescribed.

“Nevertheless I neither will nor can institute meetings of this sort, nor indeed have I the fitting agents. But if circumstances should permit it, and my conscience urge me to do it, I will not shrink from my duty, but will do all in my power most gladly.

“Meanwhile we must maintain the two existing forms (i. e. the Latin and German liturgies) in order that religion may be kept alive among the people at large, the young be instructed, and others be invited to the faith; this too must be the object of sermons, until Christians are found who have the Word in their hearts—otherwise schisms and conventicles (*Rotterei*) would arise if upon my own judgment I were to institute anything of the sort.’”

Seckendorff adds:—“Luther further complains of the barbarous and fierce spirit of the people, who could only be restrained and controlled by great necessity. This admirable man looked back at the fervour and the discipline of the primitive Church, and with his vast genius and profound piety thought out some plan—but though it was desirable, yet owing to the corruptions which had been introduced during so many centuries, it could not be carried out without risk of even greater mischief.”

“It is thus clear,” adds the late Rev. J. W. Knott, who died at Peshawur in 1870, “It is thus clear in what direction Luther would have wished the Reformation reformed.”

From a letter of wholesome counsel addressed to his brethren in Scotland by John Knox, 1556:—

“Considering that St. Paul calleth the congregacion ‘the bodie of Christ’ whereof every one is a member, teaching us therby that no member is of sufficiency to susteyne and feade it selfe without the helpe and support of another; I think it necessary for the conference of Scriptures, assemblies of brethren be had. The order therein to be observed is expressed by St. Paul, and therefore neede not I to use many wordes in that behalfe, onely willing, that when ye convent or come together, which I would were once a week, that your begynning should be from confesoyon of your offences, and invocation of the Spirite of the Lorde Jesus to assyste you in all your godly enterprises. And then lette some place in Scripture be plainly and distinctly read, so much as shall be thought sufficient for one day or time: which ended if any brother have exhortacion, question, or doubt, let him not feare to speake or move the same, so that he do it with moderacion, eyther to edifie or to be edified. And herof I doubt not but great profet shall shortly ensue, for first, by hearing, readyng, and conferring the Scriptures in the assemblie, the hole bodie of the Scriptures of God shall become familiar, the judgements and sprites of men shall bee tryed, their patience and modesty shalbe knowen; and, finally, their gifts and utterance shall appeare multiplifications of wordes, prolixet interpretaciouns and wilfulnese in reasoning, is to be avoyded at all tymes and in all places, but chiefly in the congregacion, where nothing ought to be respected except the glory of God, and comforte or edificatioun of brethren.

“If any thing occurre wythin the text, or else aryse in reasoning, whylke your judgement can not resolve or capacities apprehend, let the same be noted and put in wryting before ye dismisse the congregatioun, that when God shall offer unto you any interpreter, your doubts beeyng noted and knowen, may have the more expedite resolution; or els that when ye shall have occasion to wryte to suche as with whome ye woulde communicate youre judgements, your letters may signifie and declare your unceasyng desyre that ye have of God and of his trew religion; and they, I doubt not, according to their talentes, will endeavour and bestowe their faithfull labours to

⁹ εἰς παροξυσμὸν ἀγάπης, Heb. x. 24.

satisfy your godly petitionis. Of my selfe I will speake as I think ; I wyll more gladly spende xv. houres in communicatyng my judgements with you, in explainng as God pleases to open to me any place of Scripture, then halfe ane houre in any matter besyd."

"Farther, I wolde, in readyng the Scripture, ye shold joyne some bokes of the Olde, and some of the New Testament togeder, as Genesis and one of the Evangelistis, Exodus wyth another, and so furth ; ever endynge suche bokes as ye begynne (as the tyme will suffer), for it shal greatly comforte you to heire their harmony and weil-tuned song of the Holie Sprite speiking in our Fatheris from the begynning. It shall conforme you in theis dangerous and perilous dayes to behold the face of Chryst Jesus, his loving spous and church, frome Abell to him selfe, and frome him self to thys day, in all ages to be one.

"Be frequent in the Prophetis and in the Epistillis of St. Paul, for the multitude of maters, most comfortable thairin conteyned, requireth exercyse and good memory. Lyke as youre assemblies ought to begyn with confessioun and invocacioun of Godis Holy Sprite, so walde I that thay wer finissit with thankesgivyng and common praiers for princes, rulers, and magistrates ; for the libertie and free passage of Chryste's Evangell, for the comfort and delyverance of oure afflicted brethren in all places nowe persecuted, but most cruelly within the realme of France and England ; and for such other thinges as the Sprite of the Lorde Jesus shall teache unto you to bee profitable, eyther to your selves, or to your brethren wheresoever they be.

If thus (or better) I shall hear that ye exercise yourselves, deare Brethren, then will I prayse God for your great obedience, as for thame that not only have ressaved the word of grace with gladnes, but that also, with care and diligence, doe keepe the same as a treasure and jewell moste precious. And because that I cannot suspect that ye will doe the contrarye at thys present, I will use no threatnynges, for my goode hope is, that ye shall walke as the sonnes of lyght in the myddes of this wicked generation ; that ye shalbe as starres in the night season, who yet are not changed into darknesse ; that ye shalbe [as] wheate amanges the cockle, and yet, that ye shall not change your nature which ye have ressaved by grace, throughe the feloweschyp and participation whyche we have wyth the Lord Jesus, in hys body and blood. And finally, that ye shall be of the number of the prudent virgins, daylye renewynge your lampes with oyle, as they that patyentlie doe abyde the glorious apparycion and comming of the Lord Jesus ; whose omnipotent Spirite rule and instructe, illuminate and comforte youre heartes and myndes in all assaultis nowe and ever.

The Grace of the Lord Jesus rest with you. Remember my weaknes in your daylie prayers. The 7 of July, 1556.

Your Brother unfeaned,
JOHN KNOX.

[From Laing's Works of Knox, vol. iv. pp. 137—140.]

THE GREAT PYRAMID.

THE GRAND GALLERY. GREAT STEP AND RAMP-HOLES.

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

PROF. P. SMYTH, in "Our Inheritance in the Great Pyramid," has informed us how, in 1865, Mr. Robert Menzies, a Hebrew Christian, first drew attention to the probable Messianic character of the symbolismis of that structure, and the manner in which this view was further extended in 1872 by the discovery of the correspondence of the distance in inches—at the rate of an inch to a year—between the North wall of the Grand Gallery and the peculiar lines drawn on the side walls of the entrance passage, and which had been noticed in "Life and Work," published in 1867, as an uninterpreted sign: and the date previously found, from Astronomical calculations for the building of the Pyramid in B.C. 2170. And he records the circumstances under which that discovery was made ; viz., in consequence of the objections urged against the receipt of the inspired theory of the building by Mr. Casey, of Pollerton Castle ; and Prof. P. Smyth has in a subsequent publication in "Life from the Dead," recorded his views respecting the import of the passage leading into the Antechamber, and the possible symbolism of the granite leaf. No one, however, up to this time, I believe, has suggested any view, as to the possible meaning of the over-lappings of the walls of the Grand Gallery, of the Ramp-holes, or of the Great Step.

