

THE JEW.

MYERS

Library of The Theological Seminary

PRINCETON · NEW JERSEY



PRESENTED BY

John Stuart Conning, D.D.

BM 545 .M84 1874

Myers, Alfred Moritz.

The Jew

The Jew.

By the Author of "Both One in Christ."

Sixth Edition, Enlarged.

London :

William Macintosh,

Paternoster Row.

—
1874.

PRINTED AT THE
OPERATIVE JEWISH CONVERTS' INSTITUTION, PALESTINE PLACE,
CAMBRIDGE HEATH, LONDON.

P R E F A C E

TO THE SIXTH EDITION.

ONE man writes for fame ; another writes for gain ; a third from motives of pure philanthropy ; whilst others, impressed with a sense of man's immortality, write for eternity. The following pages are written with a view to the interests of the Church of Christ, as they stand connected with the Jewish nation.

The Author's manner of life, which was at the first among his own people, and which has been latterly among Christians of different ranks, and of various shades of opinion, has made him acquainted with the errors and the prejudices prevalent in Israel on the one hand, and in Christendom on the other. This little work is intended to remove certain misconceptions and misunderstandings which have most

lamentably interfered with the spread of the Gospel among the ancient people ; and, as the writer believes, with the interests of humanity at large.

That a sixth edition of the book is called for by the public, would indicate that in the views here taken the Author has appreciated a state of things *as it is*—THE REALITY ; and also that the object contemplated has, in some measure at least, been attained.

May the blessing of the God of Israel still attend this messenger of peace !

ALFRED M. MYERS.

CONTENTS.

PART I.

Israel's Mission among the Nations not transitory—The Relation of the Christian Church to the Church which preceded it—Christianity not a New Religion—The Place of its Nativity, Judea—The Treatment of Christ by the Jews nationally, and their Conduct individually—The Christian Church established in Israel prior to the Calling of the Gentiles—The Hebrew Members predominant in the Church of the First Century—Notes of the Author upon Reading, for the first time, the Acts of the Apostles—The Unchangeableness of God's Purpose with Abraham and his Seed—The Uninterrupted and Universal Influence of that Purpose—The Present Condition of Israel illustrated—The Covenant of Abraham, the National Covenant of Israel—Its Immutability—The Hon. and Rev. Baptist Noel—Are the Jews still in a state of Covenant?—Answered—The Expectations of the Church intimately connected with the Conversion of the Jewish Nation—the Success of our Missionary Societies limited—The Kingdom of Christ not yet—The Post-millennial Advent of Christ untenable—The Establishment of Christ's Kingdom contemporary with, and inseparable from, the Re-establishment of Judah and Israel—The Present Dispensation.

PART II.

The Past Policy of the Christian Church towards the Jew—The Disciples of Moses Excommunicated by the Disciples of Christ—Its Effects—Attempted Justification of Christian apathy towards the Jews: Acts xiii. 46—Answered—The Scriptural Position of the Jew in the Present Dispensation in reference to the Gospel: Eph. ii.—Subject continued: Rom. xi.—Is the Jew in a worse state than the Gentile?—Peculiar Difficulties of the Jew—Inconsistent Dealings with Unfulfilled Prophecy relating to the Jew—Such Interpretations of the Prophecies a Stumbling-block to the Jew—The recent Change of Views in reference to Unfulfilled Prophecy—Zion remembered—London Society for Promoting Christianity amongst the Jews—Jehovah's "Witnesses"—Israel still Subserving to the Interests of the Church in the World—The Present Existence of the Jew—His Identity—Israel's continuance as a Distinct People inevitable—For what End Preserved—The Personal Reign of Christ—Restoration and Conversion of Israel—The Converted Nation a Blessing to the World—The Position of Converted Israel—Jerusalem's Glory—Wilson's Theory of the Anglo-Saxons and the Ten Tribes—Are the Sacrifices to be Restored?—The latter Chapters of Ezekiel—Signs of the Times—Changes in Judaism in reference to Christianity—Probable Impending Events—Union of Church and State in the Kingdom of Jerusalem—The Redemption of Israel to be preceded by "the Day of Jacob's Trouble"—Armageddon—The Vision of the renewed Eagle.

PART III.

Scene, Russian Poland—Dialogue between Moses, a Secret Believer, and Samuel, a Young Jew—Extreme Ignorance of the Jewish Youth respecting Christianity, both Doctrinally and Historically—Enmity between Jews and Christians—To what to be Attributed—The Power of Conscience—Why the Jews are Wanderers among the Nations—Jewish Prejudice against Jesus of Nazareth—Effects of Nominal Christianity on the Jewish mind—Effects of Persecution—Charge against the Jews of Mixing Christian Blood with the Passover Cakes—Providence—The Gospel the Power of God—Spiritual Conflict—The Enquirer repelled by the Idolatry of the Mass—Critical Moment—The Light in which the Converted Jew is Viewed by his Brethren—How Jews have proved the Sincerity of their Faith in Christ—The Enquirer's Perplexities relieved—Antagonism between Popery and the New Testament—Continued Conflict—A New Stumbling-block—Christian Prejudices against the Jews—The Enquirer kept by the Power of God—The Messiahship of Christ objected to on the ground of His having been Crucified—Answered—Twenty-one remarkable Prophecies fulfilled in Jesus, prove Him to be Messiah—The Moral Law not Abrogated by Christ—Christ the Life and Centre of all the Types—The Doctrine of the Trinity the Doctrine of the Bible—This Doctrine taught by the Ancient Rabbies—The Incarnation and the

Deity of Christ—Christian Sects—Resolution to Visit a Christian Church—Our Church Service—Its happy Influence on the Enquirer—Ministerial Faithfulness—Sanctifying Power of the Word—Conversion—Confessing Christ—The Cross - The Consolation—Faithfulness Rewarded—The Appendix.

THE JEW.

Part I.

A JEW! A name replete with interest! How wondrous and how terrible in the past! How bright and how vast in the future!

A Jew! singular name! what strange and opposite feelings it has excited! Passions most various; thoughts most profound; ideas most absurd, have been conceived; and deeds most appalling have been perpetrated at the stirring energy of this impulsive monosyllable. Contempt and reverence; hatred and compassion; malice and compunction: every sentiment of the human heart, every faculty of the mind, has that name called into exercise for near four thousand years.

A Jew! The riddle of philosophers; the

dread of infidels; the marvel of history; the anomaly of nations; the wonder of ages; HEAVEN'S GREAT WITNESS ON EARTH, OF EARTH'S RIGHTEOUS KING IN HEAVEN!

Empires that have risen and fallen; nations that were and are not: generation after generation, as they appeared, have found themselves confronted with the ever-present Hebrew. The world in all ages has gazed wonderingly at the mysterious Jew—thus verifying, however unconsciously, the ancient prophecy concerning Israel:—"THOU SHALT BECOME AN ASTONISHMENT!" (Deut. xxviii. 37.)

The Jew is the true cosmopolitan. He is "scattered among all people, from one end of the earth even unto the other." His history is mysteriously linked with the history of nations, and affects the interests of the world!

The mighty influence which the history of this people has exercised, and still exercises on the Gentile nations, is not sufficiently recognized in Christendom. It is admitted, that for 2,000 years prior to the advent of the Messiah, the Jews were the only people under heaven worshipping the true God; it cannot but be conceded, that for twenty centuries "the

children of Israel had light in their dwellings," whilst the world around them was shrouded in total darkness; it is allowed that they occupied a prominent place in the history of redemption; but the nature and extent of Israel's vocation and mission among the nations of the earth, has for ages escaped observation in Christendom.

The great design of a Triune Jehovah to glorify Himself, in the recovery of a fallen world, *by means of Abraham and his seed*, has been but partially acknowledged in the Christian Church.

It has been the habit in the Churches of the Gentiles to disown the elder brother of the house of Israel; to regard the Jews as a people who have had their day in a dispensation now no more. The intimate connection and harmony between the Jewish and the Christian dispensation have been obscured. Men have spoken and written of Christianity as if it were some new thing—altogether foreign to the religion of Moses and David. The former dispensation is alluded to in such terms as though it had been an experiment—and the redemption by Christ quite an accidental

introduction, or—as the precise and eloquent Dr. M'Neile would happily express it —“an extemporaneous act,” brought forward upon failure of the former dispensation! Men spoke of the present dispensation *as if it were* NOT “*the blessing of Abraham that had come down upon the Gentiles!*”

An unscriptural separation has been hereby introduced between the Jewish and the Christian Church; as if whatever be of Israel, must necessarily be thrown back upon the former dispensation; as if Judaism and Christianity were necessarily antagonistic. And this violent separation has been brought to bear, not only against the *dispensation* of Israel, but against Israel himself. Both are discarded!

Agreeably to these notions we have heard some persons speak of the present dispensation, as if they regarded the formation of the Christian Church as an entirely new structure; a structure raised independently of what preceded it, and as being in its elements as essentially and characteristically *Gentile*, as the former dispensation was *Jewish*. The instrumentality employed, and the material used in laying the foundation of the Christian Church are over-

looked. Failing to trace Christianity to its source, all Jewish participation in the present dispensation has been hastily disowned. It seems to have been assumed that the Gospel of Christ was uniformly rejected by the Jew, and as universally embraced by the Gentile. An imaginary gulf, wide and deep, has hereby been created between Israel and the Christian Church.

What then are the facts? I pause not here to remind the reader, that Christianity, in all its essentials, existed long before A.D.; that the doctrine of Christ crucified was no new thing on the earth; but that the Gospel had before been preached to Abraham; and that from Adam to Christ, souls were constantly saved through faith in the atoning blood, and that, whether at Hebron or at Bethel, in the Wilderness or at Jerusalem, in the Tabernacle or in the Temple, the faith of Abraham and of Israel was that of Peter and of Paul, of Luther and of Charles Simeon.

I stay not to point out the fact, that the true Church exists in all ages, and is *One*; and that, therefore, the most intimate union necessarily has existed between the former and the

present dispensation. We come to historic facts: we enquire what was the real state of things in the opening Christian Church as it regards the Jew? What was the ministerial course adopted by our Lord, and what its effects? Where shall we look for the nativity of the new dispensation? Judaism we trace to the desert of Arabia and to the Twelve Tribes of Israel; but where and among whom shall we discover the rise of Christianity? What if it appear that the new, no less than the old, dispensation took root in the earth among the ancient people of God! Search and see! The truth is that, with two or three exceptions, the ministry of Christ was confined to the lost sheep of the house of Israel; that His effectual ministrations were devoted to Abraham's seed; and that, though the rulers set their faces against the Lord's Anointed, the common people heard and received Him gladly; and the *Christian Church was actually established* long before any number of Gentiles were converted to the faith! The opening Christian Church did as entirely consist of Jews as did the Church in the wilderness; and that, whether you date its commencement from the baptism of Christ, or

from the day of Pentecost. Our Lord's ministrations among the Jewish people were abundantly fruitful in the conversion and confirmation of many souls. The aggregate of Jesus's disciples was much greater than is, perhaps, generally imagined. Multitudes were constantly crowding around His person; every where His word came with power, and the number of those who believed was multiplied daily.

In Judea, in Samaria, and in Galilee, multitudes were continually blessed by His unwearied labours, and bore testimony to the great Prophet who had risen up among the people, while even Zion's little children, joining in the general chorus, cried, "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord! Hosanna in the highest!"

The popularity of Jesus was not confined to the common people; there were not wanting priests and rulers among His converts, though many, like Nicodemus and Joseph of Arimathea, "secretly for fear of the Jews," (John xix. 38, 39,) did not as yet confess Him openly.

In the land of Israel, among His own coun-

trymen, before the ancient people, (John i. 11,) Christ “declared the Father,” taught His doctrines, wrought His miracles, finished His work, and accomplished the great purpose which had brought Him into the world. There was no failure. There could not be. If His word, as touching the rulers, fell upon the rock, it fell into good ground as regards the people generally, and “brought forth fruit, some thirty fold, some sixty, and some an hundred.”

It should not be forgotten that, in allusion to these Jewish converts, our Lord uttered these touching appeals to His Father upon the eve of His sufferings:—“I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me; *and they have kept Thy word.* Now they have known that all things whatsoever Thou hast given me are of Thee. For I have given unto them the words which Thou gavest me; *and they have received them,* and have known surely that I came out from Thee, *and they have believed that Thou didst send me.*” (John xvii. 6—8.) The whole of this chapter indisputably proves that the ministry of Christ

among His own brethren had the effect of gathering out from among them those that were "given Him by the Father;" that these He "kept, and none of them is lost!" and that when Messiah had finished His work among them, He ascended to the right hand of the Father, satisfied that His labours among the lost sheep of the house of Israel had not been in vain: and that the word which had gone out of His mouth did accomplish that which He pleased, and prospered in the thing whereto He sent it.

A distinction should be admitted between the conduct of the Jews in a national capacity, and their conduct as individuals. Touching their rulers, that saying is true—"He came to His own, and His own received Him not;" but (mark) "as many as received Him, to them gave He power to become the sons of God." (John i. 11, 12.) It is setting aside altogether the New Testament narrative to assert, that Jesus of Nazareth was not received by the Jews. If the Jews did not receive Christ, WHO DID?

The dread and influence of the Scribes and Pharisees produced indeed a general prejudice

against Jesus of Nazareth; and instigated by the chief priests, a general cry was finally raised, "Crucify Him! Crucify Him!" And so Jesus fell a victim to Jewish fanaticism and Gentile ready agency. He who ruleth in the heavens allowed both Jew and Gentile, rulers and people, to unite in this dread work, that all the world should stand guilty before God. "Against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." (Acts iv. 27, 28.)

Still, upon the Jewish people, in their national capacity, rests the guilt of a crucified Saviour. In the persons of their Sanhedrin, the Jews have both rejected and denounced their Messiah, *as a nation*. When "the chief priests and elders of the people took counsel against Jesus to put Him to death," they acted as the legally-constituted and approved representatives of the people. Their condemnation of Jesus is reckoned the act of the nation.

It is, however, plain, that the cause of Jesus had taken firm hold on the affections of the

people. Among the myriads in Israel, there could not be found three witnesses against the arraigned prisoner, notwithstanding the wishes, the influence, and the terror of their rulers! And it needed all the power and sacerdotal authority of their high priest, and the awe-inspiring solemnity of rending his sacred garments, to extort from an excited multitude an assent to the condemnation of Christ, whom Caiaphas himself had declared guilty of blasphemy!

But enough. Behold the man! Jesus stands before the governor. The lamb before His shearers is dumb and openeth not His mouth, whilst Jerusalem's streets re-echo with the cry, "Away with Him! away with Him!" And the Son of man goeth as it is written of Him.

* * * * *

The great deed is accomplished!—Pilate, with washed hands, but most polluted heart, retires from the judgment-hall, to hear the particulars of the ominous dream. The multitude hurry back to the city and prepare for the feast. Caiaphas, in the temple courts, ignorantly sprinkles the blood of the Passover

lamb,—an earthquake announces the death of the true Lamb of God! whilst from Dan even to Beersheba thousands of faithful disciples smite their breasts, as by faith they plunge beneath the fountain opened on the cross for sin and for uncleanness!

The spear that struck to the heart Jesus of Nazareth, touched a chord that vibrated with tender sympathy in all the coasts of Judah and Israel! If Annas and Caiaphas contrived His death, Joseph and Nicodemus wrapped His sacred body in fine linen and spices; and Jewish women, with affectionate solicitude, sped early to the place where the Lord lay, bedewing with burning tears the open sepulchre.

The happy morn is come! The Lord Jesus Christ is risen from the dead! As “the Good Shepherd,” He hastens to gather the timid and scattered sheep, to encourage them by His presence, and to confirm them in the faith. The new dispensation hath taken root in the land of Canaan. The Messiah “sees of the travail of His soul, and is satisfied”—satisfied with what had already been accomplished—and satisfied in the prospect of that abundant harvest, which in due time shall be

gathered in, both Jews and Gentiles, to the glory of His Father !

Yes! the Gentiles, too, must “glorify God”—for hath not Isaiah predicted, that “the Gentiles were to rejoice with His people?”

And again, “There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust.”

Well, the word of the Lord must go forth from Jerusalem to the Gentiles. The Jewish Apostles are commissioned to “go into all the world, and preach the Gospel to every creature;” and having fully confirmed them in the things pertaining to the kingdom of heaven, Jesus blessed them, and ascended to the right hand of God.

At Jerusalem, in an upper room, where abode both Peter, and James, and John, &c., the Christian Church was represented by about one hundred and twenty persons, gathered out from the children of Judah.

Upon the twelve Hebrew Apostles, the Holy Ghost fell on the day of Pentecost.

To the multitudes of Jews assembled at Jerusalem at that feast, the first sermon, after the outpouring of the Holy Ghost, was preached

by the Apostles. The effect of that sermon upon the Jewish heart is well known.

Were it the wish of the writer to exhibit the great success of the Gospel among the Jews in those early days, he need but trace the steps of the Apostles. In obedience to their Lord, these went forth first "to the lost sheep of the house of Israel," and He whom "God had exalted with His right hand to be a Prince and a Saviour, for *to give repentance to Israel, and forgiveness of sins,*" (Acts v. 31,) abundantly blessed their labours, and many thousands in Israel were added to the Church.

Suffice it to say, that the rising Christian Church was undoubtedly a *Hebrew* Church. The former dispensation was not more surely built upon Hebrew Prophets, than was the Christian Church upon Jewish Apostles. To Abraham's seed were committed the oracles of the Old Testament. To them, too, immediately, were entrusted the oracles of the New. If the Jews told the nations of the law of Moses, Jews no less gave to the world the Gospel of Christ!

Well, the Christian Church was established,

Hebrew Christians from this Church went forth to declare Christ crucified among the Gentiles. From their hands it was ordained that the Gentiles should receive the Gospel. No Church in Christendom has sprung into existence independent of, or apart from, that first Hebrew Church. "The branches cut out of the wild olive tree," were not transplanted into some congenial soil of their own, but "were grafted contrary to nature on the good [Hebrew] olive tree." Every plant planted by the great Husbandman was "grafted in among them [the Jews], and with them partook of the root and fatness of the olive tree." The secret purposes of the God of Israel ordained that the "wild olive branches" should live by *co-existing with "the natural branches" upon the Abrahamic olive tree.* (Rom. xi.)

According to the system of God's economy of redemption, it is impossible for any to be one with Christ, and not join affinity with Abraham. The Gentile, who is an "alien from the commonwealth of Israel," was, of necessity, "without Christ, a stranger from the covenants of promise, having no hope, and without God in the world." And the Apostle

very naturally follows up that statement by informing the Gentile that the instant he is “made nigh by the blood of Christ,” he is “a fellow-citizen with the [Jewish] saints, and of the household of God, and *is built upon the foundation* of the [Jewish] Apostles and Prophets, Jesus Christ Himself [*the seed of Abraham according to the flesh*] being the chief corner stone.” (Eph. ii. 12—22.) When the Apostle told the Gentile Churches that “if they be Christ’s, then are they Abraham’s seed,” he could, with equal truth, have added, “and if ye be Abraham’s seed [*spiritually*], then are ye Christ’s.” (Gal. iii. 29.)

Whilst writing the foregoing remarks, the attention of the author was drawn to a work entitled, “*Progress of the Church of Christ among the Jews during the First Century.*” The writer of that work believing that “the number of the converted Jews in Apostolic ages is generally estimated far too low,” proceeds to demonstrate his position from the New Testament. The perusal of that article forcibly recalled to the mind of the author what were his own impressions on the subject, when, seventeen years

ago, he read for the first time, the whole of the New Testament. Notes, taken down at that time for his own private use, whilst going through the Acts of the Apostles, are yet in his possession; and as the Christian reader may feel sufficiently interested, and may like to have before him *the unbiassed impressions of a Jew* on this subject, they are here at his service.

The author does not wish to be understood, that he would now be willing to affix to these notes his unqualified subscription; many years' study of the New Testament has, no doubt, thrown further light upon this, as upon other Scripture topics; yet, he has no hesitation to say, that, upon reviewing these notes in the present day, he finds in them but little to qualify or correct. He prefers, however, to give them unaltered, except by rendering the English somewhat more perspicuous.

REMARKS ON THE ACTS OF THE APOSTLES.

1. For many years after Christ, the Gospel was preached to Jews only.

2. At no place was the Gospel more fully preached than at Jerusalem.

3. Such preaching was extremely successful.

4. The (Christian) Church was yet an exclusively Jewish Church, when St. Paul preached at Antioch, about twelve years after the Ascension.

5. Excepting the Syro-Phœnecian woman and the centurion in the Gospels, and Cornelius with Sergius Paulus in this book, I read of no Gentile converts prior to this period.

6. This exclusively Jewish-Christian Church became exceedingly numerous, whatever opposition was offered by the Jewish rulers.

7. That about this period, A.D. 45, when some Gentiles were converted, it caused no small sensation and differences among the disciples, and even among the Apostles.

8. Christianity, then, pure Christianity, was not, as I hear some people say, rejected by the Jews, and taken up only by the Gentiles; on the contrary, the people to whom it was offered

—the people who accepted it, and propagated it, who defended it with their lives, who, in fine, constituted *the Christian Church* for at least fifteen years—were Jews, and Jews exclusively.

Acts i. 4, 8 ; ii. 41, 47 ; iii. 26 ; iv. 4, 21, 32, 34 ; v. 13, 14, 16, 42 ; vi. 1, 7 ; viii. 1, 4, 6 ; ix. 31 ; x. 45 ; xi. 1—3, 18, 19 ; xii. 24 ; xiii. 4, 5 ; xiv. 26, 36.

9. From this time, about A.D. 48—53, St. Paul preached the Gospel to the *Gentiles* also ; so far, however, was he from forsaking the Jews, that to them he ever gave the priority to the close of his ministry.

Acts xiv. 1, 27 ; xv. 3, 19 ; xvi. 13, 14 ; xvii. 1, 2, 10—12, 17 ; xviii. 4, 7, 19 ; xix. 8, 10 ; xx. 21 ; xxiv. 20 ; xxviii. 17, 23, 24.

10. Now, there is no reason to think that the other Apostles acted otherwise. Nay, from what little *is* recorded of their proceedings, it would seem that their labours were still more limited to their own brethren. And there is the greater reason for this assumption, as St. Paul was styled the Apostle to

the Gentiles, as distinguished from the other Apostles. (See Gal. ii. 7, 8.) And this view gains further support from the surprise expressed among the Apostles, when St. Paul reported the conversion of the Gentiles.

11. It would, then, appear that the Church of the first century consisted *principally of Jews*, the Gentiles forming, almost everywhere, *the minority*.