One of the objections urged against the reception of the Grand Gallery, as a symbol of the Christian dispensation, or the progress of mankind during the last eighteen centuries, is this—that if such were the intention, then some coincidence should have been apparent between the Ramp-holes, and important historical events, at the rate of an inch to a year. And the failure in detecting any such correspondence has been held to be fatal to that view of the subject.

Admitted the theory already set forth as to the Messianic character of the Passages and Grand Gallery, it seems to me that we have only to proceed in the same direction in order to obtain a suggestion as to the meaning of these hitherto uninterpreted features of the Great Pyramid.

If Messianic, then clearly it must relate principally to the dealings of the Almighty with His chosen people in reference to their promised restoration to His favour, and the fulfilment of the prophecies respecting that event, rather than to the world in general, which apparently, in the purposes of God's providence would seem to be divided only into three parts—the Hebrew race, the kingdoms represented by Nebuchadnezzar's image, and the rest of the nations of the world.

We have in Nebuchadnezzar's image the history prefigured of certain kingdoms of the world, from that time to the "time of the end," and repeated under different types in the seventh and subsequent chapters of Daniel; and I believe that none who have considered the subject have hesitated to accept the belief, that the present state of the kingdoms so symbolized are represented under the figure of the feet and toes of the image. And that the description given in the 2nd chapter of Daniel, ver. 3, "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay," is a true description of the existing state of things among the nations, the representatives of the Roman Empire at the present day. It consisted with the dealings of the Almighty with His people Israel, to declare to them by His prophets the "woes" which should come upon certain nations which surrounded them, and which in His good providence had been the rods in His hands for chastising them for their obstinate rebellions, and forsaking Him. But beyond these special national prophecies there do not appear to be any others, from which we can even infer any special foreshadowings in relation to general historical events, even to those which might appear to us to be of peculiar importance. Jesus Christ Himself declared that the things which were highly esteemed among men were abomination in the sight of God, Luke xvi. 15, and there can be little doubt but the converse of this must be equally true, or that the things which in the estimation of the Almighty are of the greatest account are held in little consideration by the generality of mankind.

Now although it appears not to have been in accordance with the Divine will to declare beforehand anything relating to certain kingdoms of this world, beyond those things which were revealed to Daniel, yet He has been pleased to foreshow a number of events which were to happen during the present dispensation—events which have been proceeding, *pari passu*, with and have been worked out in the history of mankind since the birth of Jesus Christ, and which would seem to have been preparing the way for the re-establishment of the Hebrew people, "The Great Event" coincidentally with the reign of Jesus Christ Himself to which the bulk of prophecy relates. In the sixth chapter of the Book of Revelations, 1st verse, St. John declares, that he heard the voice as of a trumpet talking with him, which said, "Come up hither, and I will show thee things which must be hereafter."

The events which he records related to God's dealings with man, still apparently confined to those nations represented by Nebuchadnezzar's image, and are typified under the four symbols of Seals, Trumpets, Thunders, and Vials. And under each symbol were arranged seven events. I cannot but think that in the Grand Gallery and its Ramp-holes we have all this symbolized. There are first, the Four walls, each with its seven overlappings, with the exception of the north wall, which has only six, possibly because coincidentally with that north wall, "He came forth conquering, and to conquer," in fulfilment of His own Word spoken by His prophets. Then, secondly, there are Ramps or benches, raised considerably above the level of the floor, but running the length of the gallery on each side of it, up to the "Great Step," where they cease; and thirdly, upon each of these ramps, are arranged twenty-seven holes, symbolically lifted up out of sight of mankind, who are moving along the floor, and only to be seen if searched for.

These holes must have reference to events passing on either hand among mankind,—

but disregarded by them—as matters specially arranged in the providence of God—until, in process of time, the great step is reached. Twenty-seven of these events thus symbolized have by this time passed over the world. The onward and upward struggle is so far arrested, that the great step being surmounted; men begin to look around them and backward and trace God's dealings with His people.

The ramps have ceased; but upon the open, level platform now reached, and pushed back into its furthest corner, on each side, against the south wall of the Grand Gallery, itself impending or leaning forward, is now clearly visible one more hole, the last of the series, and completing the full number of four times seven, or twenty-eight. But has the great step no other signification? I think it has. The bulk of the prophecies of Isaiah, Ezekiel, and most of the minor prophets relate to God's own chosen people Israel and Judah, whom He has declared that "He has not cast off," although over the Jews eighteen hundred years, and over the Israelites nearly two thousand five hundred years have rolled; during which time the one has been suffering the punishments so vividly portrayed by Moses in Deut. xxviii. xxix., and the other has so far disappeared from history and human sight as to have been for ages designated as the "lost tribes," and supposed to have become entirely absorbed among the nations.

If therefore the commencement of the ascending passage may be taken as coinciding with the Exodus, and the next 1542 inches of its length, terminating at the north wall of the Grand Gallery, be typical of the Hebrew race, until the advent of Jesus Christ, then the 1808 inches of the Grand Gallery to the foot of the Great Step must be typical of that people also in part or in whole. . . . And as a matter of historical fact, in 1808 the first "great step" in the amelioration of the condition of the Jews took place when the Emperor Napoleon convened a Jewish Sanhedrim, and when the Protestant nations of England and Germany began to promote Christianity among the Jews, when both socially and politically they began to resume a place of consideration among nations; which has yearly been taking a wider range, until the time has arrived when the term "Jew" has ceased to be one of reproach, and not only in Great Britain has the chief political power been placed in the hands of one of the Hebrew race, but in Germany also one of this hitherto despised people may, humanly speaking, be said absolutely to hold in his hand the "balance," on the inscrutably equipoised scales of which, the eyes of the world are at this moment fixed with such intense interest and apprehension. If, therefore, the sixth vial of God's wrath has long since been poured out, "that the way of the kings of the East might be prepared," and if "the three unclean spirits like frogs" have already long since been engaged in their vile work of promoting scepticism, formalism, and covetousness; can it be doubted that the seventh vial is probably at this moment "being poured out into the air," when in point of time we are almost touching the symbolical south wall of the Grand Gallery that is to terminate the present dispensation? when we are standing on the broad level road leading directly into that narrow passage, symbolical it may well be, of the terrible distress announced by our blessed Saviour, when men's minds are failing them for fear, and for looking for those things which are coming upon the earth, now that the powers of the heavens are shaking, when the great earthquake is daily looked for, when the division of the great city into three parts is almost completed, and when the cities of the nations seem just ready to fall, Rev. xvi. 18, 19. Is this fearful description of coming events which thoughtful minds have in daily contemplation purely "imaginative"? Are the predictions relating to these last times to have no more weight with the mass of men than the warnings given to the old world by Noah?