That for many years after Christ's ascension into heaven, the infant Christian Church was in all her offices represented by members of the house of Israel; that the multitudes of them that believed through the preaching of the Apostles were mainly Jews; that Jewish missionaries planted the cross throughout the Pagan Roman Empire—are indeed such simple matters of history, that it is difficult to account for the rise of that opinion which altogether cuts off the Jew from the Christian Church, as though Christianity were a religion intended exclusively for the Gentiles! And still more difficult it is to understand, how some persons can affect surprise at the conversion of the Jew in the present day! According to these, the

condition of the Jew is such, that were an angel from heaven to present to him the everlasting Gospel, and were all the means put into exercise which have been effectual to the conversion of myriads for 1800 years, *his* mind would remain unconvinced, and his heart unbelieving. But, if the character of the Christian Church at its beginning was that described above; if, in the opening Christian dispensation, Jews, and Jews chiefly, were converted; if in the Church of the first century the Hebrew members predominated—we may well marvel at the rise of such notions—and at the extent to which they prevail! Surely we may challenge an answer to this plain question:—If the proclamation of glad tidings was abundantly blessed to the Jews of the first century of the Christian Church—be it remembered to that generation of Jews who were in part personally guilty of the great sin against the Lord's Anointed—what ground is there for the theory which isolates Christianity from the Jewish people; or what foundation exists for the assertion, that the preaching of Christ's Gospel shall utterly fail in the conversion of the Jew in the present day?

But, indeed, so many strange and confused ideas are entertained about the "peculiar people," that we ought not to lay particular stress on those just mentioned. Nor, on reflection, should it appear surprising that these contradictory notions abound. They naturally follow upon a first and fundamental error. Instead of looking to the principle of God's dealings with that people, men have drawn inferences and formed their notions *from the external circumstances* of the Jewish people. There is a purpose in the everlasting council of Jehovah touching Israel, which no accidental circumstances can turn aside. It is *only* from that purpose, and not from the outward condition of the Jew in any age, that we can form right opinions concerning him. *It is a purpose which involves the exercise of an uninterrupted spiritual influence by Israel upon the nations of the earth; an influence which has been in constant exercise from the time the Jews were a nation to this present day.* Seen or unseen, recognized or disowned, the people of Israel in all ages have been rendered subservient to the interests of the Church in the world. To judge correctly touching the posi-

tion of the Jew in our day, we must take into view the whole plan of God's revealed purpose concerning Abraham and his seed. That plan is laid, and laid for ever. The spiritual building in progress, is in strict accordance with it; and this settled purpose, neither the unbelief of the Jew nor the scepticism of the Gentile can frustrate. Four thousand years of history have verified the perpetuity and universality of God's national covenant with Abraham, Isaac, and Jacob. The spread of the knowledge of God in early days—the rise of the Christian Church—the progress of religion among the nations of the earth, are more intimately linked with the covenant of Abraham and his posterity than is generally imagined. In all ages, the history of the Jew and of the Gentile has been under the controlling influence of the following covenant or promise made to the Fathers:—

1. *I will make of thee a great nation, and I will bless thee, and make thy name great,* AND THOU SHALT BE A BLESSING. . . . AND IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED.” (Gen. xii. 2, 3.)

2. *“Abraham shall surely become a great and mighty nation, AND ALL THE NATIONS OF*

THE EARTH SHALL BE BLESSED IN HIM.” (Gen. xviii. 18.)

3. “*Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the north and to the south; AND IN THEE AND IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED.*” (Gen. xxviii. 14.)

As no amount of sin in the world could interfere with the promised appearing of a Saviour, *the seed of Abraham*, so no guilt of the Jew can set aside God's purposes with the nation, the *general seed of Abraham*. Their apostacy in the rejection of Messiah did indeed interrupt, *but did not frustrate*, the intention of Jehovah toward Abraham's seed. The great sin of Israel did indeed materially affect the temporary position and state of the Jewish nation. Yea, such was the shock experienced through the entire body of Israel, and so terrible the disaster, that they threatened apparently to nullify the covenant of God with Abraham! Obstinate refusing to recognize Jesus as the Messiah, and persecuting unto death the Son of God, the kingdom of heaven was taken from them, and given to another

people. The nation of Israel was severed from the olive tree!

Unwilling to understand the time of their visitation, the things belonging to their peace were hidden from them. A moral darkness overspread the people, "Blindness in part [and only in part] hath happened unto Israel."

National sins call for national punishment; and fearfully were their sins visited upon Israel,—"wrath came upon them to the uttermost."

But, we ask, has the conduct of an unbelieving generation essentially affected the independent and absolute covenant of God with Abraham? Has Jehovah altered His purpose, and altogether ceased to be the God of Israel? Have they as a nation ceased to exist in the mind of God? Is Israel still "His peculiar people," or have they lost that honourable distinction among the sons of men? In other words, has their rejection of Messiah divorced Israel from Jehovah?—or is there, notwithstanding all that hot displeasure, and all that terrible ruin, a mysterious and hidden link between Jehovah and His outcast people? Are they, notwithstanding all their sins, still "beloved for the Fathers' sakes"—and is theirs

a state of suspension—till on some appointed day, they shall once again “arise and shine” in the manifested favour of Jehovah?

What, if the present dealings of God with Israel be analogous to that process which He carries on in the world of nature! Look at the tree in winter. There are no leaves. They have all dropped off. No fresh shoots are springing up. The tree seems in a dying state, ready to perish. But is it so? Is nature at a stand-still in winter? Is there no work in progress during this season? We all know that the work is progressing under ground, notwithstanding the dismal and desolate appearance of the tree. There is a hidden process going forward, maturing to perfection a definite purpose. See! The winter is over; summer has set in; and now behold the beautiful issue, in leaf, and blossom, and fruit!

The same may be witnessed in the experience of every afflicted believer. Seasons of despondency there are, when, by reason of manifold and long-continued affliction, he is apt to lose sight of the smiling face of a reconciled Father in Jesus, and with the loss of it, all its comforts, and all its gracious influences. At

such times the believer is disposed to doubt his Christianity, or else to lament that he has come to a stand-still in his spiritual life, and that the work of grace in his soul is ready to die. And yet all this while, he may be striking his roots deeper and deeper, he may be growing in grace and in knowledge, though he knows it not, though his soul may be cast down, and his heart disquieted within him. *It is his winter!* Only wait awhile, and, “Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.” Yes, a covenant God and Father lifts up the light of His countenance upon him; an inward peace and joy prevail, for he has heard the voice of his beloved, “Arise! my love, my fair one, and come away!” (Song of Sol. ii. 11—13.)

Is it, perhaps, thus with Israel after the flesh? Is their present condition *the winter* of God's purposes with this peculiar people? Stripped of all that beauty and all that glory which once adorned the house of Israel, they

have for ages “abided without a king, and without a prince, and without a sacrifice.” “The vineyard of the Lord of Hosts, viz., the house of Israel, and the men of Judah, His pleasant plant,” has been laid waste. “The heathen have come into His inheritance; His holy Temple have they defiled, they have laid Jerusalem on heaps.” “Israel hath become a reproach to his neighbours, a scorn and derision to them that are round about Him.” A long period of sterility and decay has passed over the goodly land. No wonder then that it is thought that the Hebrew olive is by this time paralyzed, and dried up to the roots. No wonder that themselves have often despondingly exclaimed, “Our bones are dried, and our hope is lost : we are cut off for our parts !” But what, if the economy of redemption, and the covenant of God with that nation in particular, *required* this long and dreary winter in Israel? What if their last two thousand years of history be an essential element in God’s great purpose, in the regeneration of a fallen world? What if beneath the snow, and the frost, and the barrenness of Israel’s late experience, a certain definite

work has been in progress, maturing to perfection one great and glorious end? What if, in order more abundantly to show forth the riches of His grace, the seed of Abraham was permitted to mingle with the dust, and there to endure the chilling blasts of many generations, until the day when He shall "plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; and set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this?" Is there not a day spoken of by the prophets when Israel shall again be called "The branch of His planting, the work of His hands, *that He may be glorified?*" (Hos. iii. 4; Isa. v. 7; Ps. lxxix. 1—4; Ezek. xxxvii. 11; Isa. xli. 19. and lx. 21.)

Wait till the winter is past. It may then appear, that during this long season of Israel's dispersion, a process has been in operation, ordered in all things and sure, preparatory to the returning joyous season, when the Lord Jehovah "will be as the dew unto Israel, and he shall grow as the lily, and cast forth his

roots as Lebanon ; when his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon ; and when they that dwell under his shadow shall return, and shall revive as the corn, and grow as the vine : the scent thereof shall be as the wine of Lebanon.” It may then become manifest that the dreary winter in Israel’s history was a necessary element in the system of redeeming love, and in exact harmony with a grand result ; when “ the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose ;” when, “ instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree ;” when “ the land that was desolate shall be like the garden of Eden ; when “ Israel shall blossom and bud, and fill the face of the world with fruit ! ” (Hos. xiv. 5—7 ; Isa. xxxv. 1 ; Ezek. xxxvi. 35 ; Isa. lv. 13 ; and xxvii. 6.)

Yes ! wait “ until the day dawn and the day-star arise,” and when “ THE PLANT OF RENOWN ” shall re-appear on Olivet ; *then* “ shall the branch of the Lord be beautiful and glorious to them that are escaped of Israel. And it shall come to pass that he that is left in

Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living at Jerusalem." The Lord Jesus, instead of being despised as a root out of a dry ground, as having neither "beauty nor comeliness," shall now be regarded by Israel as "the branch of the Lord, beautiful and glorious." Instead of crying as their fathers did, "Away with Him!" they shall then exclaim in rapture, "Lo, this is our God, we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation!" (*Comp. Ezek. xxxiv. 29; Isa. iv. 2, 3; xxv. 9.*)

To obscure or to deny God's unchangeable purposes with Israel as a nation; to regard the Jews as a people, who were once indeed highly privileged, but whose condition now *in no way* differs from that of other people, except indeed that they are more unbelieving and more accursed, is not only a denial of Scripture truth, but is, moreover, in its effects *most injurious to the spiritual interests of that people!* Whatever be their state of mind in reference to Christianity; whatever amount of spiritual destitution may exist among some of them;

and however indifferent others among them may be to the interests of religion altogether, there is a chord which, if touched, will vibrate in the most apathetic of Israel's sons; and that chord is *the Covenant of Abraham!* The millionaire on 'Change, the rabbi at his Talmud, and the pedlar in the street, each feels that he has a certain vested interest in the transaction of Mamre and of Bethel. And the missionary to Israel will discover, when too late, the obstacles which he himself has thrown in his way, if, in argument with the Jew, he cast a doubt on these interests. Deny his nationality; tell him that Jerusalem has passed from his people for ever; say that his people, who have existed apart from the nations for four thousand years, are, by-and-by, to lose their identity by their conversion into the Christian Church, and you rouse into exercise a prejudice and an opposition which may defeat all your zealous endeavours, and your most profound reasoning.

If there be one subject in the Scriptures which has not been supplanted in the Jewish mind by Talmudic sophistry and traditional disquisitions, it is that famous national covenant which God made with Abraham, Isaac, and

Jacob. In all his private and public devotions, in all the services of his solemn festivals, this grand idea is seen to pervade the mind of the Jew. What Jewish heart does not kindle within him at the sight of these magic words, זכור ברית אברהם ועקדת יצחק "Remember the covenant of Abraham, and the binding of Isaac," &c. What more frequent in their solemn prayers than those reminiscences, "Oh, remember unto us the covenant of our ancestors as Thou hast promised, and I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land;" again, "Oh, remember Thy servants, Abraham, Isaac, and Israel, and pardon our transgressions." (See Appendix.)

Truly, Christian men do not serve the Lord Christ by intruding upon the Jew, under the sanction of Christianity, views which threaten the very life-blood of the nation.

It is truly distressing to find these anti-Abrahamic views revived in a paper put forth by a distinguished minister of the Gospel.* And but for the fact that the paper

* The Hon. and Rev. Baptist Noel.

in question was addressed to the editor of "The Jewish Chronicle," and therefore formally brought under the notice of *the Jewish people*, I should not have felt called upon to notice it.

It appears that Mr. Noel, at a Conference of the "Evangelical Alliance," had made certain statements respecting the present condition of the Jews, to which very serious objection was taken by that people.

The editor of the above-mentioned journal consequently challenged Mr. Noel to prove his assertions, which were deemed harsh and unjust. In reply, Mr. Noel, in endeavouring to prove that God had cast away Abraham's race, among his other statements proceeds to inform the Jewish people that "*their national covenant is abolished.*"

Now I can very well imagine the Jew looking wonderingly at this statement, standing as it does alone, and unqualified. I fancy I hear the Jew, as he looks at this assertion, promptly ask, "*What covenant?* Surely Mr. Noel knows that Jehovah made more than one covenant with our nation; which does he mean? Does he mean the covenant which God made

with our father *Abraham*; or does he intend the covenant which was made with our teacher *Moses*? or is there in the mind of Mr. Noel an amalgamation of *both* the covenants?"

The Jew would obtain no light, nor would he find his questions answered by reading the following passage which Mr. Noel gives to support his assertion:—

(Jesus) is the mediator of a better covenant, which was established upon better premises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, (Jer. xxxi. 31,) "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. . . . In that, He saith, a new covenant He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. viii. 6—8, 13.)

This New Testament quotation from Jeremiah would rather add to the perplexity of the Jew. It is true that there is in this passage reference made to the breach *by Israel of the Mosaic covenant*; and the Jew will readily admit that his people have broken that covenant. But this allusion to Israel's breach of the old covenant is only incidental. The scope

and purpose of the whole passage is a reiteration and confirmation to that people of a far more blessed covenant, a covenant which the Jew, even without the additional light on this subject from the New Testament, knows to be an enlargement of that national compact made eleven hundred years before Jeremiah, with Abraham, Isaac and Jacob. He would wonder how the prophecy of Jeremiah, which establishes the *perpetuity* of his great national covenant, can be brought forward in support of the assertion that “*their national covenant IS ABOLISHED!*”

To this Mr. Noel may reply, that he is not answerable for Jewish misconceptions. But what is the *Christian* reader to make of his statement? How does the abrogation of the law warrant the unqualified assertion to the Jew, “Your national covenant is abolished!” Was the “old covenant” the only national covenant of the Jew? Or was it at all *the* covenant of Abraham’s race? Did the removal of the old covenant at all *affect* the great national covenant which preceded it? Why, so truly inferior is that covenant, compared with the other, that St. Paul expressly states that

its introduction four hundred and thirty years after, *did NOT disannul the Abrahamic covenant.* (Gal. iii.)

Surely, Mr. Noel will not say that *this* covenant is abolished. If so, then the direct testimony of the New Testament is against him. It is expressly stated that the introduction of the new Christian dispensation *unfolds* and *confirms* the Abrahamic covenant! That covenant surely cannot be abolished, which, in its first and principal articles embraces the redemption of man by the Lord Jesus Christ. "Christ," says the Apostle, "hath redeemed us from the curse of the law, being made a curse for us—that the blessing of Abraham might come on the Gentiles through Jesus Christ!" (Gal. iii. 13, 14.) But, indeed, to disprove Mr. Noel's assertion we need only call attention to his own quotation from Jeremiah. For—

1. The prophet makes express reference to the covenant of Sinai—showing that the covenant actually abolished is the *Mosaic* covenant.

2. *Another* covenant is then introduced by Jeremiah, as *distinguished from and opposed to* that temporary and "faulty" covenant—one

that shall not depend on the caprice of the people, but such as Jehovah Himself will *absolutely* establish and confirm, and that *with the whole Jewish nation*; a covenant which *it shall not be possible to destroy!* The one was conditional and temporary; this is absolute and abiding. And that this is the very same covenant which God made with Abraham, Isaac, and Jacob, will be seen by consulting *the whole chapter* from which Mr. Noel quotes but a fragment.

But whatever be intended by Mr. Noel, *to the Jew* his unqualified and unexplained assertion conveys but one idea: *i.e., that all covenant relation between Jehovah and the nation of Israel has been abolished by the introduction of Christianity, never to be revived any more!* With the Jew it ever is ברית אברהם והתורה בשה "The covenant of Abraham, and the law of Moses." When Mr. Noel says to the Jew, "Your national covenant is abolished," his mind at once reverts to the covenant of Abraham! It is to this immutable compact between Jehovah and the Hebrew progenitor, that the nation look in all their unwearied expectations respecting the future.

All their ideas touching a coming Messiah, and their redemption as a nation, rest in the solemn promise made by God to Abraham. Ages of disappointment have indeed sorely tried their confidence, and many of that people have renounced their hope in despair; but, *as a nation*, they stand unmoved by the raging tempest of a thousand ages, unshaken in their expectations by centuries of sickening delay—"persuaded that what Jehovah hath promised, He is able also to perform," and that "His covenant He will not break, nor alter the thing that is gone out of His lips!"

We deplore indeed Israel's unbelief *in the fact* that the Messiah is already come, and *in the saving truth* involved in His incarnation and work; but when that nation, in the expectation they entertain respecting a coming Messiah and a coming salvation, (however much mixed up with that which is erroneous,) *connect such expectations with the covenant of Abraham*, we cannot but remember that *in so linking the two* they are in full sympathy with that Jew whose words were dictated by the Holy Ghost, and who, in the prospect of the coming Saviour, is moved to exclaim in holy

rapture, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; *to perform the mercy promised to our fathers, and* TO REMEMBER HIS HOLY COVENANT; THE OATH WHICH HE SWARE TO OUR FATHER ABRAHAM!"

Why then press upon the Jew the statement which to him must present the singular notion *that the covenant of the Gospel annihilates the covenant of promise!* Let us take heed lest in attempting to weaken the covenant of Abraham, we lay hands on the covenant of the Gospel. We cannot touch the one without interfering with the other; for, will it be denied, that *the Jewish national "covenant was made before of God IN CHRIST!"* Or can it be forgotten, that redemption by Christ is neither more nor less than *"the blessing of Abraham which came down upon the Gentiles!"* Then why dishearten the Jew at the expense of the Gospel? Why foster the

notion in the Jewish mind, that Christianity is antagonistic to his dearest hopes—the fulfilment of the covenant which God made with his fathers ?

Already the effects of such statements upon the Jew have been lamentably illustrated by the replies which have appeared from several Hebrew quarters, *assailing not only Mr. Noel, but also Christianity!*

We desire to disclaim all sympathy with the statement in question, and to assure our brethren of the house of Israel *that it forms no part of Christianity.* That the New Testament distinctly recognizes the perpetuity of their national covenant, and that of the thousands of Jews who in these last days have embraced Christianity, we know not of one who has renounced his belief in the unchangeableness of the ancient covenant, or whose inmost conviction is not in fullest harmony with the prophet, who says, “Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.” (Micah vii. 20.)

“ARE THE JEWS, THEN, STILL IN A STATE

OF COVENANT ?” If this question has reference to that *mutual agreement* come to between Jehovah and the children of Israel at Sinai, our answer is—Decidedly not! Few indeed were the days when Israel was really in this happy condition. Their national consent to the terms of the Mosaic covenant in the words “ALL THAT THE LORD HATH SAID WE WILL DO AND BE OBEDIENT,” was of very short duration. Already *at the foot of Sinai* that covenant was broken in its fundamental articles. From that day to this, it cannot strictly be said, that that people ever were in a state of covenant; “They have turned aside quickly out of the way which I commanded them,” is the solemn charge against them by God Himself from Mount Sinai. Their quick and awful fall is pointed out concisely and emphatically by David,—“They made a calf at Horeb:” *i.e.*, They transgressed a vital part of the covenant on the very spot where it was made, and within a few days of their most solemn engagement to keep it! No! the covenant was broken: “For their heart was not right with Him, neither were they steadfast in His covenant.” Again, “They

kept not the covenant of God, and refused to walk in His law." (Ps. lxxviii. 37.)

Hence, at the very mount of the covenant they forfeited the benefits of the covenant; and though the effects of this breach were not immediately visited upon them; though the God of Israel did not at once withdraw His gracious presence, and "took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people;" and though "He led them about and instructed them, and kept them as the apple of His eye," and ultimately brought them to their resting-place—it was not upon the strength, or in virtue of *this* covenant; but owing to the forbearance of Jehovah, and the multitude of His tender mercies, and *particularly to the promise which He had made to Abraham, Isaac, and Jacob.* IT WAS OWING TO THAT ABSOLUTE COVENANT THAT THE NATION OF ISRAEL WAS NOT CONSUMED AT THE FOOT OF HOREB. When by their shameful conduct in the matter of the golden calf, they had greatly provoked the Holy One of Israel, so that "He said He would destroy them," Moses, in "standing before Him in the breach, to turn away His

wrath," rests his plea solely on the Abrahamic covenant: "Lord, why doth Thy wrath wax hot against Thy people Remember Abraham, Isaac, and Israel Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." (Ex. xxxii. 13.)

And forty years after he tells the Jews *why* they had hitherto enjoyed the distinguished protection and favour of Jehovah: "*Because* He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." (Deut. vii. 8.)

For this and other important reasons, the full effect of a broken covenant did not immediately fall upon Israel. This forbearance of God was exercised for many generations, "for He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath." (Ps. lxxviii. 38.) But this goodness of God, instead of having the

effect of producing a thorough national repentance, was only slighted and abused. "For all that they sinned yet more and more." "Many times did He deliver them; but they provoked Him with their counsel, and were brought low for their iniquity. Nevertheless, He regarded their affliction, when He heard their cry: [AND WHY?] *He remembered for them His covenant!*" Yet Israel turned back again, and dealt unfaithfully as their fathers did, filling up the measure of their guilt, until—when God sent His own Son and they rejected *Him*—the measure of their iniquity overflowed, and "the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance." "So a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation." (Ps. lxxviii. 21, 22.)

And now was fully displayed the justice of a holy God, by the entire dissolution of the Jewish economy, the disappearance of the national temple, the ruin of the Holy City, and the dispersion of the whole Twelve Tribes of Israel. Here was an open exhibition of the

righteous displeasure of Jehovah against Israel for their breach of His holy covenant, aggravated and consummated by their sin against His beloved Son.

But has this aggravated rebellion of the Jewish people, or the fearful ruin which their sins drew down upon them, *disannulled the Abrahamic covenant*? Clearly not; for the Mosaic covenant had as truly been broken before, as it was at the time of the destruction of Jerusalem. And yet *long after* the breach at Sinai, when they had awfully magnified their guilt, Jehovah still declares the existence and strength of His covenant with Abraham. Now if this covenant was not affected by Jewish unbelief in the wilderness, there is no reason whatever why it should be set aside by Jewish unbelief in Canaan.

It was not at Calvary only that Israel sinned against a God of love, or violated their solemn engagements as a covenant people. Their whole history, from Sinai to A.D., is marked by rebellion, ingratitude, and unbelief; mitigated only by those bright spots indicative of an elect remnant within the elect nation. And yet, how stood matters during the whole of

that period, with regard to the covenant of Abraham? Why, it is plain, that all these centuries of disobedience and backsliding, left that covenant just where it was. No act of man could injure it. Even in the blackest day of Israel's transgression, when their sins had been multiplied to an extent that they reached even unto heaven, and when the terrific curse of a broken law hung frowning over their devoted heads, the God of Abraham, in remembrance of His promise and His oath, interposes to prevent and favour them; and, as if to repel any inference which other nations might draw, supposing from the desolate state of "His vineyard," that He had utterly given up the ancient people, He asks, "Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you?" (Isa. 1. 1.) "It is true you have departed from me; true, you have broken your marriage vow—but have I changed my mind? Is *my* love diminished? Or am I under any obligation, or under any law of necessity to turn away from thee for ever?" No! "For the Lord hath called thee as a woman forsaken and grieved in spirit, and

a wife of youth when thou wast refused, saith thy God." Far be it from me to retain my anger for ever. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa. liv. 7, 8.) Thus, though they had most grievously trespassed against His most holy law, the God of Abraham still addresses them as one not disowned utterly: "Turn, O backsliding children, saith the Lord; for *I am* married unto you." (Jer. iii. 14.)

And such essentially is the position of Israel this day! The great and awful transaction which happened at the fall of their dispensation, was but an external exhibition of things long existing among that people. Whatever alterations were effected by that tremendous revolution, it altered not in the least the purpose of God, as touching the covenant with the Fathers. In respect of that solemn deed, it is expressly said: "The gifts and calling of God are without repentance." *In reference, then, to that purpose, whatever was Israel's*

condition in the reign of the kings, just such it is now.

On their part they have grievously multiplied their sins, fearfully aggravated their former impenitence and unbelief; and tremendous is the curse which hath overtaken them. The frightful effects of a broken law, and the terrible consequences of Jerusalem's guilt, have pursued them to the utmost parts of the earth. But, *on the part of Jchovah*, hear and stand amazed: "THEY ARE STILL BELOVED FOR THE FATHERS' SAKES!" The unfaithfulness of man never can nullify the *unconditional promise* of God. "But God *gave* it to Abraham BY PROMISE!" This is the Apostle's own emphasis. The frailty of man cannot change the immutability of God. "Yea, *they* may forget, yet will *I* not forget thee!" Thus reasoned St. Paul, and thus prophesied Isaiah; and thus the Holy Spirit, in perfect harmony with the view given, testifies in David:—"If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; *then will I visit their transgression with the rod, and their iniquity with stripes* [in course of fulfilment now].

NEVERTHELESS MY LOVING-KINDNESS WILL I NOT UTTERLY TAKE FROM THEM, NOR SUFFER MY FAITHFULNESS TO FAIL. MY COVENANT WILL I NOT BREAK, NOR ALTER THE THING THAT IS GONE OUT OF MY LIPS!" (Ps. lxxxix. 30—34.)

The word of the Lord endureth for ever. We would most respectfully call the attention of those who question the validity of Israel's title-deed, to the following solemn declaration of God, as a seal to the whole argument, "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? thus they have despised my people, that they should be *no more a nation* before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." (Jer. xxxiii. 24—26.)

Incontestable *facts* prove that God's covenant

with Abraham and his seed was not merely *for a time, but for all ages*. His purposed dealings with Israel had not *their* interests only in view, but the interests of the world. What He covenanted with Abraham, had been anticipated in His first dealings with man. His plan for the redemption of man took into calculation His future covenant engagements with the Jewish nation. “When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people *according to the numbers of the children of Israel.*” The whole history of that people is intimately bound up with the interests of God’s Church in the world. And in this we might see one of the reasons why God’s covenant with that people should be of a nature that any failure on the part of Israel might not affect it. The interests of mankind *require* their continuance as a nation; that that covenant should not be mutable; and that Israel’s nationality should be preserved. Whatever incidental circumstances have been introduced for the good of both Jew and Gentile—the grand plan, the basis of all, alters not. Whether the Jew be in Egypt or in the wilderness; in his own land

or among strangers; under the Mosaic or the Christian dispensation, he ever had his peculiar vocation; was ever fulfilling his peculiar mission, and carrying out by an irresistible law the terms of his national covenant. He is not a cipher among the nations. Seen or unseen, he acts his allotted part. Whether as kings and priests; as prophets and apostles; or as hewers of wood and drawers of water, Israel has ever been made instrumental in the building of the great spiritual temple. [See this more largely treated in Part II.]

The whole history of Israel, from the day God called Abram out of Hur to these our own times, supplies successive illustrations of the great Hebrew covenant: *i.e.*, that *Abraham and his seed were to be the "seed sown in the earth,"* (Hos. ii. 23,) *through whom salvation should be extended to all the ends of the earth!*

The concurrent testimony of all the prophets elucidates very significantly the tenor of the Abrahamic covenant—"Ye are my witnesses."
"This people have I formed for myself; they shall show forth my praise." (Isa. xliii. 10, 21.)
"He shall cause them that come of Jacob to

take root : Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. xxvii. 6.)

The God of Israel hath declared, and He will not alter the word which proceedeth out of His mouth—" *Thou art my servant, O Israel, in whom I will be glorified !* " (Isa. xlix. 3.)

Remote ages sufficiently testify how richly the world hath benefitted by a people " to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises : whose are the fathers, and of whom as concerning the flesh Christ came." (Rom. ix. 4, 5.)

Elsewhere we shall show that Israel hath exercised his peculiar calling in the world in more recent years ; that to this very day he is constantly fulfilling his high vocation, as Jehovah's special " witness " among the nations of the earth !

To nations long extinct ; to generations passed away ; to ancients and moderns, from China to the far west ; at Rome as at Babylon ; at London as at Nineveh, the ever-living Jew hath testified to the love and the justice, the goodness and the severity of God.

But whatever testimony the past and the present supply as illustrative of God's purpose with Abraham and his seed; it is the *prospective* which develops the mystery of His will in the brightest colours. When "that day" shall have come—when that people shall return to "seek the Lord their God and David their King," (Hos. iii. 5); when "they shall look upon Him whom they have pierced, and mourn," (Zech. xii. 10); when in Jesus "all the house of Israel shall be justified, and shall glory," (Isa. xlv. 25); then will Jerusalem "arise and shine, for her light is come, and the glory of the Lord is risen upon her, and the Gentiles shall come to her light, and kings to the brightness of her rising," (Isa. lx. 1—3); then shall the Church of Christ fully comprehend the glorious import of Zechariah's prophetic hymn—"To perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham." (Luke i. 72, 73.)

Hitherto we have seen but the first fruits of the Land of Canaan—the harvest is to come; "If the fall of them be the riches of the world, and the diminishing of them the riches of the

Gentiles, how much more their fulness!"
(Rom. xi. 12.)

No impartial reader of the page of prophecy will rise from its perusal without a lively conviction *that with the destiny of Israel is inseparably united the destiny of the Church, of nations, and of the very earth we live on!*

The climax of the Church's highest expectations synchronizes with the restoration and conversion of the Jews; *when* "God shall bless them, all the ends of the earth shall fear him." (Ps. lxxvii. 7.) It is declared by Him who "cannot lie," that "if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 15.)

With God's word as our guide, we cannot anticipate the supreme ascendancy of the Church in the world *prior to the conversion of the "ancient people"* under King Messiah.

It is gratifying to hear some persons who have entertained different expectations now confess, that their views were the result not of the study, but the neglect, of the sure word of prophecy.

It is now found that God's plan is utterly

opposed to the once popular notion respecting the manner of the evangelization of the world ; and we thank the Father of Lights, who, in these last days, hath vouchsafed unto His Church a bright shining light, before which the mists of darker ages are rapidly dispersing. The doctrine which teaches that the kingdom of Christ is actually COME ; that the Sun of the millennial day is already risen above the horizon ; that it is gradually nearing the full blaze of its meridian ; and that this blessed consummation shall be attained by the ordinary agency of our Missionary Societies, so that *preparatory* to the second coming of Christ, “The earth shall be full of the knowledge of the Lord, as the waters cover the sea”—is opposed alike to Scripture and to experience ;—a doctrine which cannot stand before the opened page of prophecy ; a doctrine which is, I think, gradually disappearing from the pulpit and the press.

As yet, however, by far the majority in the Church hold to the opinion just adverted to. The kingdom of Christ, say they, has been established at the first advent. They regard the victory which our Lord achieved against

Satan, when He died upon the cross, as the commencement of His reign upon earth. All the blessed promises respecting "the kingdom," they make to bend to things which have been passing in the Church in the world for the last eighteen hundred years, and to what shall yet take place *in the present dispensation*. They see in the second coming of Christ nothing but the winding up of the affairs of the Church, when the earth is to be destroyed, and the general judgment introduced.

Now it is hoped that we do not undervalue the blessed triumph which our Lord obtained by His conquest over Satan, when He spoiled principalities and powers. Nor do we question but that the Lord Jesus is *now* head over all things in the Church, and by His Spirit *now* dwells in the hearts of His people.

Still, we as firmly believe, on the express authority of Scripture, and the evidences of history, that the establishment of Christ's kingdom in the earth *is an event yet future*. Nor do we understand how the opposite view can seriously be maintained. We are at a loss to comprehend how the introduction of Christianity can be confounded with an event such as

Christ's universal reign upon earth. If by the kingdom of Christ is to be understood *His reign in the hearts of believers*, then was that kingdom established long before A.D.; seeing that *thus* He reigned in the hearts of the faithful in all ages. But that more than this was intended is evident from the fact that both Prophets and Apostles, and even the Lord Himself, constantly declare that that kingdom *was yet to appear*. And Christ expressly points out *the time* of that kingdom to His disciples: "*When the Son of man shall come in His glory, and all the holy angels with Him, THEN shall He sit upon the throne of His glory.*"

We open our Bible, and turn over page after page, in the Old and in the New Testament, and there see A DAY spoken of when a mighty revolution is to happen on this our earth; a revolution to be introduced by the revelation of the Son of God from heaven. We see a new and blessed state of things brought in which affects the condition of the whole earth. Our eye rests on those bright shining portions which speak of the things concerning the king. We are transported with the glowing scenes

which are made to pass before our eyes in connection with the kingdom. We are over-awed by the tremendous, awful and universal catastrophe which stands connected with the revelation of that day ; and instinctively we turn to regard the state of things around us, and as our mind's-eye beholds things *as they are*, we are more than ever at a loss to understand how it can be thought that the kingdom of Christ is already established in the world !

*We see not yet Antichrist destroyed ;—*but it is expressly declared that him shall the Lord destroy with the brightness of *His coming*. (2 Thess. ii. 8 ; Dan. ii. 44, 45.)

*We see on every side iniquity prevail ;—*but when Jesus shall be King over the earth, universal holiness shall characterize the condition of the world. (Dan. vii. 27 ; Ps. lxxii. 11 ; xxii. 27 ; Isa. xlv. 23.)

*We still see the earth groaning beneath the curse ;—*but when His kingdom shall have come, the dire effects of the curse shall have ceased, and a new order of things introduced : “ All tears shall have been wiped away, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain,

for the former things are passed away ;” *then* “the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God ;” *then* “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,” &c. (Ps. xlvi. 8, 9 ; Isa. ii. 4 ; xi. 6—10 ; lxxv. 17, 25 ; Mic. iv. 1—7 ; Rom. viii. 21 ; Rev. xxi. 4 ; and xxii. 3.)

*We see that the devil is still the prince of the power of the air ;—*but when Jesus as the second Adam shall assume dominion over the earth, all creation shall be subject unto *Him*, whilst Satan shall be trodden under foot, and his dominion on earth destroyed. (Ps. viii. 6 ; Isa. ii. 11, 17 ; Zech. xiv. 3, 4, 5, 9 ; Heb. ii. 7, 8 ; Rev. xx. 1—3.)

Above all, we see the Jewish nation still in a state of unbelief ! What ! The kingdom of Christ come, and the whole Jewish nation in a state of rebellion against the Lord’s Anointed ! The idea is monstrous. What inconsistency and confusion must this view introduce into the Scriptures of the Prophets ? It is a strange

doctrine indeed which recognizes the kingdom of Christ as established, whilst the whole world lieth in wickedness; but it is setting aside a large portion of the word of God to assume the reign of the Messiah, without taking into account the condition of the outcasts of Judah and the dispersed of Israel. Shall it be thought that the kingdom of the Son of David is set up, whilst both Judah and Israel disclaim with one voice all part and all inheritance in David's Son?

We do not understand the nature of that kingdom which leaves nineteen-twentieths of the world in an unconverted state, and the whole Jewish nation in unbelief; the kingdom whereof we speak, and whereof prophets and evangelists write, comprehends the uttermost parts of the earth, embracing more immediately the twelve tribes of Israel!

It would be difficult, if not impossible, to find a passage of Scripture announcing the reign of Messiah, where the converted Jewish nation is not included, or where they do not occupy a very conspicuous position among the happy subjects of the Great King. In all the prophets, that nation has a distinguished

position assigned unto it in the kingdom of Emmanuel.

It is important to draw attention to the fact that throughout the Bible the two are constantly joined together ; and we must not put them asunder. According to the concurrent testimony of all Scripture the two events—the establishment of Christ's kingdom on earth, and the conversion of the Jewish nation—*shall synchronize*. The one cannot take place without the other. The one is part of the other. When “the Deliverer shall come to reign in Zion, He will turn away ungodliness from Jacob.” (Rom. xi. 26.) The day of Israel's conversion is the Messiah's coronation day !

The two events are indissolubly united, and must go together. The *purpose* of God in Abraham *implies* it. The *word* of God *declares* it: “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *In His days Judah shall be saved, and Israel shall dwell safely* : and this is His name whereby He shall be called, The Lord Our Righteousness.” (Jer. xxiii. 5, 6.)

The prophets are uniform in pointing to the time of Israel's emancipation as the period when our Lord shall receive the kingdom. When the scattered tribes shall have returned to their ancient inheritance, then shall Jesus, as the Son of David, sit as King upon Zion's holy hill. "When the Lord shall build up Zion, then shall He appear in His glory." (Ps. cii. 16.) "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And—David my servant shall be king over them." (Ezek. xxxvii. 21, 22, 24.)

To the same effect speaks Hosea: "Afterwards shall the children of Israel return and seek the Lord their God, and—David their king." (Hos. iii. 4, 5.)

And Isaiah: "Then the moon shall be confounded, and the sun ashamed, when—the Lord of hosts shall reign over them in mount Zion,

and in Jerusalem, and before His ancients gloriously." (Isa. xxiv. 23.)

And Micah: "And I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and—the Lord shall reign over them in mount Zion from henceforth, even for ever." (Mic. iv. 6, 7.)

And Gabriel: "The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." (Luke i. 32, 33.)

So long as that people continue in unbelief in the land of their captivity, we cannot, without doing violence to the word of promise, hold that the kingdom of Christ has come. Apart from other mighty reasons, there is that in the present circumstances of the Jew which alone presents an insurmountable barrier to our anti-millenarian friends.

Besides, the whole aspect of things in the world tends to confirm our views of Scripture, and our expectation of things to come. Look around in the wide earth—survey its many millions in Asia and in Africa; where

are the signs of the millennium! Look nearer home, and contemplate European Christendom: cast your eye over its states, and governments, and people: examine the policy which prevails, and ponder the principles which actuate the mass: and where, I ask, are the proofs that the kingdom of Christ is established in the earth? Look nearer home still. Glance at the professing Christian Church in this and other lands. What formality and worldliness! What inconsistency and hypocrisy—what chaff among the wheat! Concentrate your view upon the serious portion in the Church, and O! what divisions and heartburnings—what lack of charity and brotherly kindness! Consider the *condition* of God's people: what trial and affliction, what reproach and obloquy, what oppression and persecution—what lamentation, and mourning, and woe!

If then it be essential to the reign of Christ, and to a millennial state, that righteousness and *not* iniquity prevail—that there should be no more of the sighing of the prisoner, and the mourning of the captive—that the Church or the bride be not in sorrow, but in a perfect state

of bliss ; and if it be necessary, in order to it, that the fourth beast or Antichrist be destroyed—that the Jews be restored to their land and reconciled to Christ—that the curse be removed from the earth ; in fine, if it be essential to a millennial state that “all the ends of the world shall remember and turn unto the Lord,” and that CHRIST, and *not Satan*, shall bear rule in the earth : *then the kingdom of Christ is not yet come !* And, further, if, as is expressly declared, that at the return of Christ, the state of things on the earth shall be “AS IT WAS IN THE DAY OF NOE”—if the generation of men living, when the Son of man shall be revealed, are to be so faithless and wicked that a destruction similar in extent to the flood shall come upon them ; if the rule of Antichrist is to *outlive* this age, to be destroyed only “by the brightness of His (Christ’s) coming ;” then is the conversion of the world, *prior to the return of Christ, not to be accomplished by any missionary enterprize whatsoever !*

That the Gospel, in this dispensation, is not to subdue the earth to the dominion of Christ ; that, at His second coming, our Lord is to find the world up in arms against Him, may *seem*

to present a discouraging picture ; but it must surely be admitted, that we shall best consult the interests of the Church, and the glory of God, when we regulate our efforts and our expectations by the rule of Scripture, and when we yield unreserved submission to—
“ Thus saith the Lord.”

The writer remembers that there are wise, learned, and holy men, whose opinions on this subject militate against his own. It is, therefore, with great diffidence, and some nervousness, that he pens his own sentiments. He would anxiously desire not to be misunderstood in the statements he here makes. In cherishing that blessed hope, when Israel shall be saved, with an everlasting salvation, and be restored to the favour and the enjoyment of God ; and in fixing his expectations on that period, as the time of the great ingathering of the nations into the Church, he does not by any means underrate the importance and the value of the present preaching of Christ's Gospel amongst men. In drawing the distinctive character of the two ages, he desires and recognizes the glory of God *in both*. And O ! what an excellent glory do we behold in the present

ministration of righteousness! Or, what hope is there for Jew or Gentile, unless they come to the fountain now open for sin and for uncleanness? It is indeed interesting and encouraging to contemplate the good things to come. But of what real value can the study of this subject be to him who has not "fled for refuge to the hope set before him" in the Gospel? To rest in Christ for justification, to live on Christ for sanctification, is the one thing needful for the personal happiness of both Jew and Gentile.

The peculiar relation to God of the Jew, as the seed of Abraham, in no wise affects his condition and his necessities as a sinner. Utterly fallen and guilty in Adam, he is shut up for justification to the righteousness of Christ. Dead in trespasses and in sins, by nature and by practice, he can please God only by that "faith which works by love," and by that holiness which has the Spirit of Christ for its author.

In respect of pardon and reconciliation, the Jew no less than the Gentile must confess himself wholly destitute of any merit in himself. Salvation, from first to last, whether in

the case of the Gentile or the Jew, is derived from the finished work of Jesus alone. No ceremonial in the Synagogue, no rite in the Church, possesses any merit in the sight of God. "For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature." In the great work of a sinner's acceptance and a sinner's regeneration, "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but CHRIST IS ALL AND IN ALL." Whatever hopes we indulge respecting the consummation of those great events predicted by all the prophets, when Zion and Zion's children shall mourn no more, and when the Lord will have mercy upon the whole house of Israel, and cause them to be a name and a praise in the earth, "God forbid that we should glory save in the cross of our Lord Jesus Christ." We do indeed find it instructive and comforting to trace those blessed landmarks of Scripture setting forth the glorious future; but we deem it *indispensable* that "the life we now live in the flesh we live by the faith of the Son of God, who loved us and gave Himself for us."

The doctrine of the premillennial advent is

by no means disparaging to missionary enterprise. It is far otherwise.

Our efforts to promote Christianity among both Jews and Gentiles will ever be paralyzed in proportion as we fail to see and to embrace the Scripture view of the present dispensation—a dispensation wherein God purposes to gather out “a *remnant* according to the election of grace” (Rom. xi. 5) from the dispersed of Judah, and to “visit the Gentiles, *to take out of them a people* for His name.” (Acts xv. 14.)

Whilst the present dispensation continues—during this interim, *i.e.*, from the first to the second coming of Christ—the Gospel is preached throughout the world “*as a witness to all nations,*” (Matt. xxiv. 14,) by means of which individual Jews and individual Gentiles are brought to believe to the saving of their souls. At the close of this dispensation, *i.e.*, at the revelation of the Lord Jesus Christ from heaven, to take vengeance on apostate Christendom, as once He did on apostate Judaism, *then*, and not till then, shall “the spirit of grace and of supplication be poured out upon the *house* of Judah, and upon the inhabitants of Jerusalem, and they shall look upon Him

whom they have pierced, and mourn," (Zech. xii. 10,) then "ALL *Israel shall be saved*," (Rom. xi. 26,) and THEN we confidently look for *national conversions* in the Gentile world! Then "all kings shall fall down before Him, all nations shall serve Him." (Ps. lxxii. 11.)

That in the last days, the Jews as a nation are destined in the counsels of Jehovah, to rescue the tottering Church from the nominal Christian, Mohammedan, and Infidel grasp; and in a manner unprecedented, to plant the cross over the vast region hitherto invulnerable and unknown, and to "declare God's glory among the Gentiles," (Isa. lxvi. 19,) are truths clearly stated by all the prophets. Let a Gentile brother bear testimony. This writer, having taken a review of the first preaching of the Gospel by Jewish converts, and of the progress which Christianity made in after ages, shows that whereas, in the course of a very few years, the religion of Christ had pervaded the whole Roman empire, and had made successful inroads into the contiguous nations, both barbarous and civilized; yet that after that period, the victories of the cross seem, as it were, to have been arrested in their career.

“ *Individually*, some conquests may have been made by the pious and laborious men who have undertaken the mighty task. But what has been done *nationally*? What has been done on a grand scale? What has been effected which bears any resemblance, or proportion, to the earlier triumphs of the cross? Both Romanist, and Protestant, and Greek, are alike compelled to give the same desponding answer—just nothing. Look at Persia, look at Arabia, look at Bouton and Thibet, look at Tartary, look at Hindostan, look at China; in one word, cast your eyes over the whole of Southern Asia, with its dependent islands, and what do you behold? *Nowhere* is the cross nationally triumphant! *every where* an incalculable majority of the people either bows to the idols of Paganism, or is besotted through the delusion of Mohammedanism!