Surely the indifference which is shown to the signs of the times by mankind in general has been put on record by our blessed Saviour Himself:—

"As it was in the days of Noah, so *shall* it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage; until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot. They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even *thus shall it be* in the day when the Son of man is revealed."

London, March 3, 1877.

SYDNEY HALL.

LITERARY NOTICES.

AN ARCHAIC DICTIONARY: BIOGRAPHICAL, HISTORICAL, AND MYTHOLOGICAL; FROM THE EGYPTIAN, ASSYRIAN, AND ETRUSCAN MONUMENTS AND PAPYRI. *By W. R. Cooper, F.R.A.S., M.R.A.S.* London: Samuel Bagster and Sons.

THIS learned work—with its modest address “To the Reader,” its erudite Introduction, and its eighteen appendices—will prove a valuable addition to the literature on archaic history and philology, which is so rapidly increasing now-a-day. All classes of the reading public should gratefully hail the appearance of this volume. The students of the “dead” languages will of course con over its pages with a peculiar interest. To the devout student of the Bible it will prove a confirmation, if they required such evidence, that as there is no god like unto the God of Jeshurun, so is there no history comparable to the annals contained in that volume which was penned by holy men of God, who wrote as they were moved by divine inspiration. To the diligent students of the origin of language this work will afford evidence as to “The Uncertainties of modern Philological Science.” In fact we have treated the late discoveries in archaic fields for that purpose long before Mr. Cooper published his interesting book.¹ We have reason to know that amongst our readers are to be found all the above classes, and we therefore commend the book for their attentive study.

In illustration of the utility of the work in the way we have indicated above, we give the following, rather long, extract from the Introduction:—

“The ancient inscriptions, which are only authorities for the history of their own times, are provokingly imperfect and unintelligible for the purposes for which they are now required. They recount the names and titles of the kings and officers with a monotonous verbosity, while the names of places conquered, and of monarchs rendered tributary, are written either in obscure ideographs, or imperfectly phoneticized syllables. From the want of a fixed era, and the general use of a moveable calendar, there is little accuracy in the dates of events described, even when, which is a rare occurrence, any years are mentioned. In many inscriptions the single object has been to cover so many square yards of mural space with eulogy of the reigning sovereign. When the events in his own life were insufficient for this purpose, a few years' actions from the annals of his predecessor were recklessly appropriated to his own; when on the other hand the symmetry of the design required it, or the space was limited, the succession of years was utterly disregarded, and the paragraphs were arranged to suit the ideas of the architect, and not to minister to the necessities of the historian; to magnify the glory of the king, whose successor would frequently erase his inscriptions, although that proceeding was denounced by the most awful curses. The portrait of the sovereign, and the great events of his reign were made to recur with tedious frequency, and sometimes the history of his actions is written across the dress which he wears, and at other times it is scattered over the background of the figure, regardless of picturesque effect. . . . Not unfrequently also the alteration or enlargement of a royal residence necessitated the destruction of a part of the inscribed slabs, and when that was the case, no care was taken to render the series complete by the reinscription of another slab in the place of that which was destroyed.

“In the smaller official documents, those which were inscribed upon the foundation Cylinders, or Timins of baked clay, a similar disregard of accuracy existed; the tablets were written by various scribes, who although copying from the same materials, differed widely from each other as to the manner in which they used them, and often omitted sentences which there was not room to crowd into the last lines of a column, or repeated an unimportant phrase to avoid a blank space on the monument. On the literary tablets, more especially those which were religious or mystical, two languages were generally employed, the Accadian original, and the later Assyrian translation; but even in that case the bilingual nature of the record does not render it easier of translation, for the Assyrian terms are often adaptations of the older Accadian words, and occasionally even substitutions of other ideas; and in almost every instance the two versions while substantially agreeing as to their purport, yet present so many differences of detail as to leave just those points unsettled which to the modern critic

¹ See our last Number, pp. 63, 64.

or historian are of the highest value, and the uncertainty regarding which undermines all his premises, and vitiates all his conclusions.

“Another source of error and annoyance is to be found in the fact that many of the recorded inscriptions bear in themselves the evidence of a credulous untrustworthiness, an orientalism of expression which renders it impossible that all their statements should be received as the witnesses of historical truth. When it is gravely stated that a monarch like Assurnazirpal makes an inroad into a country, and captures its capital city, together with its 1200 surrounding towns; then after a few days' march besieges and destroys another great walled city, and ruins another 1000 or 800 towns, and this statement is repeated with little variation in describing the conquest of a country only a few hundred miles in extent; it immediately becomes obvious that there has been a reckless perversion of facts, and that even if the thousands of towns were the veriest hamlets of a crowded metropolis, there would still have been employed a considerable degree of bombastic exaggeration. Hence the names of persons and places, and the details of political events, have to be simply stated as they are found recorded; they can neither be reconciled with reason or with themselves, and dangerous and ridiculous above all would it be for an historian, writing after a lapse of thirty centuries, to endeavour to synchronize or adapt them. They must wait till time, which has preserved and revealed these writings, shall have subjected them to the analysis of comparison.

“Although these remarks are intended to apply chiefly to the cuneiform inscriptions, they are equally true of hieroglyphic literature also; for the Egyptian Papyri, many of which were buried in the tombs of their possessors, and were never intended to be read, are often most perfunctorily written, and copied with the most heedless inaccuracy the one from the other. Phrases which were never entirely intelligible even to the most careful reader become on these papyri a mere chaos of fragmentary sentences and heterogeneous signs, among which the name and titles of the deceased, and those of the local deity which he worshipped, are often alone distinguishable; even the more exactly written MSS. are full of contradictions and notes, which the course of ages has rendered undiscoverable. The degrees of filiation in the family lists are often hopelessly confused, owing to the habit of the scribes of comparing the affinities of all the deceased to the various mystical relationships which prevailed among the Egyptian divinities. Almost every priest is a ‘royal father,’ and every wife is a ‘royal daughter,’ or ‘divine sister,’ while her deceased husband is equally an Osirian or one of the race of gods,” &c., &c.