“ What I have stated, though it may well serve to produce abundant speculation, is itself *a mere naked matter of fact.*

* * * * *

“ I say not this undervaluing even the most trifling effects; for, in one point of view, they are infinitely important, and, as such, amply

repay every exertion ; but still, when we look back to the earlier centuries, what are a few thousands of scattered individuals, if compared to the unreclaimed millions which throng the vast continents of Asia and Africa ? The truth is, that whatever partial success may attend missionary exertions in regard to *individual* Pagans or Mohammedans, the Gentiles will never be converted *nationally, and upon a large scale*, until the Jews shall have been first converted : and the ground of this very important position is, that *the converted Jews are destined, in the unsearchable wisdom of God, to be the sole, finally successful Missionaries to the Gentile world.*”

To the converted Jewish nation verily we have to look, according to the testimony of Scripture, (Isa. lx. 1—3, and xliii. 21 ; Zeph. iii. 14—20 ; Hos. xiv. 4—7 ; Zech. viii. 13, 20—23 ; Rom. xi. 12,) for accomplishing, under God, that great work which is the Church’s chief expectation. They are the people who are predestined, in the hidden counsel of Jehovah, to be the instruments for ushering in that blessed dispensation, when “ the knowledge of the glory of God shall fill

the earth, as the waters cover the mighty deep.”

To yield the palm of universal apostleship to a people, who, for nearly two thousand years, have unrelentingly maintained their national enmity against the Gospel—is, to many, a stone of stumbling, and a rock of offence. But this ought not so to be. The seeming difficulties have existence only so long as we are consulting flesh and blood. Faith in the declarations of God removes every obstacle. He who said that “Israel shall be saved with an everlasting salvation,” hath further informed us in reference to the last days, that “the darkness shall cover the earth and gross darkness the people, *but the Lord shall arise upon thee, [Israel,] and His glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising!*” We rejoice, however, to see that the mind of the Church, in these last days, is increasingly opening to the reception of this blessed truth! Many are the burning and shining lights, who of late have witnessed a good confession in reference to Israel’s future.

“Directly, as well as indirectly,” testifies

one of that goodly company, “are the Jews to subserve the evangelization of the world. It is strongly intimated by the voice of revelation, that they are to be the seed ‘sown in the earth,’ ‘and the joy of the whole earth.’ Let it be remembered that there have been no such evangelists as those which Judah furnished. The quarry whence a Paul, a Peter, and a John were hewn, is the quarry whence we ought to look for the noblest missionaries of the latter days. There they exist, pre-eminently qualified already for the missionary enterprise, and only needing the vivifying touch of heavenly grace to make them stand up a mighty army, trained and harnessed for the conflict. Scattered among all people, inured to all climates, familiar with all languages, intimate with all customs, disciplined to all hardships, they would require no tedious process of preparation—they might leap at once, fully appointed, into the battle-field. Long and loud have been the complaints of the Church, that whilst the harvest is plentiful, the duly-fitted labourers are lamentably few. Why have not her eyes been turned with more intense expectancy to that people

who supplied the glorious band that bare the cross triumphant round the globe? If, indeed, she travail in birth till the world be redeemed; if she be very jealous for the honour of her Lord; if her bowels yearn over the miseries of mankind; if she be weary of her humiliation and reproach; if she be oftentimes constrained to exclaim, ‘O Lord, how long!’ then let her sympathies, her efforts, her expectations, and her intercessions, be more concentrated on the lost sheep of the house of Israel.”

If to all this, it should be replied, “True, we see how that this dispensation belongs as much to the Jew as it does to the Gentile; true, we admit that your people are to be converted, and be made a blessing to the world; what then are our *present* hopes and our *present duties* in reference to the generation of Jews now living?” We answer, that the “remnant according to the election of grace,” which is to be gathered out from that people, in this dispensation, the first fruit which is to precede the conversion of *the nation* is, according to the same word of prophecy, to be brought about in part by *Gentile instrumentality*. To this effect, the

Apostle Paul bears unequivocal testimony. His declaration to the Gentile Church is, "For as ye in times past have not believed God, yet have now obtained mercy through their [Jews] unbelief; even so have these also now not believed, *that through your mercy they also may obtain mercy.*" (Rom. xi. 30, 31.)

The Jewish nation is thus, as it were, left for a time at the mercy of the Gentile Churches; and so far, *it rests with them how soon* the Jew is to obtain mercy!

Hitherto, Christianity has either been entirely withholden from the Jew, or presented to his view under a mask so deformed and repulsive, by the superstitious exhibitions of the Romish Church, that no one, who is at all acquainted with Judaism, even in its present degenerate state, can think it strange that the Jew should have turned away with self-righteous pride from a religion having idolatry stamped on its very forehead; that he who "abhorred idols" should have condemned Christianity as a system in direct opposition to the fundamental principles of the law of God! Can he be surprised that the Jew should have been confirmed in his prejudices against

Christianity, when, under the sanction of the Christian Church, the worship of images was most zealously encouraged throughout Christendom ! The worship of Mary, and the adoration of a wafer, were not likely to make favourable impressions upon the Jew. Hitherto the mass of the Jewish people have not had the claims of the Christian religion *fairly* brought before them.

The day will come, and we write it with fear and trembling, when the Lord of both Jew and Gentile will say to those whom He has honoured to be the depositaries of the Gospel, "Give an account of your stewardship." Should not such then attend to this urgent duty, lest, on that "great and dreadful day," when called to give in their account, instead of recorded "mercy to the Jew," they behold—a fearful blank !

The transcendent claims of the Jewish nation on the Christian Church, are so incontrovertibly enforced in God's holy word, that it is appalling to think how lightly they have been regarded !

Whether we look at the imperative charge of Jehovah, (Ps. cxxii. 6 ; Luke xxiv. 47 ;) whether we regard the blessings which Chris-

tians have so freely received from the Jew, (Rom. ix. 4, 5 ; John iv. 22 ;) or contemplate the sufferings which the Jew has so universally endured from Christians, (Zech. i. 15 ;) or whether we think of the glorious results which are to follow the conversion of Israel, (Ps. lxxvii. ; Isa. xxvii. 6,)—how loud the call, how constraining the demand, on Christian obedience, gratitude, restitution, and zeal ?

Earnestly desirous to “take up the stumbling-block out of the way of my people,” (Isa. lvii. 14 ;) anxious to remove the long-cherished prejudice against the Jew ; to kindle a flame of love in the heart of my Christian brother for Israel ; and longing to see the Christian Church “prepare the way of the people ; cast up, cast up the highway ; gather out the stones ; lift up a standard for the people ; saying to the daughter of Zion, Behold, thy salvation cometh,” (Isa. lxii. 10, 11 ;) in fine, to see the Gentile “watchmen upon Jerusalem’s walls, never holding their peace, day nor night, and giving the Lord no rest till He establish and till He make Jerusalem a praise in the earth,” (Isa. lxii. 6, 7 ;) we shall now proceed to examine the present

state of the Jew: his wrongs, his claims, his calling, and his expectations. We shall then sketch a few features, setting forth the religious character of the modern Jew: his real views and opinions of Christianity, and his conflict at the first glimpse of “the light of the knowledge of the glory of God in the face of Jesus Christ.”

The Christian indeed has an unerring guide in the New Testament narrative, showing the sentiments of Israel in reference to Jesus of Nazareth. But as the Gospel narrative terminates about seventeen hundred years from the present time, the mind of the enquirer will naturally rest on the intermediate space, and he will ask what effect the lapse of ages has had upon the mind of this nation? For is it not to be expected, that, after a period of eighteen hundred years, a material change should have taken place in their opinions? Yea, is it at all probable, that a nation who have been expelled from their native soil—scattered over the face of the earth—undergoing numberless persecutions and banishments—subjected to the will and power of their enemies—should, after a period of so

many centuries, have universally retained opinions similar to those they held in times gone by, when they were still a united, and, in some degree, an independent nation in their own land?

How far those vicissitudes have or have not affected their prejudices against Jesus and His Gospel, and what is the impression left on the Jewish mind, after having been "sifted among all nations" for nigh two thousand years, the Christian reader will in a measure ascertain from the dialogue in Part III.

To the Jewish reader, into whose hands this little book may fall, the author begs to say, that in any animadversions upon the rabbinic system, in Part III., he is actuated by the best motives. His object in that part of this work, obliges him to speak of things which lie at the very root of the whole question. The writer believes, that with the very best intentions, the rabbies have inflicted an injury upon Israel, surpassing any that nation has sustained from their most bitter enemies. No physical or mental suffering, no kind of earthly losses, can be compared to it. The Jews, it is true,

have been oppressed and trodden down: they have been deprived of their liberties and despoiled of their goods. But what is all this compared with that oppression and degradation, that bondage and slavery, which they have sustained, when they were deprived of the word of the living God, and had in its place substituted the words of fallible men!

In direct defiance of that solemn warning, "Add thou not unto His words," the rabbies have ventured to set up their own disquisitions as of equal, and even of paramount authority, to the "pure word of God!" (Prov. xxx. 5, 6.) The doctrines of the rabbies, interspersed as they are with the doctrines of Moses and the Prophets, have the natural tendency to render "the word of God of none effect."

In pursuing the mystified pages of the *Talmud*, (see Appendix II.,) the mind of the simple and truth-seeking enquirer is most painfully exercised. He is oft lost in amazement at what he reads, and wonders how opinions so much at variance with the Scriptures could ever have gained ascendancy among a studious people such as the Jews. The supreme control, which the Talmud obtained and exercised

in modern Judaism, offers a lamentable and striking illustration of the Scripture doctrine concerning the corruption and deceitfulness of the human heart ! Doctrines the most adverse to the law from Sinai, statements the most extraordinary and unlikely, opinions most contradictory to each other, and fables the most ludicrous and childish, are read with an avidity, and retained with a tenacity, that can only be equalled, but not surpassed, by the most zealous devotee in the Church of Rome !

That the general tendency of Talmudic lore is to beget narrow and bigotted views, and to encourage a spirit of exclusiveness, no enlightened Jew will deny. We say the *general* tendency ; for it must be confessed, that the zeal of some Christian writers has betrayed them into exaggerated statements on this subject. Indignant at some of the doctrines and inventions of the rabbies, they applied unsparingly the besom of destruction, and with one fell swoop cleared away indiscriminately the whole range of Jewish tradition.

There is, unquestionably, much that is excellent in the writings of the rabbies. (See

Appendix III.) The Talmud, moreover, supplies most interesting and valuable information, *which could be derived from no other source*. And those who wish to pronounce a fair opinion on its merits should bear in mind that it contains the opinions of thousands of rabbies, who lived during a period of more than a thousand years, in different countries, and in various situations and circumstances.

We do not open the Talmud for sport. We apply ourselves not to the ungracious task of gathering out from its voluminous pages what is grotesque and absurd; neither its startling legends, nor its erroneous doctrines—doctrines that are in direct opposition to those of the Scriptures—are the only things we have to lament. What is still worse is, that these legends and doctrines *should have been bound, by an infallible hand, on the consciences of Israel*; that the arbitrary and exclusive spirit of rabbinism should proscribe and anathematise every Jew who hesitates to give unreserved submission to its dogma, and to obstruct the way to that universal charity which characterizes Moses and the Prophets. Alas! that my people should ever have con-

sented to yield compliance to a system so ill calculated to bring "Glory to God in the highest, and on earth peace, good will to man!"

We have no apprehension that the Christian reader, in having these matters brought before him, will be disposed to "cast the stone against Israel." In holy obedience to "the royal law," he will perhaps strive to overcome any prejudice he may feel against the Jew, by examining *himself* as to "what manner of spirit *he* is of?" And such reflection may serve to bring to his recollection that that spirit of exclusiveness which he finds encouraged by the rabbies has by no means been wanting in the Christian Church herself! Yes, long before the constitution of the Talmud, the same fondness for tradition, the same uncharitable disposition, began to show itself among professing Christians. (Would we could say that it is extinct in this our day!) The Jewish convert hesitated to admit Church privileges to the Gentile; whilst the newly-converted Gentile speedily turned upon the Jew, disputing *his* claim to the blessings of the Gospel of Christ! The Apostle Paul devotes nearly two whole chapters (Eph. ii. and Rom. xi.)

to undeceive both parties, and to convince them that the Son of man came not to destroy men's lives, but to save them; whether they be Jews or Gentiles. O for an Apostle Paul in these our days!

Part II.

A WORD FOR ISRAEL.

Part II.

A WORD FOR ISRAEL.

SEVENTEEN hundred years had a Christian Church been established in this land when, as yet, she had not made the offer of salvation to the scattered sheep of the house of Israel. This fact is as lamentable as it is surprising, when it is remembered that the comprehensive charge delivered by our Lord for the guidance of His Church, was "that repentance and remission of sins should be preached among all nations, BEGINNING AT JERUSALEM!" (Luke xxiv. 47.)

It must be confessed, indeed, that the Church of Christ generally has been painfully remiss in the discharge of her duties towards the children of Abraham. Both the Eastern and Western Churches have, by their neglect of

Israel, exposed themselves to the melancholy and pathetic reproof of the Prophet, "There is none to guide her among all the sons whom she hath brought forth;—neither is there any that taketh her by the hand, of all the sons that she hath brought up!" (Isa. li. 18.)

For many centuries this poor and afflicted people uttered their complaints in vain: from the depth of her misery, Zion mournfully appealed to Christendom: "Is it nothing to you, all ye that pass by? behold and see, if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger." (Lam. i. 12.) But no man regarded her. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" (Lam. iv. 2.) Stern facts oblige me to state that a large measure, not only of Israel's sufferings, but also of *Israel's unbelief*—lies at the door of the Christian Church! Formidable stumbling-blocks were cast in the way of the Jew, calculated to turn him aside, a confirmed enemy to the cross of Christ. It is with very great reluctance that I pen such state-

ments; most unwillingly do I recall the wrongs which my people have endured at the hands of Christendom. At the same time, I feel that to judge rightly of the question before us, it is necessary that we look not only at the present, but also at the past. I do not wish to enlarge on this head. The thinking reader may judge of the whole by a part.—“The Christian Church,” says the eminent Dr. M’Caul, “has from the earliest times displayed a spirit of hatred and even contempt of the Jews, which has taught the majority of the Jewish nation to regard Christians as their bitterest enemies.”

A jealous feeling for the honour of the Christian Church calls forth the most profound indignation at reading, among other cruel and singular edicts enacted against the Jew, *that he must not enter a Christian Church!* Think of this, ye pious children of Abraham by faith, who strive to follow in the steps of Israel’s progenitor! Think of this, O ye devout readers of the Psalms, who delight to muse among the fervent outpouring of spirit of Judah’s king! Think of this, ye students of Prophecy, who are lost in wonder and in kindling rapture as you follow the glowing strains of the son of

Amos ! Think of this, ye faithful followers of the Lamb, who are made wise unto salvation by faith in the Son of David—stand amazed, when you hear that the people, “who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came”—that the people who are so intimately bound up with all that you esteem so dear and precious and sacred—*were forbidden in the name of Christendom to enter a Christian Church !*

I wish that an exception could be claimed in favour of England ! Unhappily, this persecuting spirit raged fearfully in our own land against the unhappy race. For England, “great, glorious, and free,” was not always either great, or glorious, or free. Swayed by the Antichristian principles of a superstitious hierarchy, England’s kings and England’s nobles have let loose all the fury of a dark period against the unoffending Jew ; judging that that could not be wrong in Britain which was deemed to be right at Rome. What portion of the following laws, enacted in this

country against the Jews, may be traced to the evil counsel and example of Rome, the intelligent reader may have no difficulty to decide.

Laws enacted in the Reign of Edward the First :

1. No Jew shall come to, or depart from, England, without license, on pain of death.
2. No Jew shall walk or ride without a yellow badge upon his or her outward garment, on pain of death.
3. No Jew shall stir out of his or her house on Good Friday!
4. No Jew shall strike a Christian, on pain of having his right hand cut off.
5. All the synagogues of the Jews shall be suppressed, and if any of the rabbies shall teach or preach against the Christian religion, all such teachers and preachers shall be burnt.
6. All the children of Jews, as soon as born, the Rector or Vicar of the Parish shall take from them, put such to nurses, and breed them up in the Christian religion—for such the Jews shall pay all the charges.

7. If any Jew shall be converted to the Christian faith, all his usurious acquisitions shall be converted to pious uses, but all his goods, estates, or moveables shall be his own and not the king's, as formerly accustomed.

Some English Bishops forbid all persons, on pain of excommunication, all intercourse with the Jews, and to sell provisions to them, and decreed that no Jew shall enter a Christian Church !

“ Except, perhaps, the flying fish,” says the author of “Ivanhoe,” “ there was no race existing on the earth, in the air, or the waters, who were the objects of such an unremitting, general, and relentless persecution as the Jews of this period, (King John.) Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and property were exposed to every turn of popular fury ; for Norman, Saxon, Dane, and Briton, however adverse the races were to each other, contended which could look with greatest detestation upon a people whom it was accounted a point of religion to hate, to revile, to despise, to plunder

and to persecute. The kings of the Norman race, and the independent nobles who followed their example in all acts of tyranny, maintained against this devoted people a persecution of a more regular, calculated, and self-interested kind. It is a well-known story of King John, that he confined a wealthy Jew in one of the royal castles, and daily caused one of his teeth to be torn out, until, when the jaw of the unhappy Israelite was half disfurnished, he consented to pay a large sum, which it was the tyrant's object to extort from him. The little ready money that was in the country, was chiefly in the possession of this persecuted people, and the nobility hesitated not to follow the example of their sovereign, in wringing it from them by every species of oppression and even personal torture."

In vain pleaded Moses and the Prophets the cause of their outcast people, in a book that was rarely read and little understood. When Popes and Kings and Nobles set such fearful examples in their contempt and hatred of the children of Israel, we need not wonder that the common people, a people wholly in the enthrallment of Popish slavery and Popish ignorance,

should have considered it as just and right to regard with the utmost abhorrence, the wanderer of Zion. How should *they* suppose that all this while, whilst Church and State, the great and the wise, hunted to the death the poor Jew, there sat one in the highest heavens, regarding with pity and compassion His ancient people? If their pastors and rulers persecuted the restless tribes, how should the people suspect that all this while the God of Abraham, of Isaac, and of Jacob, looked down upon these scattered sheep, crying, "I am jealous for Jerusalem and for Zion with a great jealousy; and I am very sore displeased with the heathen (nations) that are at ease: for I was but a little displeased, and they helped forward the affliction." (Zech. i. 14, 15.) And truly, "If it had *not* been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us." (Ps. cxxiv. 1—3.) And to nothing else can their present existence be attributed. In no other way can their preservation be accounted for. He, who is a wall of fire round Jerusalem, suffered not this burning

bush to be consumed! Often, indeed, was Israel brought so low that their enemies seemed on the point of victory, hoping to exterminate the hated Hebrew: "Come," said they, "let us cut them off from being a nation, that the name of Israel may be no more in remembrance." (Ps. lxxxiii. 4.) But at such times the God of Israel uttered His mighty voice, and by it restrained the rage of the enemy, "Destroy it not, for a blessing is in it!"

With what thrilling effect do we muse on that Psalm so truly descriptive of Israel's experience:—"Thou feedest them with the bread of tears, and givest them tears to drink in great measure." . . . (Then fallen Israel casts a longing and regretful look backward to "the time of her youth, the love of her espousals, when she followed Jehovah in the wilderness, and when she was holiness unto the Lord, and the first-fruits of all her increase." See Jer. ii. 2, 3, and proceeds:)—"Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with

the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. (Her lamentations.) Why hast Thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast out of the field doth devour it."

Oh, that the Church of Christ would be moved by Zion's sorrows to tender sympathy, and to anticipate Israel's prayer which follows!—"Return, we beseech Thee, O God of hosts, look down from heaven, and behold, and visit this vine, and the vineyard which Thy right hand hath planted!" (Ps. lxxx.)

That, during such a state of things, *the spiritual interests of Israel* should have been uncared for, need not excite our surprise. The Greek Church and the Church of Rome have, indeed, at times conceived the project of making all the Jews Christians, but the principle of action, and the means employed were such, that, instead of drawing the Jew nearer to Christ, they disgusted and prejudiced his mind against Christianity to such a degree, that the effects of these un-

hallowed means yet remain to baffle the Christian Missionary in the present day. The following document, adopted by the Greek Church upon receiving a Jew into her communion, may illustrate the nature of the means employed to convert the Jew to what was called Christianity. I transcribe this as I find it in Basnage's "History of the Jews." The Jewish candidate for baptism, who, by intimidation, was constrained into a profession of Christianity, was made to say, "I abjure all Jewish worship, the unleavened bread, circumcision, the Passover, the Sabbath, &c. I anathematize all Jewish sects, and the Feast of Mordecai and Haman, &c.; and above all, the Messiah which the Jews expect. I believe in the doctrines of Transubstantiation, &c.; and if I make not this profession with my whole heart, if ever I have any intercourse with the Jews, either by entering their Synagogue or eating with them, I pray God that all the curses of the law might fall upon me, that I might have the trembling of Cain, the leprosy of Gehazi, and that my soul might go to ——."

What a lamentable state of things does this document present to us! What a concentration of ignorance, false doctrines, wickedness, and cruelty have we here! "With their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness." This document betrays as much ignorance of St. Paul's doctrines as it does of St. Paul's conduct. If it never entered into the Apostle's theology to teach Transubstantiation,—it certainly never entered into his mind that Christianity obliged him to anathematize his brother Jew!

Far from it. Such was "his continual sorrow of heart for his brethren, his kinsmen according to the flesh," that for their sakes he almost wished *himself* to be anathema! Yet this proceeding in the Greek Church is but characteristic of the measures which were almost invariably adopted throughout Christendom, whenever it was deemed proper to invite, or rather to compel, the Jew to embrace Christianity.

But *general apathy, and disregard of Israel's spiritual destitution, was the pre-*

vailing feature in the Christian Church. And has not this spirit descended to these our own days? Even in this our highly favoured land, the number of those who, at the opening of the present century, were really interested for the spiritual welfare of Israel, could easily be told. With pain I discovered, at my first connection with Christians, to what extent the interests of my people were neglected in the Church. My regret did not, however, exceed my surprise at the manner in which that neglect was defended and justified! "The Jews are such hard-hearted people!" said some; "They are under the curse," said others; "They are doomed to unbelief, and will not be converted except by miracle; and it would be an interference with God's purposes to meddle with that people so as to convert them to Christianity!"

Being but a novice in Christian experience and Christian knowledge, though I was amazed at these assertions, I felt it my duty to inquire diligently into the subject, and with this view I searched the New Testament through, in order to discover if

the opinions I had heard were really countenanced in that book. But I searched in vain. I found, on the contrary, that the mind of Jesus and that of His Apostles, were directly opposed to the sentiments referred to. And it was a subject of most painful contemplation that opinions so directly contradictory to God's word should be entertained in the Christian Church. Nor could I conceive how good men could set aside those plain Scriptures, which explicitly declare that "the Gospel is the power of God unto salvation to every one that believeth, *to the Jew first*, and also to the Greek." (Rom. i. 16.) I wondered how such notions ever obtained in the Church, when the voice of inspiration had declared that "*there is no difference* between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him!" It is most expressly affirmed that "*Christ died for that nation*," and that for their benefit immediately He rose again from the dead—"unto you first," says the Apostle Peter to the Jew, "God having raised up His Son Jesus, sent Him to bless you, in turning away every

one of you from his iniquities." (Rom. x. 12, 13; John xi. 51, 52; Acts iii. 26.)