So much for the credibility of pagan archaic history, whether monumental or scriptory. Yet we have met with students of this branch of literature, as industrious and as discriminating as Mr. Cooper himself, who astonished us—when a question respecting an episode from sacred history was on the *tapis*—by superciliously asking whether there was archaic monumental evidence to corroborate the event under consideration! But ardent students of problematic sciences, which are beset with uncertainties at every turn, are apt to be fervid in their enthusiasm, even when their consistency is at stake. We could not help smiling when we read, a couple of pages further on in our author's Introduction, the following confident expectation:—“A very short time will now suffice to place in our hands a wealth of literature, of which Berosus only knew one isolated section, Pliny and Trogius Pompeius had only heard the name. The invaluable aid of comparative philology and mythology, sciences of which Plato scarcely dreamt, and Livy disregarded, will enable us to reconstruct on an imperishable basis the history of the archaic world; to add to the list of the illustrious multitudes of heroic men, great kings, merciful legislators, learned men, and noble women also, who gloriously filled their stations in the ages past, and whose memories shall have their palingenesis in the days to come. When no longer to examples drawn from Greek and Roman history shall we point the aspirations of our young in the normal schools of the future, but shall be able to exhort them to deeds of personal courage by the heroism of a Rameses and an Anebni; to bravely contend against contending fate, like Merodach-Baladan of Babylonia, and Muthon of Tyre; shall exhort them to serve their country with the fidelity of the Egyptian chancellor Bai, and to resign themselves to the apathy of the grave, old in wisdom and years like Pentahor, proudly lamented like Menepthah the Egyptian, or Assurbanipal the glorious king of Assyria.”!!! We will not anticipate the inevitable expressions of surprise which the above must elicit from our readers.

We regret to find that Mr. Cooper should have been betrayed to adopt certain

untenable conjectures respecting the meaning of some Hebrew names. In explaining the causes of the many cross references which are to be met with in his *Archaic Dictionary* he gives one of his reasons "the fact that the Egyptian and Assyrian names were frequently translated, and not transliterated, or else were written down phonetically by the different historians, and thus it has been often extremely difficult to identify the individuals meant in the inscriptions; and this was more particularly the case when the Assyrian or the Egyptian contained the titles of their own deities. In that case the Hebrew writers from conscientious scruples almost invariably parodied or changed them; as, for example, Mephibosheth, which means 'Mouth of reproach,' for Mephibaal, 'Mouth of Baal;' Ishbosheth, 'Man of shame,' for Ithbaal, 'Man of Baal;' Coniah, 'Strength of the Lord,' or 'God appointed,' for Jeconiah; and Babel, 'Confusion,' for Babilu, 'Gate of God.'"

Could Mr. Cooper, or his authority, expect any sober-minded student to entertain for a moment the idea that Saul and Jonathan named their respective sons after Baal! The Talmudic explanation is a more ingenious and rational one than the one given in the above extract. "Why was his name called Mephibosheth?" asked one of the Rabbis. Answer, "Because with his mouth he put David to the blush in the HALACHAH."² With all due deference to the Talmud and Mr. Cooper, we venture to suggest two different meanings to the names ISHBOSHETH and MEPHIBOSHETH. The former we translate either "Modest man," or "Tardy man;" and the latter either "Modest-mouthed," or "Tardy-mouthed." Both these significations are maintainable etymologically. As regards the etymology of BABEL, will Mr. Cooper pardon us if we express a preference for the etymology furnished on that word by the most reliable archæologist, according to our thinking, in the world.³

Notwithstanding the difference of opinion on minor matters between the author of the work under notice and ourselves, we recommend his latest volume as deserving the attention of students, scholars, historians, and theologians.

PALESTINE RE-PEOPLED; OR, SCATTERED ISRAEL'S GATHERING. A SIGN OF THE TIMES. *By the Rev. James Neil, B.A., formerly Incumbent of Christ Church, Jerusalem.* Third Edition, Revised. London: James Nisbet and Co.

THERE never was a time when the elucidation of the history of the chosen people demanded such a work as the one before us as the present one. We therefore welcome Mr. Neil's little work in an especial manner. Before we enter into any particulars on some of the questions propounded in the small volume under the above title, we furnish the headings of the chapters of the volume according to our author's own naming:—1. The Gathering of the Flock. 2. The Way prepared. 3. The Shepherd's purpose in the Gathering. 4. The Fold complete. APPENDICES. A. Signs of the Time of the End. B. Farming in Palestine. C. The Scenery of Palestine. D. The Seven-Hilled City. E. War against the Witnesses. F. The Greek Little Horn. G. A Papal Railway in Palestine. H. The State of Europe. I. The Russian Scourge.

Each successive chapter contains something valid and important to the PROPHEPIC INVESTIGATOR and to the observer of the Signs of the Times. Mr. Neil handles his various subjects with ability, and treats them with devout earnestness. He writes forensically because he evidently feels strongly. The pious author will kindly bear with us when we frankly admit our inability to follow him in all his implied interpretation of prophecy, not because we "despise prophecies," on the contrary, we venerate them, we investigate them, we ponder and wonder over them with the gratitude of heart and soul. We feel in our heart of hearts the truth of the Evangelists' inspired dictum that "THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY." But we think independently, just as we read the original texts independently, of the expositions and glosses of those who have gone before us. Our library contains almost every work that has been written and published on prophetic interpretation. We may conscientiously say that we have read, marked, learned, and inwardly digested the prophetic interpretations propounded in those works—and yet we found after all that we must examine and investigate PROPHECIES independently of already published interpretations and expositions. We do not presume to say that either Mr. Neil or his referees is, or are, wrong: all we ask for is to be borne with if, for instance, we are unable, as yet, to adopt the views propounded in Appendix A. This inability does

² Treatise BERACHOTH, fol. iv. col. 1.

³ Gen. xi. 9.

not, however, detract from our sincere admiration of the *opusculum* as a whole. We read it carefully, and our interest in the perusal never flagged for a moment. We venture to think that such will be the feeling of every one who has an opportunity to come across it. We were particularly interested in Mr. Neil's description of the rise and progress of civilization at Jerusalem and in its immediate vicinity. We transfer that description here, which will give our readers an idea of the present condition of the Holy City, as well as of our author's style:—