It is easy, of course, to affirm that the Jews, though they had the first overtures of the Gospel made to them by the Apostles, have, by rejecting that Gospel, fallen under the Divine displeasure, and were, in consequence, given over to judicial blindness. Before, however, it can be reasonably expected that we accept of an assertion, altogether gratuitous, have we not a right to ask to be furnished with proof from the Scriptures of truth?

It has been attempted to rest this important conclusion on a passage in the Acts of the Apostles. It relates to St. Paul's visit to Antioch, in Pisidia, and some disputation between him and the Jews of that place. Such was the excitement that had been created in that city, by a sermon that Apostle had preached in the synagogue of the Jews on the first Sabbath after his arrival, that on the next Sabbath a very large multitude, Jews and Gentiles, ran together for to hear him. "But," says St. Luke, "when the Jews saw the multitudes, they

were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles." (Acts xiii. 46.) Now it is argued,—“True, the Gospel was to be offered to all, Jews and Gentiles; but such was the determination of the Jewish nation to abide in their unbelief—such their enmity against the Gospel—that the Apostles were moved to abandon that people to their fate, and to build up the Christian Church among the Gentiles.”

And is it possible that any person will seriously maintain, that, because some Jews at Antioch (we say *some*—for even *there*, “many of the Jews followed Paul!”) refused to receive the Gospel, therefore the whole race of Israel were doomed for eighteen hundred years to perish in unbelief! Would any person think of drawing a similar inference respecting the fate of the Gentiles from their

tumult and opposition to the Gospel at Ephesus? This supposition would be as monstrous as it is unfounded. The simple fact that immediately after the affair at Antioch, the Apostle went directly and preached Christ in the synagogue at Iconium, might in itself be sufficient to disprove the interpretation which it is attempted to put upon his words to the Jews at Antioch. And if to this be added the recorded fact that the preaching of the Apostle at Iconium was singularly successful, so “*that a great multitude of the Jews believed;*” little doubt can remain as to the true import of the passage in question. Let it but be remembered that these Apostles were commissioned to “go into all the world, and preach the Gospel to every creature;” that they went forth to declare the glad tidings of the Gospel to a fallen world; that they knew the purpose of God in this dispensation to be to gather out “a remnant according to the election of grace,” from among the Jews, and to “take out a people from among the Gentiles;” and let it also be borne in mind that it was the special mission of the inspired missionaries to lay the foundation of

the Christian Church throughout the then known world, and we shall perceive in the conduct of St. Paul at Antioch, neither more nor less than this: that having devoted due attention to *the Jews* of that place; having been the means of convincing a number among them that Jesus was the Christ; and perceiving that there was no present probability of further conversions from among his brethren; and judging, perhaps, that "the remnant" to be gathered out from among the Jews of Antioch of that day was complete; he solemnly addressed a final message to the *unbelieving Jews* of the place, and then, as was his custom ever afterwards, turned to discharge his Apostolic commission to the Gentiles also.

It is probable that all that was intended by the phrase, "Lo, we turn to the Gentiles," is this: a large multitude of both Jews and Gentiles had run together to hear the Apostles. St. Paul, as was his custom, began to address the Jews present; and upon a more than ordinary excitement and opposition arising among them, the Apostle declares his intention of turning about (*στρεφόμεθα*) to the Gentiles, who stood ready to hear the good news from Judea.

Whatever is the precise meaning of the phrase in question, this determination of the Apostle could not by any means signify that his last sermon to the Jews had been preached at Antioch; for as has been shown from his conduct subsequently at Iconium, and as could more largely be proved from the Word of God, that the rule to which he adhered to the end of his ministry, in proclaiming the Gospel of Christ, was, "To the Jew first, and also to the Gentile."

But, were this passage of Scripture open even to the interpretation, that the *Apostle Paul* determined to give henceforth the benefit of his ministration to the Gentiles to the *exclusion* of the Jews; it could still not be taken as an indication of what was henceforth to be the condition of the Jewish people. For it must not be forgotten that he was that Apostle who was chosen by Christ for this special purpose, that he might "bear His name before the Gentiles," that St. Paul gives this denomination of himself: "For I speak to you Gentiles, inasmuch as I am *the Apostle of the Gentiles*;" and again, "Paul, the prisoner of Jesus Christ for you Gentiles;" and, "unto me who am less

than the least of all Saints, is this grace given, *that I should preach among the Gentiles,*" &c.; and again, "Whereunto I am appointed a preacher, an Apostle, and *a teacher of the Gentiles.*" Yea, that "the Lord revealed His Son in him, *that he might preach Him among the Gentiles.*" (Acts ix. 15; Rom. xi. 13; Eph. iii. 1, 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11; Gal. i. 16.)

If, then, the Apostle Paul had gone forth from Antioch with an intention henceforth to confine his missionary labours to the Gentiles; and if from that day forth there had not been a single instance on record of the Apostle's preaching again to the Jews, still this could not prove anything as to the fate of the Jews. It was *the peculiar calling* of St. Paul to preach Christ to the Gentiles; to them he had a special charge, and to them he was urgently bound to go. Therefore there would not have been the slightest warrant for the inference, that because St. Paul the Apostle ceased to preach to his brethren, that therefore the Apostle Peter had done the same. One Apostle may have had as special a commission to go to the Jews as the other had to go to the

Gentiles. Nor is this mere conjecture, for it is expressly written, that, "The Gospel of the uncircumcision was committed unto Paul *as the Gospel of the circumcision was unto Peter.*" And to remove all possible objection, it is written again, that "He who was mighty in Paul towards the Gentiles, the same wrought effectually in Peter to the Apostleship of the circumcision." (Gal. ii. 7. 8.)

The real truth however is, that in neither case was the commission *exclusive*. St. Peter, the Apostle of the circumcision, preached Christ to Cornelius, and St. Paul, the Apostle of the Gentiles, ever visited the synagogue of the Jews.

This state of things was in beautiful harmony with the New Testament economy. The Apostles knew it, and acted upon it. They were all well assured of the love of God to poor sinners; they were well acquainted with the power of the Gospel for the conviction of the hardest heart; and they went forth preaching everywhere the glad tidings of the kingdom, confident that, whether among the Jews or among the Gentiles, their labours would not be in vain in the Lord.

There is one chapter in the New Testament which, in particular, places the condition of the Jew under the Gospel dispensation in a light so clear as to set the whole question at rest. I shall offer no apology for transcribing the passage at length. Its importance in this argument calls for it: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but

fellow-citizens with the saints, and of the household of God." (Eph. ii. 12—19.)

The intelligent reader will perceive what is the scope of the Apostle's argument—that his object is to prove a title to Gospel blessings *for the Gentiles*. He does not plead here for the Jew; he assumes his claim as beyond dispute. The question propounded is this: "Is there ground for believing that in this Christian dispensation the obstacles which formerly existed, and hindered the Gentile from participating in all the privileges of the Church, are removed? May the Gentile now at length, equally with the Jew, draw near to a covenant God, and enter into all the privileges and enjoyments of the Church of Christ? And heartily does the "Hebrew of the Hebrews" plead the cause of his Gentile brother. "The middle wall of partition," he tells them, was "broken down" by Christ Himself. The Lord of Jew and Gentile removed this wall of distinction, and so made "both one." The Jew cannot now excommunicate the Gentile, nor can the Gentile reject the Jew, for "the Good Shepherd" laid down His life, not for "the lost sheep of the house of Israel" only, but for the "other

sheep" also, "that He might reconcile both unto God, in one body by the cross," that henceforth there might "be one fold and one Shepherd." Such being His purpose, the Gospel is now preached "to you Gentiles who were afar off," as well as to the Jews "who were nigh," "for through Him we both have access by one Spirit unto the Father." Whatever distinction existed under the former dispensation, when ye were "aliens from the commonwealth of Israel, and strangers from the covenants of promise," they apply not to the present day. "By the blood of Christ, the law of commandments contained in ordinances" is set aside. By faith in the finished work of Jesus, ye have an interest in all the blessings of the Gospel of Christ. By grace ye have put on Christ, "and if ye be Christ's, then are ye Abraham's seed." "And now therefore ye (Gentiles) are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

But singularly enough, the day has come when we are called upon to urge a claim in behalf of *the Jew*. The view adopted by some persons is the very reverse to that entertained

by the Apostle. With them, the claim of *the Gentile* is put as beyond question, and that of the Jew *as needing proof*.

To make their views harmonize with the passage under consideration, it would become necessary to wrest Jew and Gentile from their fixed position in this chapter; and moreover to transpose several other sentences. Nor would even these alterations suffice. There would still be a remarkable disparity between these persons and the Apostle. For he, whilst giving precedence to the claim of the *Jew*, goes on to establish the claim of the *Gentile* also, and so includes both parties; whereas these have room in their system for one party only, and that, the *Gentile*. In other words, the Apostle admits the *Gentile*; these would exclude the *Jew*. They oblige us to plead, and often to plead in vain, for the crumbs which fall from the tables of the once "strangers and foreigners." The "fellow-citizens" deny the privilege of citizenship to the most ancient corporation of the city.

Such surely was not the mind of Jesus; the Prince of Peace hath broke down the middle wall of partition, *not to drive the Jew out, but*

to let the Gentile in. The Gentile was admitted, not to expel the Jew, but that he should be a *fellow-heir*, and of the same body, and partaker of His promise in Christ by the Gospel, and with the Jew form one body. (Eph. iii. 6.) Nor should it be forgotten how gladly and how heartily the Jew stretched forth the right hand of fellowship to the newly admitted Gentile, "glorifying God for granting repentance unto life to the Gentile." The conversion of the Gentiles, says St. Luke, caused *great joy* unto all the brethren. (Acts xi. 18; xv. 3.)

The converted Jew in this day may well look with astonishment at the kindly welcomed Gentile, and think it hard that he should attempt to build again the partition wall, to the exclusion of the Jew from the common sanctuary.

How lamentable to find such a departure from the simplicity of the Gospel of Christ. To what excesses shall we not be allowed to go, if we wander from that word which was given us to be "a lamp unto our feet, and a light unto our path."

At what time the Jew was first denied ad-

mittance into the Christian Church, it may be difficult to determine. Certain it is that such was not the case during the life-time of any of the Apostles. The primitive Church, gathered out from the Gentiles, was well content with her position, "as branches of the wild olive tree, to have been grafted contrary to nature into the good olive tree." If there were those in the Church who showed symptoms to "boast themselves against the (natural) branches," they were speedily reminded that "they did not bear the root, but the root them." (Rom. xi. 18.)

Enough has been said, we trust, to meet the objection which is taken against Christian efforts to proclaim the Gospel of Christ to the Jewish people,—an objection grounded on the imaginary doomed unbelief of the Jew; if, however, the reader should wish for further evidence in confirmation of the view here contended for, let him turn to the eleventh chapter of St. Paul's Epistle to the Romans, where the present condition of both Jew and Gentile, in relation to the Gospel, is given with a clearness and precision worthy of the great Apostle.

It is not here attempted to give an exposi-

tion of this magnificent chapter. Luminous throughout, it would indeed be difficult by any exposition to add to its lustre. I shall but call the attention of the reader to its leading features, as they bear upon the subject in hand. It will be observed, that at the close of the preceding chapter, the Apostle adverts to a prophecy by Isaiah, which predicts the call of the Gentiles, and the apostacy of the Jewish nation, concluding, "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." (Rom. x. 20, 21.)

It would seem as if the Apostle Paul apprehended that by calling attention to the predicted fall of the Jews, coupled with the fact that Israel had actually "denied the Holy One, and the Just, and had killed the Prince of Life," the Gentile converts might be disposed to conclude that the whole nation was disowned by God, and that they, the Gentiles, were now to occupy the place vacated by Israel. It would seem that the zealous Apostle anticipated that his statements just made, put side by side with that national calamity which ere long would descend upon the devoted

people, might beget the notion among the Gentile believers that the ancient people were utterly divorced from Jehovah, and that henceforth He would be as exclusively the God of the Gentiles, as before He had been the God of the Jews. And it is further possible that by the spirit of prophecy, the Apostle foresaw the future arrogant pretensions and exclusive spirit of that Church which he was then addressing, (the Church of Rome,) and to guard the Church against error, he straightly puts the searching question :—“I say, then, Hath God cast away His people?” *i.e.*, Are we then to conclude that because Israel was faithless and rebellious, and that because their sins were visited upon them by the righteous indignation of a just God, that therefore the people, one and all, have fallen under the curse, and so universally fallen that we must henceforth consider the Jew a blank in the history of the Church, satisfied that not a single stone from the land of Judah shall contribute to the raising of the spiritual temple? To this the Apostle replies, in the first place, by two most emphatic and conclusive words—“God forbid!” He had elsewhere met a question of

the like nature in precisely the same terms. It had been asked :—“ What ! if some (Jews) did not believe, shall their unbelief make the word of God (His covenant engagements with the nation) without effect ? ” And his answer immediately is—“ God forbid ! ”

The same emphatic negative he employs to a similar supposition in the eleventh verse of the chapter in hand :—“ Have they stumbled, that they should fall ? God forbid ! ”

Whatever may be the precise interpretation given to these exclamatory words, it is plain that they indicate the deepest conviction in the mind of the Apostle that the supposition to which they relate is utterly false.

Having thus solemnly repelled such false notions, he hastens to support his declaration by argument, and to do this as speedily and as effectively as possible, he cites his own case as an indubitable proof :—“ For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.” The Apostle was a genuine Jew, who could trace his descent to a particular tribe, an Hebrew of the Hebrews, being both by his father’s and mother’s side a Jew ; and his conversion to Christianity offers the

most unquestionable testimony to his declaration, that "God had not cast away His people."

But the Apostle does not let the matter rest here. He evidently seemed very deeply impressed with the importance of his subject; and it is probable that false views on this subject had already obtained in the Church of Rome—for the Apostle labours sedulously to undeceive the people he is addressing on the subject before us, by a variety of argumentation. We shall not here follow the forcible and earnest appeal addressed to the Romans in continuation of this matter. There is, however, one part of this interesting chapter, from the sixteenth to the twenty-fourth verse inclusive, which I would particularly urge upon the attention of the reader, as placing the whole question in so interesting and clear a light, that the conclusion is irresistible. It seems especially directed against those who fancy that Israel has not only fallen, and been separated from God and His Church, but that the unbelief of the Jew is of so inveterate a kind, that the preaching of the Gospel must in his case be fruitless, and that he must of necessity abide in unbelief.

The Apostle adopts a beautiful imagery for illustrating his subject. An olive tree! Its roots striking deep into the earth, and its branches spreading luxuriantly. *Some* of these branches are broken off. From a wild olive tree afar off some branches are taken and grafted upon the good olive tree, in *conjunction with the branches which remained*, and both are henceforth nourished from the root of the good olive tree. But, behold! The branches from the wild olive tree were no sooner grafted among the branches of the good olive tree, than they began to think they alone had the right to be there, to the disparagement of the original olive! And upon being remonstrated with for their breach of hospitality, they excused themselves by the plea that some of the original branches had been cut off, covertly indicating that probably it is intended that the rest are soon to follow. Upon this they were speedily assured that no such thing was contemplated by the Husbandman; that His design was to cut off only "part of the branches." And furthermore, that the Husbandman fully purposed to look after those branches also that had been broken off, and graff

them in again. Nor, it was added, need they think this impossible, for if it was possible for branches from the wild olive tree to be grafted into the good olive tree, there certainly could not be any insurmountable difficulty for these severed branches to be grafted again into *their own* olive tree. The Husbandman who did the one, was surely able to accomplish the other.

Now the meaning of all this is obvious. The good olive tree represents the Jewish nation. Its root is Abraham. The generation of Jews living at the first advent are represented by its branches. By the cutting off *some* of its branches, is represented the Jewish national apostasy, the consequent destruction of the Hebrew polity, and their suspension from the favour of God. That neither was their rejection entire—nor their unbelief universal; “For blindness *in part* hath happened unto Israel,” only *some* of the branches were broken off. The branches from the wild olive tree signify the converted Gentiles. The grafting these branches upon the Abrahamic olive tree, among the branches which remained, indicates that the Christian Church is not a new

Church, but that it is part of the Church which existed under the old dispensation, that there is "one body." And whereas the two different kinds of branches were both nourished from the root of the Hebrew olive tree, this signifies that "*the blessing of Abraham* came down upon the Gentiles," (Gal. iii.,) *i.e.*, that the Gentile, no less than the Jew, cannot have spiritual life, except by union with "the seed, which is Christ," in whom all the nations of the earth should be blessed, and that henceforth Jew and Gentile shall be both one in Christ. By the boasting of the branches from the wild olive tree, we have represented all the various obstacles which have been interposed in Christendom against proclaiming Christianity amongst the Jews, and the false notions which prevailed respecting the future prospects of that people. By the remonstrance which follows, we have pointed out the absurdity of the idea which holds that the Jew is too firmly settled in unbelief to be converted by the Gospel. The argument is, that if the Gentile is converted from Heathenism to Christianity, how much more shall it be possible for Abraham's seed to be converted to Abra-

ham's faith! If God was "able from these stones to raise up children to Abraham," shall His hand be shortened so that it cannot save Abraham's posterity? Here is the passage at length, and the reader may now look at it with some advantage:—"For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if *some* of the branches be broken off, and thou, being a wild olive tree, wert grafted in *among them, and with them partakest* of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in: for God is able to graff them in

again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?"

Now the sum of what has been said is this: that there is nothing in the nature or in the condition of the Jew, to prevent the faithful preaching of the Gospel taking as full effect upon his heart as upon any Gentile living. The Jew is not in a worse state than is the Gentile:—

I. *Not by condition.* For as has been shown in reference to the Gospel of Christ, Jew and Gentile are placed upon an equal footing; and, as could be more abundantly shown, "there is *no difference* between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him, for whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 12, 13.) The wall of partition was taken away for the admission of the Gentiles, that they might be *fellow-worshippers with the Jew*. Room was made by cutting off some of the branches, so that the Gentile *might be joined with the Jew upon the good olive tree.*

The Jew is, for the present, to forego his nationality, and not to say to the Gentile : “The Temple of the Lord, the Temple of the Lord are we ;” and the Gentile is not to “boast against the branches,” as if he possessed any qualification in himself on account of which he can claim a place upon the olive tree, and that to the exclusion of the Jew. No ! Both Jew and Gentile are to be humbled in the dust, remembering that “By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. . . . By the offence of one, judgment came upon all men to condemnation.” (Rom. v. 12—18.) Both parties are to be deeply conscious that they are destitute of all merit, and are wholly undeserving to become part of the blessed olive tree ; and that if received into communion with the body of Christ, *i.e.*, His Church, they must come in as poor and helpless sinners. They are not to bring *any thing* to the olive tree, but to receive all *from it*. (Isa. lv. 1.) Severed from the olive tree, they would wither and die ; united to it, they are quickened to eternal life, and to have it more abun-

dantly, for the Lord Jesus, who is "THE LIFE," animates the entire olive tree, and "because *He lives* they shall live also."

The condition of the Jew is that of the Gentile. Both are in the same guilty and helpless state. The Apostle Paul establishes this beyond a doubt. He has "proved both Jews and Gentiles that they are all under sin; as it is written, There is none righteous, no, not one. . . . that every mouth may be stopped, and all the world may become guilty before God." (Rom. iii. 9, 10—19.) Is the *Jew* under the curse? so is the Gentile. Is the satisfaction offered on Calvary sufficiently meritorious to remove the curse from the *Gentile*? It surely is not wanting in merit to redeem the Jew. Is Jesus *willing to receive* the penitent and believing Gentile? Yes! blessed be God! and has He ever cast out the penitent and believing *Jew*?

Nor is the Jew in a worse state than the Gentile,

II. *By nature.* The hardness of heart of the Jew has been a most prolific topic with many writers. Logic and eloquence have taxed their ingenuity and power to the

utmost, in expatiating upon the peculiar and unparalleled obduracy of the Hebrew's heart. All nature has been ransacked in order to find figures forcible enough to illustrate the singular and adamant character of the heart of the Jew. Nor is it here attempted to disprove the general statements to that effect; the heart of the Jew is undoubtedly in a most obdurate state. So hard and so unbelieving is his heart, that no power on earth can overcome its resistance to the Gospel; nothing short of Omnipotence can subdue its hardness and unbelief. It is fully granted that there is the most strenuous opposition offered by the corrupt nature of the Jew against every overture of the Gospel, and that nothing short of the power of God's Spirit can make that "word a fire, and a hammer breaking that rock in pieces." (Jer. xxiii. 29.) It is not for one moment intended to dispute that there is a veil upon the heart of the Jew when Moses is read. (2 Cor. iii. 15.) And that no power of controversy can convince, no human effort can rend asunder that veil, but *He only* who with power and effect can say "EPIPHATHA!" All this is readily granted; but we wish to

inquire whether these are not exactly the circumstances of the Gentile heart likewise? Can any power short of that which "opened the heart of Lydia," overcome the natural resistance and impenitence of the Gentile? Surely it will not be questioned whether blindness of heart is not as characteristic of the natural state of the Gentile, as it is of that of the Jew. If the Israelite has "his mind blinded, so that until this day remaineth the same veil untaken away in the reading of the *Old Testament*," (2 Cor. iii. 14,) does not experience teach us that there is a veil upon the heart of the Gentile, in the reading of the *New Testament*? And Scripture expressly informs us of the fact that "the God of this world hath blinded their minds which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv. 4.) As in the case of the Jew, the power of God itself must interfere to change the heart, so it is here. "He only, who commanded the light to shine out of darkness, can shine into this dark Gentile heart, so as to give the light of the knowledge of the glory of God in the

face of Jesus Christ." (2 Cor. iv. 6.) When He who said "LET THERE BE LIGHT, AND THERE WAS LIGHT," interposes, whether the man be a Jew or a Gentile, he is instantly and effectually "called out of darkness into His marvellous light." (1 Pet. ii. 9.) "And the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. xxix. 18.) *Till then*, both Jew and Gentile, though they know it not, are "wretched, and miserable, and poor, *and blind*, and naked," and "sit in darkness, and in the shadow of death." (Rev. iii. 17; Ps. cvii. 10.)

The general passive assent which is given to the truths of Christianity by the professing Gentile Christian, when contrasted with the general anti-Christian position taken up by the Jews, has led the superficial observer to imagine that there is an essential difference between the heart of the Jew and the heart of the Gentile. The difficulties, too, which are encountered in arguing with the inquiring Jew on the subject of Christianity, the patience and arguments requisite to meet and overcome his scruples and objections in reference to the Gospel, have also tended to lead some to the

conclusion that there is a radical disqualification possessing the heart of the Jew, not common to mankind generally.

But, surely, the case need but be fairly examined, and the fallacy of such conclusion will become manifest. Look at the character of that Christianity which is maintained by the mass of professing Gentile Christians. Let it but be borne in mind that in the professing Christian Church a very large number are wholly indifferent to religion ; and cannot therefore be reckoned among believers at all. And let it be further remembered, that of those who have some regard for religion, thousands give their assent to the Gospel not from choice, or from conviction of its truth, *arising from an examination of its evidences*, but solely from habit, and because the question of its validity had never come before them. Of course *they* offer no opposition ; of course *they* do not dispute the truth of Christianity ; *of course* they bend the knee at the name of Jesus, they are “good Christians !” Then look at the Jew. From childhood he is taught to believe that Messiah has not yet come, and is instructed to pray daily for His

coming. From his earliest years he drinks in the doctrine that Judaism and Christianity are essentially antagonistic, and that the latter is false. His education as a Jew involves the reception and fostering of sentiments hostile to the Lord Jesus Christ, and the gratuitous assumption that He was a pretender, who for assuming to be the Messiah, was condemned and put to death by the highest authority in Israel—the Grand Sanhedrin.

Now, I ask what comparison can be drawn between a man placed and trained under such circumstances, and the man trained up a Christian? When Christianity is offered to the former, it is presented to a man who from a child has been taught to hate and revile it; when preached to the latter, why it is what he has always heard, even from childhood, to be the only true religion! Is it strange, then, that in the one case the Gospel is met by a tide of prejudice and controversy, whilst in the other, it is assented to with ready though inconsiderate compliance? Need it excite surprise that the one will advance numberless objections to the truth, whilst the other yields instant, though unmeaning acquiescence?

Let these different circumstances be considered, and we shall find other and *far more natural reasons* to account for the backwardness of the Jew, than the attributing to him a hardness of heart, for which there is no warrant in the word of God.

Nor is this all. There are certain reasons arising from the relative circumstances of the Jew, which go far to retard his steps towards a Christian profession; — reasons which do not operate in the case of the Gentile. *He*, indeed, is *commended and encouraged* by a fond and Christian parent, for any manifestation of Christian character, for which the poor Jew would be contemned, and held accursed by his own flesh!

I grieve for this additional stumbling-block cast in the way of Israel. Hardness of heart! Why I could state instances of depravity and hard-heartedness which have come under my notice during my pastoral visits among the Gentiles, and challenge the production of a worse case from among all the tribes of Israel! At the same time, I can testify, too, that I never met with one heart which was too

hard for the power of the Holy Spirit to overcome. I have never met with a single convert from among the Gentiles, who was not "*His* workmanship created in Christ Jesus unto good works;" or whose Christianity could be traced to any other source than this, that he was "*born of God.*"

And, if this be true—if the state of man generally be such that it requires the putting forth of Omnipotence to cause a saving reception of the Gospel of Christ—and that that almighty power alone can enable him to believe to the saving of his soul—then how futile the objection taken to any possible influence of the Gospel upon the Jew, based on the assumption of his hardness of heart!

For, were it even true that there existed an essential difference between him and the Gentile—and that there is an additional difficulty to be encountered in the heart of the Jew—of what possible weight could such a circumstance be, seeing that the conversion of the heart to God is not owing to any predisposition within it towards the Gospel of Christ—but that, whatever good is effected

there, *is exclusively* the work of the Holy Spirit! The different educations and circumstances of Jew and Gentile may and will have cherished either favourable or unfavourable notions of the Gospel of Christ, and accordingly an outward difference is the result. But all advantages of education—all the helps of favourable circumstances and example, however they impart a certain character to the outward man, can never of themselves create the heart anew,—and the conversion of the Gentile so circumstanced is after all “*not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD!*”

And, however singular and startling it may appear to some, the question is, in reality, brought to this: “*Is it possible for the Holy Spirit of God to change the heart of a Jew?*” That such is really the point, to which our objecting parties are reduced, is not obscurely intimated by the Apostle in the chapter above commented on. “If,” argues the Apostle pointedly with the Gentile who seems to think that the severed branches could not again be replaced in their olive-

tree, “If *thou* wert cut out of the olive tree, which is wild by nature, and wert grafted *contrary to nature into a good olive tree*; HOW MUCH MORE shall these which be *the natural branches*, be grafted *into their own olive tree!*” And then setting the seal upon the whole—he points to and settles the *real question in debate*—“*God is ABLE to graft them in again!*”

Now the sum of what has been written is this: the Jewish people scattered among Gentile Christendom have been denied the common benefit of the offer of glad tidings, which was made to every nation under heaven. That this unjust exception has been made under the idea that they have forfeited all claim to the privileges of this dispensation; and that such is their depraved and fallen condition, that even were the Gospel offered to them, they could not and would not accept it. In refutation of such notions it has been proved, first, that they have no existence in God’s word; secondly, that the very opposite idea is there set forth; and thirdly, that the Holy Spirit has anticipated that such errors would arise in the Christian Church, and prepared their antidote. And

now it remains but to be added, that if we would abide by the plain, unmistakable direction of the Holy Ghost, it must appear, that *then only shall we be faithful stewards of Christ's mysteries*, when we shall "preach Christ crucified, unto the Jew a stumbling-block, and unto the Grecks foolishness; *but unto them which are called, BOTH JEWS AND GREEKS, CHRIST THE POWER OF GOD, AND THE WISDOM OF GOD!*" (1 Cor. i. 23, 24.)

I recall with interest the time of my first acquaintance with Christian men and their opinions. It was with much disappointment that I became aware of certain views which were entertained touching the prospects of the Hebrew race; though, in truth, when I had once thoroughly digested their ideas about Israel's *present* interests, I was not *very much* surprised with their opinions respecting Israel's *future*. I was then, in a great measure, prepared for what was put forth by some Christian divines, touching the destiny of Abraham's race; though I was not a little perplexed with their interpretations.

It was impossible not to perceive and to lament great inconsistency in their system, or

rather want of system of interpretation. Whilst yet an inquirer into the truth of Christianity, Christian friends, in order by evidence to convince me of the truth of the Gospel, directed my attention to the prophecies respecting the Messiah; His miraculous birth, His person, His work, His doctrines, His sufferings, His crucifixion, His resurrection, and His ascension into heaven; and how all this had been exactly accomplished in Jesus of Nazareth. Stress was laid on the *precise literal fulfilment* of the ancient prophecies in the person of Christ; and the conclusion was, indeed, irresistible. My attention was further directed to other prophecies, foretelling what my people should suffer if they were to reject that Messiah; and it was added, "See, all has come to pass; in consequence of despising and crucifying Jesus, your people have been cast out from their land, scattered among the nations, and have now for eighteen hundred years groaned beneath the curse written against them; and here again prophecy has had its exact accomplishment."

It was then with no small amazement that, after a time, I discovered what new and extra-

ordinary meanings my friends attached to another class of prophecies ! and more particularly to such as related to the reign of the Son of David upon Zion's holy hill ; and to the re-establishment of Israel in the land of promise. I was not a little staggered by this their new and uncertain mode of dealing with the word of God. Nor, upon remonstrance, could I obtain the least satisfaction. It was not even attempted to give a reason why in one chapter of Isaiah the word Israel was allowed to mean Israel, *i.e.*, the Jews, and that in the next chapter Israel was said to signify quite another thing.

At this I complained, and, I think, justly. The most scrupulous exactness had been enforced in abiding by the plain, literal interpretation of prophecy, when the object in view was to convince me of the truth of Christianity. But now, that not being in question, Isaiah and Jeremiah were made to yield in the most reckless manner to a received set of opinions, to the shame and confusion of that very principle of literal interpretation which had before been so earnestly contended for.

When my attention had been called to the

prophecies predicting the *sufferings* of the Jews—Israel, without a question, was received in its obvious signification. It was argued, and argued forcibly, that by this literal fulfilment of prophecy, the truth of Scripture generally, and Christianity in particular, was demonstrated. But now—the truth of Christianity not being in question—an unauthorized license was taken with a vast number of exceeding great and precious promises to the ancient people of God. Where the prophecy cast a dark shadow over Israel, the literal reading was most tenaciously retained. But when I pointed to a prophecy which, like a sunbeam, fell upon Israel's future, promising *good* things, instantly a kind of dissolving view process was introduced, wherein "Israel" vanished from sight, and the words "Christian Church" appeared in its place—in defiance of that very principle which had been recognized, so long as the matter in hand was Israel's curse and Israel's tribulation!

I could not be convinced of the propriety of this arbitrary reading, merely because it was so given in a Commentary, nor could

I think that such a transubstantiation of words was justified by the consideration that the nation of Israel was intended to be *a type of the Christian Church*, that the literal Israel was a type of the spiritual. The promises generally made to Israel, have no doubt a spiritual fulfilment under the present Christian dispensation to all who are Abraham's seed by faith. Both Zion and Jerusalem, Judah and Israel, may legitimately be applied to persons and things in the present Christian Church. The most blessed and profitable application may be made of "all those things which happened unto them (the Jews) for ensamples, and (they) are written for our admonition upon whom the ends of the world are come." (1 Cor. x. 11.) But how such *accommodation* of the terms Israel, &c., for the elucidation of God's purposes in the present dispensation, can *destroy their original* and obviously intended primary signification, I was utterly at a loss to see. It was not denied that Israel meant the Jews, or that Jerusalem the locality of Mount Moriah; but it was learnedly said that since the Jewish dispensation had passed

away, and Jerusalem was laid desolate, all such words and terms are to be considered as having a higher, and spiritual signification. *But what warrant there is in the Scriptures for such a statement, I could never ascertain.*

I then felt, and cannot but still feel, thankful that these unscriptural notions were not known to me at the time when I was but an inquirer into Christianity. Had I been aware of the easy method my friends were acquainted with to dispose of the prophecies, when the literal sense did not suit them, I should most likely have been tempted to borrow their weapons in self-defence, and so have eluded the conclusion of their arguments.

I could not but lament the additional stumbling-blocks which this double-dealing with prophecy cast in the way of the Jew. We may fairly challenge the ablest controversialist to successfully encounter the unbelieving Jew, unless his arguments include the principle of literal interpretation! Renounce this principle, and you put a two-edged sword into the hand of the Jew, which

he will not want dexterity to use. He will find abundance of help ready to his hand in the Talmud, to cover all your passages in proof of Christianity with such a heap of tropes and figures as would not only serve to turn the point of your arguments, but would also, for variety and hyperbole, vie for victory with the most flowery and profuse Christian allegoriser of the day.

Besides all this, the system is calculated utterly to discourage the inquiring Jew, at a time when he stands most in need of every possible encouragement and sympathy. His national expectations are destroyed with a blow. His most dearly cherished hopes of Jerusalem's emancipation are wrested from him by the hand of a stranger. The whole man rises up in rebellion against it, his prejudices revolt against this unheard-of statement; he cannot think Christianity to be of God, if it involves a denial of the repeatedly confirmed promises made to the fathers.

Open the Word of God; turn to Moses and the Prophets; cast your eye on the covenant of God with that people, and read its mighty promises! From Abraham downward, that

people are encouraged to expect, at some distant period, the rise of a day refulgent with the most transcendent happiness and glory. With King Messiah in their midst, they are to be a righteous nation in "Emanuel's land," enjoying a state of bliss surpassing any thing ever known on earth. Pre-eminently happy in themselves, they were to be a name, and a praise, and a blessing to all nations. For this day of happiness their eyes were directed to the coming Messiah, who was to be the harbringer, the source and centre of all their glory.

Now look at events. Christ, the Messiah, is come. But instead of emancipating that people, and making the nation happy, "Emanuel's land" is laid desolate, their city is ruined, their temple is burnt, and they themselves are reduced to extreme wretchedness, and, lastly, scattered and dispersed throughout the world.

Thus, then, disappointed in their expectations of some great temporal deliverance, it might be supposed they despair of ever seeing those bright images restored, which were held up by their prophets. By no means. So deeply rooted were these expectations, touch-

ing a day of singular blessedness for Israel and Israel's land, that neither these overwhelming calamities, nor any subsequent sufferings could eradicate their conviction that what the God of Abraham had promised, He would most surely perform; and though nigh two thousand years of unparalleled sufferings have disappointed their hopes, they still cherish the certain persuasion that the long promised day will come at last, and that "Messiah, though He tarry, will most surely appear to make Jerusalem a rejoicing, and her people a joy!"

And now—you approach the expectant Israelite, with the Gospel of Jesus in your hand: you call his attention to the fact that the Messiah is come long ago; that Jesus of Nazareth was He, and that there is none other name under heaven given whereby we must be saved; and you call upon him at the peril of his soul to fall in with the overture of the Gospel of Christ. We will suppose that the Jew is arrested by the Gospel message, but unable to reconcile the appearance of Messiah with the desolation of Zion—events which he expected to be *contemporaneous*—he asks: "How is it possible that Jesus can be the Mes-

siah, seeing that God had promised that when Messiah comes He will deliver us from the hands of our enemies, build up Jerusalem, and bring us again to the land of promise,—whereas, never were our sufferings so great or so long continued as they have been *since the coming of Jesus!*”

Then, what is your answer? Do you reply to the perplexed inquirer, “True; God *hath* promised that at the appearing of Christ your nation *shall* experience a great deliverance, and that when Messiah appears in His glory, He *shall* build up Zion; *but all this and much more is to take place at His SECOND coming!* Your Scripture declares *two* advents of Messiah, and that as at His second coming He is to be a glorious King, so at His first coming He is to suffer and die; and that as at His second coming Israel is to be gathered and established, so at His first coming Jerusalem is to be destroyed, and your people to become wanderers among the nations?”

If this *were* your reply, all would be intelligent, consistent, and Scriptural. Without compromising a single iota of the Gospel, you would strike at the root of his prejudices against it;

agreeing with him in that wherein he is right, you convince him in that wherein he is wrong ; then agreeing with you touching those prophecies promising *good* to Israel at the *second* advent, he will not feel disposed to question other prophecies foretelling *evil* things to Israel at the *first* advent. You have surmounted the first difficulty ; and under God you might gain the Jew.

But no ; your answer is of a very different description ; you tell the astonished Jew that he must throw aside these “ foolish prejudices ” about Jerusalem, and about the return of the Jews to Palestine ; that the kingdom of God is within ; that Messiah has appeared once, and is gone to the right hand of the Father, and that henceforth Jew and Gentile must prepare for the next great and final event—the day of judgment. In other words, you tell the Jew that all the covenant of God with Abraham, Isaac, and Jacob ; all the precious and rich promises to the Fathers ; all the varied predictions of Israel’s restoration, and Jerusalem’s unprecedent glory ; that all those kindling effusions of prophets respecting the future blessedness of Israel “ in the land wherein their fathers

have dwelt ;” that all those hopes and expectations with which that people were encouraged under the sanction of a holy God through so many generations, *did not really mean what they expressed ; that the words and terms employed in all these promises mean very different things to what such words and terms signify in the rest of Scriptures ;* and that all that was intended is, that at the end of the world a few thousand Jews are to be converted, and merged in the Christian Church !

Our great business with the Jew undoubtedly is, “Jesus Christ and Him crucified.” Regardless of his prejudices and false expectations, it is our duty, as Christians, faithfully to set Christ before him as the only way to the Father, and as the only Mediator between God and man. We do not forget that the deliverance of a soul from sin and its consequences “through the redemption that is in Christ Jesus” is the chief blessing for fallen man. Happy is that Jew who has such experimental interest in a suffering Saviour that he can say, “The life which I now live in the flesh I live by the faith of the Son of God, *who loved ME and gave Himself for ME.*” Neither Jerusalem nor London can of themselves

give real happiness to Israel. It is not here contended that the re-possession of "the land" is indispensable to Israel's happiness; but—when these "Jewish prejudices," as they are called, have their foundation *in the word of God*;—when the mind of that nation has been prepossessed with these expectations *by their own Prophets*; when in dependence upon *the promises of God Himself*, his heart hath for ages been fixed on the future, assuredly looking for their accomplishment—O! then, do not expect to "gain the Jew" by offering to him the Gospel with one hand, whilst with the other you assail his national charter, written by the finger of God, and signed with the seal of His covenant.

But a new era has opened: an important revolution has been effected in the prophetic department of theological studies. Whether in regard to Israel's present state, or their future prospects, men's minds have undergone an unparalleled change. Whatever prejudices we may still have to contend with, and to lament, great must be our thankfulness to God for the pleasing progress witnessed since the opening of this century, and for the interest

which Christendom, and the Church in this country in particular, now manifest on behalf of the outcasts of Zion. Every coming year shews us an increase in the number of the friends of Israel. The key-note has been struck, and now from every part of the united kingdom the responding echo is heard, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." (Isa. xl. 1, 2.) In England, Ireland, and Scotland, Christians of various denominations, from the pulpit and the platform, plead Israel's cause—resolved to wipe away the stain of many generations; and to "say unto the daughter of Zion, Behold, thy salvation cometh." (Isa. lxii. 11.) Not only the people, but their land has been called to remembrance. For nearly two thousand years was written upon her neglected ruins: "This is Zion, whom no man seeketh after." (Jer. xxx. 17.) Trodden down by the Infidel Gentile literally, and by the Christian Gentile *figuratively*, Zion groaned beneath her afflictions, longing for the

“times of the Gentiles to be fulfilled.” (Luke xxi. 24.) Her days of mourning seem now to be nearly ended. Jehovah hath looked down upon her affliction. It pitieth Him to see her in the dust. His people by His grace look to Jerusalem! Loudly, of late, have the Churches of the Gentiles called upon Zion. “Awake, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised, and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.” (Isa. lii. 1, 2.) I thank my God for what is being done by the various sections of the Christian Church, to spread the knowledge of Jesus among my people. Above all, I rejoice that the Church in which I am an unworthy minister, takes so large a share in this blessed work! “They shall prosper that love thee,” (Ps. cxxii. 6,) is a promise that cannot fail in its blessed results upon the Church of England, since from her highest dignitaries, to the children in her Sunday Schools, thousands of hearts are now lifted up “praying for the peace

of Jerusalem.” (Ps. cxxii. 6.) In honoring “the London Society” with their patronage, the Bishops of our own Church secured a large blessing for the Establishment—“I will bless them that bless thee.” (Gen. xii. 3.) Certain it is, that our Church, if she *was* to render an adequate service to Israel, could not have done this more effectually, than by giving her influence to this Institution. The nature of missionary labour among the Jews requires peculiar instrumentality. The Church of Christ, in our days, is not prepared for such a work. Her alienation for so many ages from the Jewish people, and from its literature, has rendered her unfit, without much laborious preparation, to enter the field of Jewish controversy. Here, however, our Church found an instrumentality ready prepared. There certainly is not any body of Christian men, who are so intimately conversant with Jews and Judaism, who have a machinery so well fitted to grapple with Jewish prejudice and Jewish learning, as “The London Society for Promoting Christianity amongst the Jews.”

And here I might stop. We have seen Israel's need; we have considered Israel's

claims. The past has been recalled, and we have looked at the present. But the future—Israel's future! how vast the prospect! how glorious the subject! I must not send forth this little messenger without bidding him speak of what shall befall my people in the latter days.

Here, again, we hail with joy the light which in these days has been given to the Church on unfulfilled prophecy. If the Jews were "fools, and slow of heart to believe all that the Prophets did write," (Luke xxiv. 25,) touching the *first* advent; Christians have not less exposed themselves to such reproof, by failing to observe "the things noted in the Scripture of Truth," respecting "the Glory which should *hereafter* be revealed." But the darkness is past; except indeed in the early ages, the present is the time most noted for the Church's taking "heed to the sure word of prophecy, as unto a light that shineth in a dark place." (2 Pet. i. 19.)* The result is such

* Of all Societies now in existence, perhaps none was less anticipated than a "Prophecy Investigation Society." This interesting Society, which has now been established some years, comprehends in its members some of the best and ablest of the Clergy, and several distinguished, in-

as might have been apprehended. A more simple and earnest study of the prophetic Scriptures, has not failed to awaken attention to the grand purpose of God respecting the Jewish nation. Previous to the movement we speak of, Israel was considered historically only. That Abraham and his seed had been the depositories of Revelation, that "to them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services, and the promises," and that theirs were "the Fathers, of whom, as concerning the flesh Christ came, who is over all, God blessed for ever," (Rom. ix. 4, 5,) had before

telligent, and pious of the laity. The following are among the subjects which have been considered at the periodical conferences of this Society:—

1st. What events connected with the fulfilment of the times of the Gentiles and the restoration of the Jews may be expected to take place, and in what order?

2nd. What connexion is there between the personal Advent of our Lord, and the restoration of the Jews as a nation, to the favour of God, and to their own land?

3rd. What are the best means that the Clergy can take, either individually or unitedly, to prepare the Church of Christ in general, and the people under their more especial charge, for coming events?

been tacitly acknowledged; but that that nation was destined to be a blessing to the world *in ages yet to come*, is a truth which has but recently been revived and recognised in the Gentile Church.

Nor in reference *to the past* has Israel's real vocation been recognised! The position occupied by that people since their dispersion among the nations has not been fully appreciated.

The truth is, that there never was a time from the day that God called Abram out of Hur, *to this day*, when Israel did not act a part in the economy of Salvation. Without interruption, for four thousand years, has Israel answered the famous decree, "Thou shalt be a blessing!" The vocation of Israel among the nations of the world is distinctly stated, "This people have I formed for myself, they shall shew forth my praise." (Isa. xliii. 21.) *Willingly or unwillingly*, the "Ministers of God" (Isa. lxi. 6) performed their office in the economy of God's purpose with a fallen world. It is instructive to observe how, even in their present fallen state, they are still made subservient to the welfare of the Church. It is true, the "Kingdom of Heaven" has been

taken from "the children of the Kingdom." It is true, that when the King's Son "came to His own, His own received Him not," and "wrath came upon them to the uttermost." Their beautiful temple burnt, the holy city laid even with the ground, and their land laid desolate, they are "dispersed through the countries," and become "wanderers among the nations," from one end of heaven even unto the other. But whilst deprived for a season of their privileges at home, they were "sifted among all nations," to be the pioneers of true religion, exhibiting in their own persons, to nations of all climes, the "*severity* of God," as for ages past they had declared to Egypt and Assyria, to Greece and to Rome, the "*goodness* of God." (Rom. xi. 22.) The branches were broken off indeed, not to be cast into the fire to be consumed, but to be scattered over the face of the earth, there to spread the knowledge of the one true and living God, from one end of heaven even to the other. Fallen and scattered Israel has indeed become an "*INSTRUCTION to the nations, when Jehovah hath executed judgment upon them.*" (Ezek. v. 15.)