“To understand the new civilization that is arising in Syria, it will be well to trace the causes which have led to it. The coming of missionaries to reside in the country, about forty years ago, has doubtless, under God, been the chief of these causes. It can never be too often remarked that Christianity, though concerned, for the most part, in pointing men's thoughts and hopes to a future state, is ever the chief instrument in the amelioration of their condition here. No honest Hebrew acquainted with the modern history of Palestine can fail to know very well, however little he may care to confess it, that the altogether new comforts and privileges he now enjoys are due in no small degree to the work, direct and indirect, of Protestant missionaries, and more especially of the early missionaries to the Jews, if only as being the first in the field. The very presence of these men of God and their families, possessed respectively of the great advantages of English, German, and American training, was a solemn protest against the ignorance and barbarism by which they were surrounded. In Jerusalem itself, that great stronghold of Muslim, Jewish, and Apostate Christian fanaticism, at the peril of their lives they, and they alone, fought out, for the benefit of all alike, the great battle of religious toleration, and openly triumphed. It was the missionaries who, according to the best of their abilities, at once commenced the work of liberal education, totally neglected before, and so carried it on as to compel the Jews themselves to follow in the same path. It was the missionaries, too, who used their utmost endeavours to raise the Hebrew women from that depth of degradation to which they had been brought by the teaching of the Talmud, and who succeeded so far as to render it absolutely necessary for the most bigoted Jews in Jerusalem to open schools for girls, in order to keep the young people away from the missionary establishments. These messengers of the Gospel were the first to furnish duly trained and able medical men, and to found an excellent hospital, so as in this particular also ‘to provoke to emulation’ the rabbis, whose medical institutions, subsequently founded in rivalry, are now also becoming very efficient, and no doubt a means of much temporal good to many. Further, notwithstanding that they were opposed and persecuted on all hands, their being possessed of some European influence enabled them to act as a kind of ‘watch committee,’ to protect the oppressed in all communities alike, helping those to right who suffered wrong, and nowhere more than amongst the cruelly down-trodden race of Israel. Let it be remembered, also, that the thousands of children who have passed through their schools, and even of nominal converts who have joined their churches, have helped in their turn most materially to diffuse the light of Christian education throughout many parts of the land.

“Amongst other agencies of civilization, next to the work of the missionaries, must be enumerated the establishment of Consulates in various towns of Palestine, by which means most of the leading nations of Europe are now represented. This too has been a very important step. Not only has the presence of these European representatives, many of them diplomatic agents entrusted with considerable powers, been in itself a great check upon the general lawlessness which preceded their coming, but it has rendered it possible for all subjects of their respective nations to live in comparative comfort and safety. Thus no Jew who is the subject of a foreign power can now be arrested save by an officer of his own consulate, or tried before any other court than that of his own consul.

“Nor must we omit to mention amongst the causes of the present improved condition of the country, the annual influx of a very great and increasing number of visitors. The entirely new and healthful mode of travelling it necessitates, with all the excitement and pleasure of camp-life, the deep interest of its hallowed spots, the wide field it affords for exploration, and the wild beauty that still lingers everywhere on its natural features, combined to make Palestine a place of resort as soon as the modern facilities for travelling brought its shores to within an easy fortnight's distance from our own.⁴ Of late years, from the commencement of December to the beginning of

⁴ See Appendix C.

the following May, but more especially during the delightful spring season, crowds have thronged the ordinary pilgrim ways. Royal personages have been conspicuous among the number.⁵ Formerly only a few very wealthy travellers could accomplish the journey. Now it may be said to be within the reach of ordinary tourists. There are two well-known conductors of travelling parties in England, Mr. Cook and Mr. Gaze, and one in Germany. The first of these repeats his visits four times during a single season, and in that of 1874 made arrangements for no less than 270 visitors to the Holy Land. Such is the number of Germans who annually flock to the country, that within the last two years an additional volume of Baedeker's elaborate series has been published, in the shape of a handbook of travel for Palestine and Syria. American visitors, though they have to come three thousand miles further than others, are, to their credit be it said, the most numerous, and after them our countrymen furnish by far the largest contingent. This is, of course, excepting the Russian pilgrims, members of the Greek Church, who now, together with crowds from the neighbouring countries, representatives of the Greek, Armenian, Syrian, Coptic, and almost all Oriental Churches, come up every year at Easter by thousands, to witness that 'lying wonder,' the so-called miracle of the Holy Fire, in the Church of the Sepulchre at Jerusalem. In consequence of the arrival of some of the more distinguished of these travellers, and particularly the royal personages already alluded to, the principal roads have been repaired, and in some cases made anew. The improvements in this direction during the last three years have been very marked. It must be borne in mind that it still is, and always has been, a custom of the East, when any king or prince is about to travel, to send commands to the people of the various districts through which he is to pass to repair the roads. Hence the force of Isaiah lxii. 10, 11: 'Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Sion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him.' Here the coming of Christ is foretold, and the spiritual preparation for the advent of Israel's Divine King commanded, under the striking figure of the usual orders issued to prepare the highway for a royal procession. Residents in Jerusalem of late have had frequent and excellent opportunities of observing the prophet's meaning, and have learnt to look forward eagerly to the coming of some royal visitor, if for no other reason, on account of the great improvement immediately made in the roads by which it is supposed he will travel. Again, some who have visited the country have come to stay, and amongst others most notable, are the highly respectable members of the German community known as 'The Society of the Temple,' also called familiarly 'The Hoffmannites,' from their leader Dr. Hoffmann. These, a band of piously-disposed Germans, to the number of about a thousand, have in the last few years settled as colonists, principally at Jerusalem, Jaffa, and Haifa, where, as tradesmen, mechanics, and domestic servants, they have helped most materially to improve the condition of the country. They believe that in thus coming they are fulfilling prophecy. God's future revealed purpose for Palestine is, according to their interpretation, that it should be colonized by Christians from out of all nations, who will finally build a temple at Jerusalem. Their tenets are in many respects peculiar, and their views of the Gospel defective. For instance, they do not administer the sacraments of baptism and the Lord's Supper in their public assemblies; neither do they engage in any aggressive missionary work, believing that their duty is simply to exhibit, amidst prevailing darkness, a life of Christian morality. At present this body, with the exception of a few Jewish proselytes, consists only of Germans, drawn mostly from the worthy peasantry of Wurtemberg.

"All these influences, as may well be supposed, have not been at work in vain. They have modified the whole character of life in Palestine, and have rendered the country in every way more civilized, and fit for the residence of Europeans. Particulars without number might be given of these improvements, but I will mention only a few. First, then, the fortress-like character of several of the towns has ceased.

⁵ I may mention the following names:—H. I. M. the Emperor of Austria, H. R. H. the Prince of Wales, H. R. H. the Duke of Edinburgh, H. R. H. the Duke of Connaught, H. I. H. the Crown Prince of Germany, H. I. H. the Grand Duke Alexis of Russia, H. R. H. the Prince of the Netherlands, H. R. H. the Grand Duke of Mecklenburg, with several other German Royal Princes.

During the early part of my residence in Jerusalem the gates of the city were all shut at sunset, and were not opened, except to the privileged possessor of a special pass, until the next day. This highly inconvenient practice came to an end some five years ago. In answer to the petition of the numerous European residents, the Jaffa, or *Khulil* gate, was thrown open all night, by order of the Pasha, notwithstanding the angry remonstrances of bigoted Muslimin, and has remained open ever since. So great, indeed, is the change in this respect at Jaffa, that, by command of the Governor, the massive town wall, an extensive fortification, has within the last few years been pulled down, and some of the stones were bought as building material for a new school-house in connexion with Miss Walker-Arnott's excellent work. Shops have of late sold European commodities; so that some of the comforts and luxuries of Western life may now be procured. Formerly, no vegetables or fruits, beyond a few native productions, could be procured. Some twenty years ago, however, horticulture—once, as we may gather from constant Scriptural allusions, a great feature of life in Palestine—began to be revived by a Jewish proselyte, at a little valley, *Wady Urtas*, some six miles south of Jerusalem. Taught by his success, the Arabs who possessed irrigated gardens have taken to similar cultivation, and now Jerusalem has a most abundant and cheap supply of excellent fruits and vegetables. It may be mentioned that the cultivation of the olive too, in ancient times perhaps the chief source of wealth in the Holy Land, is receiving new attention, and in the neighbourhood of Bethlehem wide tracts of hitherto waste lands have been planted, and carefully enclosed with stone walls. The great decline of Turkish fanaticism, due doubtless, in no small degree, to the decline of Turkish power, must not pass unnoticed. Both Jews and Christians of all denominations can now reside, as I have said, without inconvenience in the Turkish quarter of Sion. Nor is this all. If men of position in their own communities, they are actually called by the Muslimin *Effendi*, and are treated with every mark of great respect. I am well aware that in Muslim towns like *El Khulil* (Hebron), *Nablous* (Shechem), and those parts where Europeans are yet unknown or few in number, a very different state of things still exists, but the change in this regard in Jerusalem and Jaffa forms a marked feature of the new amenities of more civilized life.

“But perhaps there is no better illustration of the improved order of affairs, than the recent organization amongst the Jews in Jerusalem of as many as three of those modern institutions called ‘Building Societies.’ An interesting account of these has been lately presented by that venerable and distinguished pilgrim, Sir Moses Montefiore, in a little book giving an account of his journey to Palestine in 1875, the seventh time he has visited the Holy Land.⁶ I differ most widely from many of the statements made in this work. Those who have lived in Jerusalem, and laboured earnestly for its spiritual and temporal improvement, cannot doubt how sad is the condition of Israel from many points of view. Here Talmudism flourishes, and may well be judged by the fruit it bears, Jews themselves being the witnesses. Nowhere is the saying of Isaiah still so true, ‘O my people, they which lead thee cause thee to err, and destroy the way of thy paths,’⁷ as in the once Holy City. How far Rabbinitism, so justly styled ‘Jewish Popery,’ can degrade and demoralize a highly-gifted race, may, alas! be plainly witnessed in Sion, amongst God’s beloved but now blinded people. But when so high an authority as Sir Moses Montefiore gives statistical statements, we shall find ourselves, no doubt, on firm ground. He says in one place, ‘In the evening I received an invitation from the Building Committee of the little colony called *Meah Shearim* (Hundred Gates), to lay the foundation-stone of a new row of houses. “The Company,” they said, “on whose behalf we crave the honour of your presence, numbers now 120 members. . . . The object is to build every year not less than ten houses, which, on completion, are to be allotted to ten members. The Company was established but two years ago, and there are already twenty houses built and inhabited. There will be a synagogue, college, and school, likewise a public bath in the centre of the square, and a very large cistern for the supply of water.” On my inquiry whether they were the only Building Society in Jerusalem, they replied, “No, there are two others: one bears the appellation of *Eben Yisrael* (Stone of Israel),

⁶ “An Open Letter addressed to Sir Moses Montefiore, Bart., on the day of his arrival in the Holy City of Jerusalem . . . together with a Narrative of a Forty Days’ Sojourn in the Holy Land.” London: Wertheimer, Lea, and Co. 1875.

⁷ Isaiah iii. 12.

and numbers forty-five members. . . . They build every year not less than six houses, and are expecting, at the expiration of seven years, every one of the members to have his own house. The Society was established in the month of Iyar, 5635 (1875), on the same principle as the *Meah Shearim*. The other Building Society called *Beth Jacob* (House of Jacob), numbers seventy members. . . . They propose building every year not less than ten houses. Their property is situated near that of *Meah Shearim*, so that altogether there will be 235 of our brethren, in a few years, proprietors of most comfortable houses in a very salubrious locality outside the city" (pp. 106, 107). In another part of this book we read of a further deputation, who 'communicated their intention of securing land for the building of eighty houses, a synagogue, Beth Hamidrash (college), and a public bath. They had already, they said, decided to purchase for that purpose a plot of ground near the city wall, measuring 26,000 builder's yards' (pp. 134, 135). In the conclusion of the book, after an earnest appeal to his co-religionists to assist their brethren in Palestine, to which he supposes them to answer, 'What scheme do you propose?' occurs this remarkable passage: 'I would reply, carry out simply what they themselves have suggested, but begin, in the first instance, with the building of houses in Jerusalem. Select land outside the city; raise, in the form of a large square or crescent, a number of suitable houses, with European improvements; have in the centre of the square or crescent a synagogue, a college, and a public bath. Let each house have in front a plot of ground, large enough to cultivate olive-trees, the vine, and necessary vegetables, so as to give the occupiers of the houses a taste for agriculture. . . . If the amount of your funds be sufficient, build houses in Safed, Tiberias, and Hebron, on the same plan, . . . and should you further prosper, and have £30,000, or £50,000 to dispose of, you will, without difficulty, be able to purchase as much land as you would like in the vicinity of Safed, Tiberias, Hebron, Jerusalem, Jaffa, and Haifa. And you will find in all those places a number of persons, who would be most willing to follow agricultural pursuits. And if now you address me, saying, Which would be the proper time to commence the work, supposing we were ready to be guided by your counsel? my reply then would be, Commence at once; begin the work this day if you can' (pp. 146—148).

"Yet one more instance of this new civilization must be considered, the most significant and remarkable of all, viz. the Ordnance Survey of Palestine. This important work, in preparation for 'Israel's Gathering,' was commenced simply as a matter of scientific research, in aid of Biblical criticism, by the Palestine Exploration Fund, in the autumn of 1872. So ably and energetically has it been carried out by Lieut. C. R. Conder, R.E., and those associated with him, that but for a painful check the work received in the savage assault on the party last year in Galilee, and the threatened outbreak of cholera, it would now be complete.⁸ As it is, the greater part of the task, one of no common danger and difficulty, has been most successfully accomplished. It is impossible to over-estimate the interest and importance of this noble work. On an average, in every part of the country, seven names have been added for every one that is to be found in Van de Velt's map, the best hitherto published. Every village, ruin, mound, sacred tree, or heap of stones that bears a name, has been carefully set down on the scale of one inch to a mile. Every valley and hill is here, for the first time, in its true position. In a word, a survey of all Palestine, from 'Dan to Beer-sheba,' in some ways more complete than the Ordnance Survey of our own country, will probably be achieved before the summer of next year.⁹ In crowded England this survey was one of the latest results of many hundred years of progress. In desolate, empty, ruined Palestine, it has pleased God to give it at the very outset. I do not now speak of the immense interest of this enterprise as tending to elucidate and confirm the Scriptures; but regarding it simply as a clear and remarkable preparation for

⁸ The memory of Mr. Charles F. Tyrwhitt Drake must ever be honourably associated with this grand work, in which he laboured until, borne down by its hardships, he died at his post in Jerusalem, June 23, 1874, resting in Christ's salvation, to a saving knowledge of which he had been recently brought.