It would lead me far beyond the limits I have prescribed for myself, were I to attempt to shew fully how this people, even in their present state of unbelief, have been subservient to the interests of the Church in the land of their exile. I might point to their concurrent testimony touching the authenticity of the Old Testament—their preservation of the Hebrew Scriptures—the help they rendered to Christian Divines in the study of that language; I might speak of the evidences they supply to the truth of God's Word by the Feasts and Fasts they have to this day continued to observe. I might shew how, by their *experience*, they are to this day in their own persons fulfilling the prophecies of Scripture, and thereby supplying important material for Christian evidences;—suffice it to say, *the Jew has been THE STANDING MIRACLE of the Christian Church in every age!* To this day the Christian can confidently point at the passing Jew, and by a simple argument, drawn *from his mere existence*, put to shame the scoffing infidel! What various vicissitudes; what fearful persecutions; what unparalleled oppression have this people not endured—and yet behold

they are not destroyed! They survive their conquerors. All attempts to crush this poor people have failed. Neither the sword of the Crusader, the horrors of the Inquisition, the exactions and torments of Kings and Nobles—nor the combined force and intrigue of Popes and Emperors, could destroy a people dissevered and exposed, without a King and without a Prince! An anomaly in the history of nations! Is it not singular that any Jew is found on the face of the earth? Why is it that when nations greater and mightier have disappeared, the Jews alone remained? Was there perhaps something in their circumstances which had that preserving tendency? Far otherwise. Whilst other people had their thrones and their senates; their laws and their institutions; their standing armies and guarded frontiers; Israel had been rooted up from their land, and had been thrown loose upon the wide world, broken into ten thousand fragments, to become wanderers among the nations! And yet, whilst mighty empires have crumbled into dust, these have survived. Why is it? By what law can you explain that whilst not a living vestige remains of the ancient Greek or

Roman, we can any day produce a man who will lay undisputed claim to his being a son of Abraham? The philosophy of man labours in vain to account for so singular a phenomenon. But the believer may put his finger triumphantly upon the word of prophecy, and unveil to the astonished sceptic the hidden cause of Israel's immortality, "*I am Jehorah, I change not; THEREFORE ye Sons of Jacob are not consumed!*" (Mal. iii. 6.)

The Jew cannot cease to be! He may be hated, banished, robbed, persecuted, trodden under foot, but he cannot be *destroyed*. "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, *yet shall not the least grain fall upon the earth.*" (Amos ix. 9.)

The condition of the people may yet become extremely wretched, their sufferings may yet exceed all their past experience, they may be left few in number; I would, nevertheless, stake their preservation against the preservation of the mightiest power in Europe—"Though I make a full end of all nations whither I have scattered thee, *yet will I not make a full end of thee.*" (Jer. xxx. 11.) Though

for their sins the Lord suffered them to be afflicted, yet such was His covenant with that people, such His purpose with them in future ages, that when Israel was brought low, and the enemy exulted in the prospect of the entire destruction of that hated race, His hand was stretched out, crying, "Destroy it not, for a blessing is in it!" (Isa. lxxv. 8.) The Church of Christ may well glory in this miracle of all ages. Sweep the Jew from the face of the world, and you break down one of the stateliest pillars of theology. Many of our standard theological books would sustain no slight damage, if a tyrant in the north, or bigotry in the east, could crush the "witnesses of God." (Isa. xlv. 8.) But the thing is impossible! "No weapon that is formed against them shall prosper." (Isa. liv. 17.) He who accomplished the one part of His prediction, "I will sift the house of Israel among all nations, like as corn is sifted in a sieve," had fully determined to fulfil the remainder, "yet shall not the least grain fall upon the earth." (Amos ix. 9.) Abraham's covenant God was ever watchful over that people: "Thus saith the Lord God, although I have cast them far off

among the nations, and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come." (Ezek. xi. 16.)

From His throne, Jehovah looked down at these futile attempts of the enemies of Israel, and said—"Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." (Jer. xxxiii. 24—26.)

Thus, then, from the mere existence of the Jew, you may arm yourself with weapons which no infidel will encounter but to his utter confusion. Shall it then be said that that people have ceased to influence the interests of the Church?

Take another view of Israel. See *his identity*, and grant that he is not a cipher among the nations. Here in the streets of London you meet a man whose aspect is in peculiar contrast with the multitude around you. You turn to your friend, and in a half-whisper you say. "A Jew!" Your friend turns to look, and then your eyes meet in recognition of the fact. Yes, *it is* a Jew; there is no question about the matter. Neither you nor your friend wish to be *informed* on the subject; you know it. You are as sure the man is a Jew as if he had told you. Now, how is this? Can you explain it? Why is it, when close by you passes unobserved and unknown the descendant of the ancient Greek and the ancient Roman, you recognize in an instant the descendant of Abraham? Now open your Bible; look at the ninth verse of the sixty-first chapter of Isaiah, and you have the answer: "*And their seed shall be known among the Gentiles, and their offspring among the nations; ALL THAT SEE THEM SHALL RECOGNIZE THEM!*" A fresh impulse kindles within you; you draw the Bible to your heart, and in confirmed faith you witness, "Truly

this is the very word of God!" No human penetration could have foreseen, no human power could have controlled such unlikely and such unparalleled results. Then here again, we recognize in the Jew a passive instrument for the good of the Church, whether as strengthening the believer, or as overthrowing the sophistry of the infidel.

Fallen Israel, then, was preserved among the nations, ever fulfilling his office under the constraining influence of the Great Head of the Church. Ignorant of the "only name under heaven given among men, whereby we must be saved," (Acts iv. 12,) prejudiced against Christianity though they be, they are, nevertheless, peculiar instruments in the hand of the Great Architect, for bringing stones to the building, whilst themselves outcasts from their Father's house.

But we are to see greater things than these. The full development of God's purposes of rendering Israel a blessing to the world is still in anticipation. For this we must wait till the people themselves shall be delivered. The day of universal blessedness shall be introduced by the day of Israel's emancipation!

“If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” (Rom. xi. 15,) when “God shall bless *them*, all the ends of the earth shall fear Him.” (Ps. lxxvii.) With the Bible before us, we are confidently looking forward to the restoration of the twelve tribes of Israel. “Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.” (Isa. xlix. 12.) We have not a doubt, but that “He who scattered Israel, will gather him.” (Jer. xxxi. 10.) We hold that the whole nation shall be converted to the Lord Jesus Christ, and as a converted holy nation under the anointed King in Zion, shall be means of blessedness to the world. That “It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go

forth the law, and the word of the Lord from Jerusalem." (Isa. ii. 2, 3.)

To present an adequate view of Israel's future, we cannot do better than quote the language of inspiration, than which nothing can be conceived more sublime and glorious, wherever Israel's future blessedness under King Messiah is the theme. That the Jews are to be restored—converted to Christ—a blessing to the world—pre-eminent among the nations—and eminently to promote the glory of Jehovah—is most distinctly and fully declared.

A few passages in full are here given under each of these heads, and a further list of references illustrative of the subject on page 177. In order that the reader may appreciate the full value of the following extracts, he is recommended to consult their contexts in the Scripture.

I.

THE GLORIOUS MANIFESTATION AND REIGN OF
THE LORD JESUS CHRIST IN MOUNT ZION.

Ps. ii. 6. *Yet have I set my king upon my holy hill of Zion.*

Ps. cii. 16. *When the Lord shall build up Zion, He shall appear in His glory.*

Isa. xxiv. 23. *Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.*

Jer. xxxiii. 14—17. *Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel.*

Ezek. xxi. 27. *I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is, and I will give it Him.*

Dan. ii. 44. *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

Micah iv. 7. *The Lord shall reign over them in Mount Zion.*

Zech. ii. 10. *Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.*

Zech. viii. 3. *I will dwell in the midst of Jerusalem.*

Zech. xiv. 4. *And His feet shall stand in that day upon the Mount of Olives.*

Luke xxi. 27. *And then shall they see the Son of Man coming in a cloud, with power, and great glory.*

Acts i. 11. *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.*

2 Thess. i. 7, 10. *The Lord Jesus shall be revealed from heaven. * * * He shall come*

to be glorified in His saints, and to be admired in all them that believe.

Rev. i. 7. *Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him.*

Rev. xi. 15. *The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.*

II.

THE RESTORATION OF THE TWELVE TRIBES TO THEIR OWN LAND, AND THEIR CONVERSION AS A NATION TO KING MESSIAH.

Deut. xxx. 4—6. *If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee. And the Lord thy God will bring thee into the Land which thy fathers possessed, and thou shalt possess it, and He will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.*

Isa. xi. 11, 12. *And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, &c. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

Jer. xxx. 3. *For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.*

Jer. xxxii. 37—42. *Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not*

depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

Jer. xxxiii. 6, 7. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first.

Ezek. xxxvi. 24—28. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell

in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Ezek. xxxvii. 21, 22, 24, 25. *Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be King over them, and they all shall have one Shepherd; they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; * * * and my servant David shall be their Prince for ever.*

Amos ix. 15. *And I will plant them upon their land, and they shall no more be pulled up out of their land.*

Zech. viii. 8. *And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.*

III.

THE CONVERTED JEWISH NATION A BLESSING
TO THE WORLD.

Isa. xxvii. 6. *He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.*

Isa. lxvi. 19. *And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.*

Micah v. 7. *And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.*

Zech. viii. 13. *And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.*

Rom. xi. 12, 15. *Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*

IV.

ISRAEL, HOLY, HAPPY, AND PRE-EMINENT
AMONG THE NATIONS OF THE EARTH.

Isa. iv. 3. *And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.*

Isa. lx. 1, 2, 3, 21. *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Thy people also shall be all righteous: they shall inherit the*

land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Isa. lxii. 1, 12. *For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.*

Zeph. iii. 14, 15, 19, 20. *Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.*

V.

THE EMANCIPATED JEWISH NATION SHALL
EMINENTLY PROMOTE THE GLORY OF GOD.

Isa. lxii. 2. *And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.*

Jer. xxxiii. 9. *And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.*

Zeph. iii. 17. *The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.*

Zech. viii. 22, 23. *Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him*

that is a Jew, saying, we will go with you : for we have heard that God is with you.

VI.

THE TRANSCENDENT GLORY OF ZION AND
JERUSALEM.

Ps. xlviii. 2, 8. *Beautiful for situation, the joy of the whole earth is Mount Zion. * * * God will establish it for ever.*

Ps. l. 2. *Out of Zion, the perfection of beauty, God hath shined.*

Ps. cxxxii. 13, 14. *For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest for ever; here will I dwell, for I have desired it.*

Ps. cxxxvii. 5, 6. *If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.*

Isa. ii. 2, 3. *And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;*

and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Isa. iv. 5. *And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.*

Isa. lx. 15, 18, 20. *Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.*

Isa. lxii. 3. *Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.*

Isa. lxxv. 18, 19. *But be ye glad and rejoice for ever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people.*

Isa. lxxvi. 10. *Rejoice ye with Jerusalem, and be glad with her, all ye that love her.**

Yes! when that blessed day shall break, then the Abrahamic covenant in all its blessedness will unfold in rapid succession. No longer shall Israel be the silent and unwilling witnesses; but the manifested, zealous, and recognised ambassadors of the Great King!

To this glorious end the ancient people are

* The following scriptures may be profitably consulted, as additionally confirming Nos. I. and II. of the above subjects:—

Isa. xi. 11—14; xii. ; xxx. 19; xxxiii. 20—22; xlv. 23; xlix. 22; lix. 20, 21.

Jer. iii. 15—18; xvi. 14, 15; xxiii. 7, 8; xxxi. 13, 14, 31—40; xlvii. 27.

Hos. iii. 4, 5; Amos ix. 11—13; Mic. vii. 19, 20.

Ezek. xi. 17—20; xx. 39—44; xxxvii.; xxxix. 25, 40.

Zech. viii. 4, 5, 7, 8; xii. 6, 10; xiv. 11.

Ps. lxxxvii.; cxxxii. 13—18; Isa. xxxiii. 20—22; xlix. 11—13; lii. 1, 2; lxxv. 18, 19; lxxvi. 10—12; Zech. viii. 22, 23; xiv. 10, 21.

preserved alive as it is this day. Amalgamated though the twelve tribes be, they will all stand separately in their lot in the day of the Lord.

Hitherto the Jews have been preserved in a separate state, in all the lands of their dispersions. As a people, they can be pointed out and distinguished from the Gentiles around them. In the day of their deliverance, "when the Lord shall count, and write up the people," He will command, and "say to the North, Give up, and to the South, Keep not back;" and then the vast continents of the earth shall bring to light the hitherto hidden children of Zion. Then shall be seen Ezekiel's "mighty army in the appearance of the twelve tribes of Israel." Then "No one of these shall fail, none shall want her mate." "Thus it shall be said of Zion, This and that man was born in her."

In the face of such Scriptural views, a theory was recently put forth, which attempts to *identify the English with the Ten Tribes!** It cannot but be gratifying to see the day when such a claim of relationship is put forth

* Wilson's "Our Israelitish Origin." Being an attempt to prove that the Anglo-Saxons were the descendants of the Ten Tribes of Israel.

by a Gentile brother. For ages, every thing that was degrading and abominable was identified with the term *Jew*! A greater offence could not, perhaps, have been offered to a Christian than to stigmatize him with the name of that hated race. Prejudice against the Jew must, indeed, be on the decline, when the Gentile labours to prove himself a Jew! May we perhaps recognise in this fact an earnest of that fulfilment, when "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (Isa. xliv. 5.) But however glad we are to see any indication of kindlier feelings towards the persecuted race, we can see no foundation for the notion in question. High as is my esteem for the pious and talented Author of "Our Israelitish Origin," I must declare my conviction that he fails to establish "identity" between my people and the Anglo-Saxons. There are broad national features stamped upon the descendants of Abraham, of which there is not a trace in the history or character of the English people. The sign of the Covenant,

Circumcision—is wanting. Wherever Jews are found, in any part of the world, they strictly observe this Abrahamic rite. But when do we hear of circumcision among the Anglo-Saxons? This circumstance is in itself conclusive. Next, take the passover. Israel universally celebrate their glorious Exodus from Egypt—but I look in vain in English history for the Jewish passover. What, in my opinion, makes singularly against the theory that the English are of Hebrew origin, is the simple fact, *that the English themselves know nothing about it!* Hitherto the people of England have been unconscious of any affinity with the sons of Jacob.

Again, take a prophecy respecting the destined condition of Israel: “Lo, the people shall *dwell alone, and shall not be reckoned among the nations.*” (Num. xxiii. 9.) It is needless to shew that this applies not to the English nation; whereas it strikingly holds good in reference to the peculiar people. But enough. What has been said respecting the future of the twelve tribes, sufficiently exposes this novel idea. The dispersed tribes are to return to the land of their fathers as Jews,

humbled though they shall be, they shall yet return to the land in an unconverted state, there to endure "the day of Jacob's trouble," and there to be converted by the revelation of "the Son of Man" from heaven.

The Ten Tribes then, as well as the Two, Ephraim as well as Judah, are being preserved, and will in due time appear on the mountains of Zion. Unbelief sees many difficulties, and attempts to explain away the promise. And this will ever be the case so long as we look to things that are seen, and fail to exercise simple faith in the "Thus saith the Lord." It is to be observed, that the very scepticism which prevails on these subjects has been a matter of prophecy. That there would be those who *would* "limit the Holy One of Israel," respecting His promises to Israel, has actually been anticipated by the Prophet: "Thus saith the Lord of Hosts; if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts." (Zech. viii. 6.) "Impossible!" cry some; "The difficulties in the way of a restoration are insuperable." Difficulties! hear what Jehovah says: "It is a

light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles," &c. Should the reader be tempted at any time to ask, "How can these things be?" let him remember that "it is *a light thing* to Jehovah to raise up the tribes of Jacob, and to restore the preserved of Israel!" (Isa. xlix. 6.)

The Twelve Tribes of Israel are alive, and abide separately to this very day. Joseph Wolff conversed with a portion of the Ten Tribes. Speculations as to where the Ten Tribes are, have been numerous; but he who would read their *true* history and present circumstances, must consult the sure word of prophecy. Part of the Ten Tribes *may* be located *in a body* in some part of the globe yet unvisited by the European traveller; but this need *not* be the case; and yet they may be alive to this day. In order that the Ten Tribes should still exist, it is by no means necessary that they should now be located in an immense body in the interior of some vast continent. When Moses predicted the present state of Israel, he addressed *the whole Twelve Tribes,*

and *to them* he said—to the Ten Tribes as well as to the Two—“The Lord shall scatter thee among all people, from the one end of the earth even unto the other.” (Deut. xxviii. 64.) In this chapter, we have the true account, if we would receive it, of the Ten Tribes: their circumstances are precisely those of their brethren, the Two Tribes; *the one and the other are scattered among all nations*, and not, as a whole, located in one particular spot. The Twelve Tribes of Israel are dispersed throughout the countries, without any portion having any particular locality appointed them. No precise line of demarcation can be drawn between Ephraim and Judah on the map of the world. It is true that the Jews of Europe are chiefly of the Two Tribes, but who can say to what extent Ephraim and Joseph may not be amalgamated with Judah and Benjamin!

On the subject of the future return of Israel, and their re-establishment in the land as a nation, we are often met with various objections; the latter chapters of Ezekiel in particular are advanced, as specially fatal to such expectations. “What!” say they, “are the sacrifices to be restored? Does not the whole

Epistle to the Hebrews shew that this cannot be?" Now, granting that the restoration of Israel necessarily involves a restoration of sacrifices, what is there in that proposition so very objectionable? The Epistle to the Hebrews, no doubt, establishes most elaborately the important truth, that the blood of Jesus Christ speaketh better things than that of Abel and of Aaron—insomuch that neither the blood of Abel's lamb, nor all the blood of bulls and of goats shed afterwards, could take away sin! whereas the blood of Christ obtained eternal redemption for us, and purgeth the conscience from dead works; for by one offering He hath perfected for ever them that are sanctified. But does it therefore follow that the Jew, upon believing in Christ, must from that hour abjure all connection with the Levitical services? If faith in the atoning blood of Jesus is necessarily incompatible with the observance of the ceremonial law, what shall we think of the writer of the Hebrews, who himself, long after his conversion, offered sacrifices according to the law? That he did so, is plainly declared in the Acts; and in this the Apostle Paul was by no means singular among the Apostles of

Christ. There is no reason to suppose that *any* of the Jewish converts ceased to conform to the law of Moses, so long at least as the Temple and its services continued to exist. At the last memorable visit of St. Paul to Jerusalem, when he appeared before the Church and relates his success among the Gentiles, he is addressed by James in the following remarkable words: "Thou seest, brother, how many thousands of Jews there are *which believe; and they are all zealous of the law.* And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses; saying, that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come: Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: *and all may know that those things, whereof they were informed concerning thee, are nothing [or false]; but that thou thyself also walkest orderly, and keepest the law!*" (Acts xxi. 20—24.) To

this suggestion the Apostle readily responded, and proceeded to offer according to the terms of the Nazarite law; for which ordinance, see Num. vi.

Now, this passage needs no comment. Here is a plain statement of facts. Commentators have been greatly perplexed at this proceeding of the Apostle. They have gone so far as to charge him with inconsistency and sinful compromise! The trials which came upon him consequent to that event, have even been attributed to this circumstance. These writers seem to have forgotten that in so charging the Apostle, they condemn the whole Church at Jerusalem likewise, who were of one mind with him in this business!

But that these views, touching the Apostle's conduct, are erroneous, is evident from what follows. In the first place, there is not a single word to be found which tends to raise so much as a suspicion of guilt against the Apostle. But there is much to prove that in this matter, as in the rest of his ministrations, he had exercised a conscience void of offence, both towards God and towards men. And if there be any doubt about this, it must disap-

pear when we read that immediately after the above proceeding, when, owing to the excitement among the Jews, the Apostle was in danger of his life; and when alone, a prisoner in the castle, “the night following, the Lord stood by him and said, *Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome!*”

¶ If further evidence be wanted, that in conforming to the ceremonial law he acted conscientiously and as the Apostle of Christ—it will be found in the fact that on several occasions, after the circumstance at Jerusalem, the Apostle publicly declares his constant habit of conforming to the ceremonial law, and even cites his conduct at Jerusalem on this occasion, in proof. (See Acts xxiv. 17, 18; xxv. 8; xxviii. 17.)

If, then, the penman of the Epistle to the Hebrews and to the Galatians, himself, did not find it incompatible with his hope in Christ to conform with the rites of the Temple, why should it be thought a thing incredible that the converted Jewish nation should not do the same? The Apostle laboured to dissuade both Jew and Gentile from resting in the law (whether moral or ceremonial) *for acceptance.*

He tells them plainly, that if they hoped for acceptance on account of any of these observances, whether in whole or in part, Christ had become of none effect to them. And we strongly hold, that any position which goes to invalidate that essential truth, must ever be denounced as antichristian, and one that is not to be countenanced for a moment. We do not, however, see that conformation by a Jew to the ceremonial law, under certain circumstances, *does* affect that blessed truth. And *so long as the above facts* stand on record in the word of God, I do not see any reason why our Christian sensibilities need recoil from the supposition of a resumption of sacrifices among the converted Jewish nation.

What, if it so please Jehovah to magnify and make honourable His own institutions in the midst of restored Israel, by exhibiting how fully and how minutely these ordinances testified of Jesus—what are we, or who are we, that we should say “What doest thou?” The living bird, red with the blood of his fellow, fluttering above the holy mountain, and disappearing in the clouds, may, in the order of that new economy, unveil to the typical people

more of the glory of God than the victory of Armageddon, or the cleaving asunder of the Mount of Olives. (Zech. xiv. 4.) It may be worth while to ask, Are we sure that we have discovered *all* the hidden mysteries intended by these various and numerous types? Have we (supposing our notions, as far as they go, be correct) *exhausted* the emblematical meaning of the Ark, the Mercy Seat, the Golden Table, the Candlestick, the Scape-Goat, the Red Heifer, &c., &c., &c.? And is it *very* improbable that even the glorified Church, the inhabitants of the new and heavenly Jerusalem, may, in these restored institutions, discover yet more of the wisdom and the grace of God? If angels improve in knowledge, (Eph. iii. 10,) and abound in praise, by witnessing the work of redemption, as carried on in the Church, why may not glorified saints?

It has been suggested that the restored sacrifices will serve as *memorials*, as the Lord's Supper now does. This may be so. We are not informed on this point; and we can very well afford to wait.

It has been thought necessary to allude to the objection brought from the latter chapters

of Ezekiel against the doctrine of the restoration of the Jews. The subject is by no means free from difficulties. We have not attempted to explain these chapters. It has been shown, however, that the objections grounded on Ezekiel's temple, &c., are not so serious as they would seem to be. After all, we are content to wait for further light, and have no desire to make haste. It should, however, not be concealed, that whatever difficulties the latter part of Ezekiel present to us who take Scripture literally; such difficulties are slight when compared with those which these chapters present to the allegorizer. Who will give us a consistent figurative interpretation of Ezek. xl.—xlviii.? The task has indeed been attempted; but accomplished, I verily believe, it never can be.