⁹ What is being done on this side of the Jordan by Englishmen has been commenced on the other by an American Palestine Exploration Society, which has already taken the field, and it may reasonably be hoped will soon accomplish a survey of the inheritance of Reuben, Gad, and the half-tribe of Manasseh, together with other districts.

Israel's return and re-settlement in their own land, I cannot fail to see in it the 'finger of God.' The whole work of both the English and American Palestine Exploration Funds, and of the many individual *savans* and explorers—English, German, French, Austrian, and Italian—who have during the last few years been reverently gazing on her ruined stones, and digging amidst her dusty heaps, must vividly recall the prophetic note of time given by the Psalmist: 'Thou wilt arise, Thou wilt compassionate Zion, for the season to be gracious to her, for the set time has come. For Thy servants have been well pleased with her stones, and they will be gracious to her dust' (Psalm cii. 13, 14).¹

'The feeling seems everywhere abroad that the time has at last arrived to restore the desolations of Zion, and to rebuild the waste places of the land of Israel. The very existence of 'The Syrian and Palestine Colonization Society,' which is but a year old, constitutes a striking expression of such a sentiment. This society, according to its prospectus, has 'been formed to promote the colonization of Syria and Palestine, and the neighbouring countries, by persons of good character, whether Christians or Jews.' This it proposes to effect by obtaining information for intending settlers, and making arrangements for their transport and reception; by assisting approved applicants with advances; and by making arrangements for the purchase of land by the emigrants, or securing suitable tracts of Government waste lands under certain guarantees; and by exerting themselves to improve the communications. Having mentioned this association, let me plainly say, from an intimate experience of this matter, that there are at present a variety of reasons why emigration to Palestine by English people cannot possibly be undertaken with any hope of success, in the same way as emigration to the United States or to a British colony. In the first place, the heat in the plains is too great to admit of their labouring during summer with their own hands. The German colonists in attempting this have suffered a fearful mortality. Again, to employ Arab labour to advantage, and to hold any dealings with the people, the peculiar manners and customs of the East must be known, and colloquial Arabic to some extent be mastered. But, above all, the want of thorough protection to life and property, so long as Palestine remains in Ottoman hands, is greatly against any emigration scheme that does not include European government for the whole colony. Hence the evident wisdom in such a case of the plan put forth by Captain Charles Warren, R.E., in a pamphlet, published last year, entitled, '*The Land of Promise, or Turkey's Guarantee.*' This officer, who has an intimate acquaintance with Syria, derived from his able work there on behalf of the Palestine Exploration Fund, proposes that, if only as a solution of the pecuniary embarrassments of the Porte, Palestine should be handed over to a company similar to the old East India Company, to be farmed and governed by such an association for a period of twenty years. He suggests that such company should pay to Turkey its present revenues, and to the creditors of Turkey a proportion of the interest due to them, taking for itself six per cent. on its capital, and expending the remaining revenue in improving the country. What he considers the ultimate future of the land we learn from his own words. 'Let this' (the above arrangement), he says, 'be done with the avowed intention of gradually introducing the Jew, pure and simple, who is eventually to occupy and govern this country. Let the Jew find his way into its army, its law, its diplomatic service. Let him superintend the farming operations, and work himself on the farms. I do not say let him find his way into the mercantile community, into the trades, for he is there already.' When Captain Warren penned this pamphlet, such an ultimatum, save to the patient student of prophecy, seemed indeed remote. Recent events, however, have entirely changed the face of affairs, and now that to Turkish bankruptcy has been added an awful outbreak of Turkish barbarity, the crisis has come, and the dread settlement of the Eastern question can, it is felt on all hands, no longer be delayed. Concerning what that settlement is in part to be, I can profess no doubt, because I feel none. It is written over and over again in the Word of God. When 'the river Euphrates,' the symbol of the Turkish power, is dried up, it is that 'the way of' the Jews, 'the kings

¹ It should also be remembered that the route to the interior has in 1875 been specially surveyed for a railway, which it is proposed to construct from Jaffa to Jerusalem. This would doubtless be immediately followed by a coast line through the plains of Philistia, connecting Jaffa with Cairo.

of the East, may be prepared.² Israel are to return to their own land. This event, in its incipient stage, I have shown to be now actually taking place. That which is yet to be looked for is the public recognition of the fact, together with the restoration, in whole or part, of Jewish national life, under the protection of some one or more of the Great Powers. And what then? For what purpose is the Lord about to bring back His ancient people at this time to their own land? The solemn answer to this question, furnished so plainly in the Scriptures, must form the next point in our consideration of 'Israel's Gathering.'

Appendix G will be read with equal interest :—

"The Roman correspondent of the *Times*, who commences his letter dated September, 1876, by observing that 'the Pontifical were the last among the States of Europe into which the "iron horse" was admitted,' gives the following account of a projected railway under the auspices of the Papacy, between Jaffa and Jerusalem :—

"At the end of July a projector, Signor Pierotti, arrived in Rome. He had an interview with the Cardinal Secretary of State; on the 4th of August he had the honour of being received in audience by the Pope, and on the 26th Cardinal Franchi, whose office at the Propaganda may be likened to that of Minister of Foreign Affairs in the Spiritual Department of Papal rule, officially communicated to him the Pontifical sanction to his carrying out the work—already authorized by the Sultan—of making a port at Jaffa and constructing a railway line thence to Jerusalem. At the same time he is informed that his Holiness has deigned to bless the undertaking in the hopes that it will result in profit to the Catholic religion in Palestine, and that blessing has been extended chiefly for the reason that Catholics only are to be called upon to aid in an undertaking of so much interest to them, and consequently, in itself to be recommended. With a second communication from the *Propaganda Fide* a silver medal is sent to him by Papal command, bearing the portrait of his Holiness on one side, and of St. Joseph, patron of the Universal Church, on the other. 'Armed with the powers given to him through these documents,' he sends out, on the anniversary of the memorable 20th of September, a memorial addressed individually to the wealthier and more distinguished Catholics in Europe and elsewhere, announcing the project and setting forth the plan for carrying it into execution, which, having been first examined and favourably reported upon by the Sacred College of the Propaganda, has been approved, blessed, and recommended to the Catholic world by his Holiness. It is proposed to obtain 100 foundation members, and that done, their names and the amount of their respective offerings are to be published at the head of a prospectus to be diffused throughout the world, inviting Catholics of all nations to constitute themselves shareholders, and draw their dividends in the form of feelings of satisfaction at having assisted by their subscriptions, 'however small they may be,' in the formation of a port and railway intended to facilitate pilgrims travelling to Jerusalem, and pilgrimages to the sanctuaries and holy places, and in planting Catholic colonies and agricultural and industrial establishments in Palestine, to which latter aims the profits of the railway and port are to be devoted.

"The purpose to be secured, and the reasons for initiating the undertaking, are set forth in the preamble. Signor Pierotti states that during the twenty-two years he has resided in Palestine, directing works of construction, and accompanying Sorraya Pasha, Governor of the country, in his military excursions, he has seen with grief the progress of events, very few of which, he is bound to confess, have been of advantage to the Catholics, and that for the want of material resources. Notwithstanding some partial results Catholics have attained, they are, he says, always inferior to the prodigious successes accomplished by the schismatics (Russians, Greeks, Armenians), and by the Protestant missionaries. The first three have built a number of convents, hospitals, and other establishments; the Protestants have planted new missions, opened schools, orphan asylums, and hospitals, and founded colonies which are prospering and acquiring a large extension of ground. Numerous Protestant caravans are continually passing through Palestine, carrying material aid to their co-religionists; thousands of Russians, Greeks, and Armenians visit the sanctuaries of the Holy Land, and enrich their respective convents. This remarkable movement, he continues, has been especially manifest since 1854, and he can affirm that Catholicism, which in other times dominated in Palestine, now looks on with grief at the progressive

² Revelation xvi. 12.

triumph of the other Christian communities daily acquiring increased influence in the country. Catholicism cannot therefore, he argues, prosper in Palestine, and re-occupy its place and legitimate character, without the succour of its brethren throughout the universe—who are therefore urgently entreated to come forward and aid in this 'Evangelical work.'

“To attain the desired end of securing to the Catholic Church continual and abundant means, it is necessary to organize permanent works, capable after the first outlay of sustaining themselves, and whose free incomes will serve to aid the missions, build churches, found schools, orphan asylums, and hospitals, and open industrial establishments.”

“Thus the Catholic (Roman) Church, for the sake of her own prosperity, has at last made an alliance with modern progress, and that in the very birthplace of the Christian religion.”

We thank the author for his production. We feel sure that every Christian thinker will share our gratitude after he shall have read PALESTINE RE-PEOPLED.

Notices to Readers and Correspondents.

All Literary-communications intended for the Editor, such as Publications for Review, Notes, Queries, &c., &c., to be addressed to the Rev. Dr. Margoliouth, Little Linford Vicarage, Newport Pagnell, Bucks.—All Business communications, such as orders for the Magazine, Advertisements, &c., &c., to be addressed to the Publishers themselves.

The Editor, whilst he takes care that the members composing his staff of literary contributors should be Scholars as well as sound in **THE FAITH**, declines to take upon himself the responsibility of every questionable sentence, sentiment, or mistake which may, now and then, find its way into some article. The different contributors have opportunities to correct the printer's proofs of their papers, and they must make good use of those opportunities.

We regret that want of space compels us to postpone several learned and important articles, some of which are already in type, to a future issue.

REV. B. PICK.—The proof of your learned Essay, entitled *Hora Semitica*, only reached us when we began to write out these notices. The first part of that Essay shall appear in our July number.

P. B.—We were as much amused as you were at Prof. Dr. E. Schürer's strictures. There is no difficulty in making a shrewd guess to what School the learned Professor belongs. If he had read the volume which he criticized, with understanding, he might

have discovered that the author was not unacquainted with the assertions, respecting the LORD'S PRAYER, of Grotius, Wetstein, Wolf, Tholuck, Meyer, Kamphausen, Achelis, and some other authors who copied the improbable assertions. But none of those authors who repeated, or adapted, Grotius' haphazard statement, *Non tam a Christo suis verbis conceptam quam in eam congestum quidquid in Hebræorum precibus erat laudabile*, or those who also accepted the *ipse dixit* of Wetstein, *Tota hæc oratio ex formulis Hebræorum concinnata est*, have ever advanced any evidence in proof of their assertions. We do not imagine that Prof. Dr. Schürer meant to teach us what may be found in the *Mishnah* or the *Talmud*; it rather seems to us that he was desirous that the readers of the *Theologische Literaturzeitung* should imagine the editor of that Leipzig *Fortnightly* an adept in Jewish lore. As the Professor was so good as to refer us to some learned works anent the LORD'S PRAYER, we will convince him of our appreciation of his favour by referring him to St. Augustine on "THE SERMON ON THE MOUNT." Surely, if the Jewish liturgy had anything in the fourth century resembling the LORD'S PRAYER, the learned Bishop of Hippo would have alluded to it. We would also respectfully submit to Professor Schürer the desirability, on his part, to peruse a work published at Leipzig about a century and a half ago, namely, *Nocturnum Testamentum ex Talmude et antiquitatibus Hebræorum illustratum curis clarissimorum virorum Balth. Scheidii, Jo. Andr. Danzii, et Jac. Rhenferdi, editumque una cum suis propriis dissertationibus de Nasi seu præside Synedrii M. et de directoribus Scholarum Hebræorum a Joh. Gerharo Meuschen*. Surely those eminent and industrious scholars who ransacked the whole range of Jewish literature, and quoted every available Jewish phrase in illustration of their subject, would have discovered the prayers which were the supposed original of the LORD'S PRAYER. The learned Doctor's allusion to the *Shemonah Esrayh* would seem to corroborate the idea that the editor of the *Theologische Literaturzeitung* has not read the work which he criticizes as he should have done. It was pointed out in that work who was the author, and when and where he lived, according to the *Talmud* itself.

A. G.—There can be but one opinion that יָרֹד, YAROD, *to descend rapidly*, is the origin and root of the name יַרְדֵּן, YARDAIN, *Jordan*. It was an archaic name in the days of the patriarchs (see Gen. xiii. 11; xxxii. 10). If it were not for these early references to that ancient river, the etymology יָרֹד, *the city of Dan*, might be defensible on the supposition that the tribe of Dan had established a settlement for itself on its banks—just as Jerusalem is considered an apocopate form of יְרוּשָׁלַם; especially as Deborah notices that tribe's partiality for boating (Judges v. 17). However, the antiquity of the name Jordan, and some other considerations, render the supposed derivation untenable.

PUBLICATIONS RECEIVED.

THE HISTORY, ART, AND PALÆOGRAPHY OF THE MANUSCRIPT STYLED THE UTRECHT PSALTER. *By Walter de Gray Birch, F.R.S.L.* London: Samuel Bagster and Sons.

A CARD OF HEBREW NOUNS AND VERBS. *Drawn up by the Rev. C. J. Ball, M.A.* London: Samuel Bagster and Sons.

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