Ere long, the whole question will be solved. The present is an important crisis in Jewish history. Much has been said on the signs of the times. To my mind, there is nothing that so strikingly tells of the near approach of the Day of the Lord, as the present condition of things among my own people. The favourable change observable among Christians, in reference to both Jerusalem

and her children, is no doubt a strong ground for believing that the time to favour Zion hath come. At this moment my eye rests on the beautiful model of Jerusalem, presented to me by a beloved friend, a token, to my mind, by no means insignificantly illustrative of the spirit of the times, as bearing on the near approach of the redemption of Israel. David certainly leads us to hope that "the set time, when God intends to have mercy upon Zion," is to be regarded as "come, when His servants take pleasure in her (Zion's) stones, and favour the dust thereof." (Ps. cii. 13, 14.)

In various directions have we seen forebodings in the horizon of Zion's promised glory, when "kings shall be her nursing fathers, and their queens her nursing mothers." (Isa. xlix. 23.) Glad I am that my Sovereign by birth,* and my Sovereign by adoption, have covenanted together to speak peace to the captive daughter of Zion. Still *the most tangible* proof of the speedy fulfilment of the times of the Gentiles is to be drawn from the extraordinary features which mark the recent history of Israel! For any thing like a movement

* The late King of Prussia.

of reform, such as that which has pervaded the nation during the last thirty years, we shall look in vain in their last eighteen hundred years' history. The first half of the present century must be marked as the first shaking of the dry bones.

For eighteen hundred years, Judaism remained stationary. At the close of the last century, we find the religious condition of that people precisely what it had been a thousand years before—immoveable in their fondness for tradition; implicit in their faith in the infallibility of the rabbies, and unchanged in their antipathy to Christianity. Where, seventy years since, was the Jew who dared to lift up his voice for reform? Excommunication, and worse, awaited that member of the synagogue who should have ventured to betray any symptoms in favour of Jesus of Nazareth. The Jewish youth were encouraged to hold that blessed name accursed. . . . A Christian Jew was a man rarely, if at all, to be met with. Perhaps one might have looked for one throughout England, and looked in vain.

But how stands matters now? Who can contemplate the present condition of Israel in

this and other lands, without the conviction that a mighty change has passed over that people? Striking indeed is the contrast between the Judaism of the eighteenth century, and the Judaism of 1873! Great and radical changes must have been effected during these seventy years, when Jews in eminent positions are now found to speak and to write favourably of Christianity, and even of Jesus Himself, without either incurring the displeasure of their countrymen, or forfeiting the patronage of the highest authority in Israel.

“If,” says the Rev. Dr. Raphall, an eminent Jew, to an assembly of Christians, “If you are desirous of knowing the opinion of a Jew—aye, of a teacher in Israel, respecting the proceedings against, and the condemnation of the Master from Nazareth, I do not hesitate to tell you, that I do not by any means feel bound to identify myself, or my brethren in faith, with those proceedings, or to uphold that condemnation I, as a Jew, do say, that it appears to me, Jesus became the victim of fanaticism, combined with jealousy and lust of power, in Jewish hierarchs; even as, in later ages, Huss and Jerome of Prague, Latimer

and Ridley, became the victims of fanaticism, combined with jealousy and lust of power, in Christian hierarchs. And while I and the Jews of the present day, protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling His character, or deriding His precepts, which are, indeed, for the most part, the precepts of Moses and the prophets.”

“Jesus,” writes another eminent Jew, “appeared among them the most resolute of reformers; denouncing the priests and Pharisees, preaching against hypocrisy and vice, prophesying the downfall of the nation: and in thus attracting followers and apostles by His extraordinary and gifted powers, He became formidable by His decision of character, His unceremonious expression of opinion, and the withering nature of His rebuke. He preached at all times, and at all places, in and out of the Temple, with an eloquence such as no mortal has since possessed. . . . It has been said, and with some commendations on what was called my liberality, that I did not in this discourse, on its first delivery, term Jesus of Nazareth an impostor. I have never considered Him

such. The impostor generally aims at temporal power, attempts to subsidize the sick and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; His was a quiet, subdued, retiring faith; He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in His mission; He courted no one, flattered no one; in His political denunciations He was pointed and severe, in His religion calm and subdued. These are not characteristics of an impostor. But, admitting that we give a different interpretation to His mission, when one hundred and fifty millions believe in his Divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from His religion, what right has any one to call Him an impostor? That religion which is calculated to make mankind great and happy, cannot be a false one."

"We recognize," says the Rev. Mr Marks,

Minister of the West London Synagogue of British Jews, "We recognize in them (the Talmuds) a valuable aid for the elucidation of many passages in Scripture; we feel proud of them, as a monument of the zeal and mental activity of our ancestors; we hold it our duty to reverence the sayings of men, who, we are convinced, would have sacrificed their lives for the maintenance of that law which God has vouchsafed to deliver unto us; but we must (as our conviction urges us) solemnly deny that a belief in the *Divinity* of those traditions written in the Mishna, and the Jerusalem and Babylonian Talmuds, is of equal obligation to the Israelite with the faith in the Divinity of the Law of Moses. We know that these books are human compositions, and though we are content to accept with reverence, from our post-biblical ancestors, advice and instruction, we cannot *unconditionally* accept their laws. For Israelites, there is but one immutable Law, the Sacred Volume of the Scriptures, commanded by God to be written down for the unerring guidance of His people until the end of time.," (See Appendix IV.)

The s₁ read of the principles of the Christian

reformation; the free circulation of the Bible; and the zealous efforts for promoting Christianity amongst the scattered Tribes, have all tended to burst asunder the thralldom which for ages fettered the mind of the Jewish nation. Except in certain localities, the Jewish youth are no longer imprisoned to Talmudic lore and traditional fables. The stern barrier which had so long prevented the Jews from Christian intercourse, has received a fatal blow by the late rapid strides of science and the liberty of the press. The free and open conferences on religious reformation; the various secessions from the old mode of worship; the general disposition to imitate the Christian style of public worship, speak for themselves; and if to these be added the thousands of Jews who in our days have embraced Christianity, and the fact that a goodly number of them now preach the faith, which once they would gladly have destroyed, we may well pause to make the following sober reflections:—

1. Within the last sixty years certain causes have wrought a wonderful revolution in that nation: a revolution affecting their moral, intellectual, religious and social condition; alter-

ing materially a state of existence, which had lasted *unchanged* for many centuries.

2. These causes are at this moment in full operation, and likely to continue and to increase.

3. Now, supposing that the like results, and similar in extent, are to follow the operation of the like causes; *what must inevitably be the state of Israel thirty years hence?*

* * * * *

The work is begun, and man cannot stay it. The whole nation marches onward. Christendom propels the Jewish chariot-wheels: and were there no other machinery at work, *the present number of Jewish converts* will, under God, prevent the Gospel spark from being extinguished in the Jewish camp! Unworthy of the name indeed is the converted Jew, who will not avail himself of every means to “go home to his friends, and tell them how great things the Lord hath done for him.” (Mark v. 19.)

Facts and considerations such as these are well calculated to solemnize the mind of the believer, and to arrest the thoughts of the

worldling! The state of things alluded to presents unmistakable indications that the day of the Lord is near. The conclusion is irresistible; for whatever be our views on the millenium, &c., there can be but one opinion, that here are facts presented to us in the recent experience of the Jewish people, which strongly intimate the nearness of some great event in the history of the Church and the world. One of two things must be looked for as speedily to appear, according to our respective views of prophecy:—

If Israel is not to be restored to their own land, but to be converted and amalgamated in the Christian Church in the end of the world, then the late history of that people tells loudly that the end of all things is at hand.

If, on the other hand, it is believed that the Jews *are* to be restored to their own land, and that previous to that event a general awakening is to take place in Israel, so that their minds are to be directed to the Scriptures of the Prophets, &c.; then does the state of that people present remarkable signs that the time to favour Zion is come!

Surely, when we see such things we may lift

up our heads, for our redemption draweth nigh. There is abundant consolation in all this if we will but receive it. Here we have a singular exhibition of the faithfulness of our God. What He hath promised He will most surely perform. For a long, very long time, aspects around us may try our faith, and at length lead to despondency, and even to despair; but when the "set time" is come, we discover that circumstances seemingly the most unlikely have conspired to promote one grand result; events most remote, great and small, have all been working together for good; an unseen hand has been pervading and controlling all, and accomplishing with unerring wisdom, and unchangeable faithfulness, the most gracious designs.

Our faith touching the good things to come is unshaken. We are certain of the issue, "The Lord hath said it, and He will do it." Neither Gentile persecution nor Jewish infidelity will frustrate the purpose of God, touching Abraham and his seed. Many of the sons of Jacob may become weary of their long captivity, and, unwilling any longer to continue in their isolated condition, they may raise the cry, "We will be like the nations, we will have a voice in

the councils of the Gentiles." They may even go further, and join with that apostate confederacy, and rally round the banner of Antichrist. But Abraham's God will interpose and say, "Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him." (Ezek. xxi. 25—27.) What! if some Jews have not believed—if others wish for "emancipation" among the Gentiles, shall the word of God be made without effect? God forbid! As a nation, Israel is to this day looking to, and praying for, a return to Jerusalem. Jehovah's promises to that effect, are yet dearly cherished by them all. They well know that God's covenant with Abraham is for ever! Whereas "the people of His holiness have possessed it but a little while." (Isa. lxiii. 18.) The agitation of the last thirty years, which has wrought such mighty convulsions amongst my people, has not wrested from them

that deeply rooted hope, that "they shall yet see the good of Jerusalem, and peace upon Israel." (Ps. cxxviii. 5, 6.) If here and there impatience is manifested at the long delayed coming of Messiah—it should not be forgotten by us, that the nation has been patiently waiting eighteen hundred years! And wait they will, until He whose "eyes and whose heart are there (Jerusalem) perpetually," (2 Chron. vii. 16,) shall speak the word, and the people shall "flee as doves to their windows." (Isa. lx. 8.) Nor shall their hopes be disappointed! As surely as Jerusalem is now "trodden down of the Gentiles," so certainly will Jerusalem be built up again when "the times of the Gentiles be fulfilled." The land is kept for the people, and the people for the land. There is not a nobleman in the country who holds land by so sacred a tenure, as do the children of Israel the land of promise. The one rests on man's compact—the other on the word of the living God. Their title-deed is grounded on the Love, Election, Promise, and Faithfulness of God! Evidences thereof are daily multiplied. Every copy of the Scriptures issuing from our Bible Societies bears witness. And wheresoever this Gospel

of the Kingdom is preached throughout the whole world, there it is told for a memorial of Zion. "There is hope in thine end, saith the Lord, that thy children shall come again to their own border." Hope! Yes, "that blessed hope, even the glorious appearing of the great God, and our Saviour Jesus Christ." Repentant Israel shall not merely be settled in the Land, but reconciled to their anointed King on Zion's holy hill. From restored and converted Israel shall proceed the first note of joyful welcome to the returning King, coming in the clouds of heaven. Loud and long shall be the thrilling exclamation of the remnant of Judah—"Lo! this is our God, we have waited for Him, and He will save us: this is the Lord, we have waited for Him; we will be glad and rejoice in His salvation." (Isa. xxv. 9.)

Ah! what a bright and blessed day will that be! A day of surpassing glory and of uninterrupted peace! Then the much agitated question of "Church and State," shall for ever be set at rest. Then shall be seen the true exemplification of this beautiful union. The restored Jewish Church will perhaps

look back with surprise, and wonder how it should ever have been held in the Church that a Christian state should limit its operation to things civil, to the exclusion of things religious. That middle wall of partition which men have raised up between the Church and the State will have no place in the constitution of the King of Israel. The cabinet council on Zion's holy hill will not deem it impolitic to be ruled by the law of the Gospel. It will then be fully seen how that a Christian state can be governed only by Christian principles. And if Christian states in the times of the Gentiles fail to benefit by the example set them in the ancient Church, when Moses and Aaron, David and Abiathar, Zerubbabel and Joshua, were linked together in the closest bond of union;—the kingdom of Jerusalem will most fully respond to that great idea, *by owning a KING who is a PRIEST upon His throne!* From the cabinet council of Zion's righteous King, shall issue dispensations of mercy. The ministers of state will be likewise the ministers of righteousness. The throne being established in righteousness, living waters shall flow from Jerusalem for the healing of the nation.

To guard against misapprehension, we would most distinctly separate between this grand consummation of Israel's future, and their present claims upon the Christian Church. The restoration and conversion of the nation will be the work of God, independent, perhaps, of human agency. But the gathering out of the "remnant according to the election of grace," is the work assigned to the Church. In advocating the propagation of the Gospel among that people, we consider that our dealings are with the Jew in his individual capacity; we seek to convert Jews, but not the Jewish nation. As a nation, they are a people whose destinies cannot be controlled by human agency. Man could not destroy them; and man cannot build them up. All such attempts to emancipate Israel must prove abortive, by whomsoever undertaken.

Judah and Israel, according to the whole tenor of the prophecies, are not to step from the senate house to the cross; but from the cross, to become the ambassadors of the Prince of Peace.

It seems that, prior to their real emancipation, "the afflicted" people are to be brought

into extreme physical prostration, mental despondency, and spiritual humiliation. We hold that, previous to the restoration of *the nation*, there will be a partial restoration of a considerable multitude from among the scattered tribes. There, in the land of Israel, that gathered remnant shall be assailed by that ungodly confederacy, which is to exist in "the battle of Armageddon." In reference to that notable conflict, the head of this confederacy (whom we suppose to be the veritable Antichrist) is addressed as follows:—"Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God; it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which

have gotten cattle and goods, that dwell in the midst of the land." (Ezek. xxxviii. 9—12.)

Attacked by this fearful power, Israel will be brought to the verge of despair. That will be "the day of Jacob's trouble, but he shall be delivered out of it." For, "it shall come to pass, that at evening time it shall be light." When all human help shall fail, and creature confidence be disappointed, humbled Israel will look upwards. Then, probably, will appear the sign of the Son of man in heaven. The King of Israel will appear on behalf of His penitent people. For at that very juncture (see Zech. xii.) "the spirit of grace and of supplication shall be poured out upon the house of Judah, and upon the inhabitants of Jerusalem, and they shall look upon Him whom they have pierced, and mourn." Suddenly, in an instant, the unbelief of centuries shall have passed away; and—behold Zion's children craving pardon at the hands of the glorified Nazarene! O! happy, thrice happy Israel! Holy, happy, and glorious in the sunshine of the Messiah's reconciled countenance! From the emancipated thousands of Israel, from Dan even to

Beersheba, shall then resound Hosannah to David's Son and David's Lord :

“ All hail the power of Jesu's name,
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown Him Lord of all ! ”

It is then that the vision of the son of Amoz shall be realized, when from the depth of imbecility and degradation, Israel shall in a moment be raised to distinguished happiness and glory : — “ He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.” (Isa. xl. 29—31.)

Naturalists tell us that the eagle in the moulting season becomes remarkably weak and sickly—more so than any other bird at such period ; and that when this season is over, he regains his feathers very rapidly, and recovers his strength quickly : so that, whereas recently his was the most abject con-

dition, now, his renewed plumage and returning vigour enable him, though at the age of one hundred, to mount high in the air, far beyond the rest of the feathered tribe.

Yes! renewed and invigorated by the quickening influence of the returning Sun of Righteousness, the emancipated eagle will soar aloft beyond the reach of archer or fowler. When the appointed hour shall have come, and the royal mandate shall go forth:—"Arise, shine, for thy light is come!" then, from the ashes of a thousand ages shall the Hebrew phoenix arise, and with its transcendent brilliancy illuminate the moral horizon—"For the Gentiles shall come to thy light, and kings to the brightness of thy rising." Then, and not till then, shall "the fair mitre" be set upon Zion's brow. Then shall she be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God." Then, indeed, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof"—then, "When the Lord bringeth back the captivity of His people"—"JACOB SHALL REJOICE, AND ISRAEL SHALL BE GLAD!"

Part III.

THE DIALOGUE.

Part III.

THE DIALOGUE.

(The style and phraseology of the dialogue, which is such as obtains among Continental Jews, has been followed so far as could be done without taxing unduly the discrimination of the English reader.)

SCENE.—A town in Russian Poland, inhabited by Roman Catholics and Jews.—Moses, a young Jew, is standing in an open square, watching the multitude who are flocking into an old built Church, reverently sprinkling themselves with holy water on passing through the porch.—The intently gazing Jew is startled on suddenly hearing himself addressed by one of his own people.

SAMUEL.—Ah! then it *is* you, Moses! I doubted for some time at seeing you standing in this place so very much interested; but I

suppose you are as much surprised as I am at the unusual stir which prevails among the *Gaw-him!* (Gentiles.) What pealing of bells; what merriment and excitement! See what numbers are crowding into the *Tiphly*.*

MOSES.—(Who had by this time recovered self-possession.) Then you do not know that this is Christmas-day?

SAMUEL.—Christmas-day! True; and I remember to have heard that in a few days they will celebrate the New Year. This reminds me of something which has often rather perplexed me; I allude to the difference between their date and ours. At present, you know, we are in the year 5633; now, if you look at any letter written by a *Gaw*, you will observe that instead of our date, they write 1873. I have often wished to be enlightened on the subject, but was afraid to ask.

MOSES.—I do not wonder at your backwardness to make the inquiry; nor am I surprised at your perplexity; for until very lately my own curiosity on this matter was ungratified. But now I know all about it. The difference is simply this: that, whereas we date from the

* A derisive epithet applied to a Christian Church.

creation of the world; they date from the year which gave birth to—Jesus Christ.

SAMUEL.— — —. *

MOSES.—Ah! these were my own words frequently, and such have been the sentiments of our people for centuries; notwithstanding, neither His name nor His memory are blotted out; they have now stood the test and the opposition of eighteen hundred years! Yes, His name is becoming daily more known, and His memory more revered. I have heard it stated, that there is not a spot in the known world where there are not some who receive as their Saviour Jesus of Nazareth. Look at this multitude; this very morning nearly one-fourth of the inhabitants of the earth raise their

* The anathema which Samuel denounces against the Lord Jesus is omitted in this edition. The Christian reader will not miss a sentence, which if given he would not comprehend. Nor is it thought necessary to give a formal translation, as the reader will be able to gather its purpose from what follows. At the same time we are happy to be able to state that the religious revolutions in Judaism during the last thirty years have encouraged more charitable feelings towards the Messiah Jesus; and that such bigoted sentiments are less frequently to be heard in Israel.

Hosannahs to that very name. Throughout Christendom multitudes like these we are now beholding are assembling for the purpose of celebrating the birth of Jesus, and to sing, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. ix. 6.) And what will probably yet more surprise you is the fact, that among those who are thus worshipping the Nazarene, there are to be found many thousands of our own people.

SAMUEL.—I had no idea of that. Indeed, I know very little of what is going forward among the Gawyim, except what I see now and then in the streets.

MOSES.—This is much to be regretted. There is much more that is good to be found among them than you are aware of.

SAMUEL.—That may be; but I fear I shall never be reconciled to them. I have a natural shrinking from them; and yet I ought to tell you that I have lately become acquainted with some Christians, and must admit that I was

more pleased with them than I ever thought I should be ; but when they begin to cross themselves, and to mention the name of the Tooleh, (the crucified,) it makes me shudder, and I do not feel at ease again till I am out of their company.

MOSES.—Fully can I sympathize with you, dear brother. What you have just described has been my own experience also ; and I am ashamed to think of my former prejudices.

SAMUEL.—Prejudices !

MOSES.—To prejudice chiefly must be attributed that sudden impulse and estrangement you were speaking of. What you and I have felt on such occasions, surely was not the result of deliberate thought, but the effect of habit. Habit ! yes, centuries of habit begotten in times of persecution, and grown out of the cruelties of the middle ages ;—cruelties inflicted on our fathers by Christian edicts, and Christian hands. Profoundly ignorant of true religion, the pretended disciple of the cross considered it his duty—his most religious duty, to persecute the unbelieving Jew ; meanwhile our oppressed brethren stored up prejudices and enmity against a religion which was so grossly

misrepresented, and against a name under whose pretended auspices were hunted to death our unhappy race. But these days of darkness and of blood are gone by; the night is past, and the day is at hand. The Christianity of 1873 would recoil with horror from deeds perpetrated in its name during the dark ages; and I am satisfied, (for I must confess to you that I have lately given much attention to the subject,) that but for the barbarities practised against our people in the name of Christianity the breach between Christians and ourselves would never have grown to such extent, and feelings such as we are conscious of would never have existed.

SAMUEL.—Surely you do not suppose that previous to those times to which you have alluded, there was more harmony between Jews and Christians. You do not imagine that at the time when our holy Temple was standing our fathers (blessed be their memory) did not recognize a distinction between Israel and the Gentile; and we must not, Moses, attempt to be wiser than our fathers.

MOSES.—I allow that our fathers of those

days kept themselves separate from the Gentiles around them, and a decided distinction was observed between Israel and the nations; a distinction grounded on Jehovah's word and ordinances; a distinction however which admitted of mutual kindness and good will. The constitution of our holy religion had nothing in it calculated to encourage unkind feelings towards the Gentile; on the contrary, Moses, our teacher, (blessed be his memory,) as you will remember, particularly taught our fathers to respect and to love their Gentile neighbours. His words are, "If a stranger sojourn with thee in your land ye shall not vex him, but the stranger that dwelleth with you shall be unto you as one born amongst you, *and thou shalt love him as thyself.*" Nor can you have forgotten, Samuel, how that our wise King Solomon on that memorable day of the consecration of our first Temple, includes the pious Gentile in his solemn and catholic petition to Jehovah. "Moreover," he says, "concerning the stranger that is not of Thy people Israel, but cometh out of a far country for Thy name's sake. . . . when he shall come and pray towards this house: hear Thou in heaven, Thy dwelling place, and

do according to all that the stranger calleth to Thee for.”

SAMUEL.—And yet it is certain that there were great and many wars carried on by our kings against the Gentile nations ; yea, Jehovah Himself commanded our fathers to drive out the Canaanites, and—but I need not say more, you know how —

MOSES.—Yes ; well do I remember the account of those glorious days when our people, protected and led by the angel of the covenant, marched forth under His banner, and at His command, to punish those nations for their iniquities, and to cleanse the land from blood. Nor have I forgotten the warfares of the kings from the days of Saul to the great and fearful struggle against Rome. In all that history, however, I can find not a trace of those peculiar and bitter sentiments which are common in our days ; sentiments which bar up all loving intercourse between the Christian and the Jew. Our fathers who fought against the Canaanites, and our ancestors who struggled for liberty against Titus and Vespasian, were not actuated by such feelings as these. Israel, under Joshua, were led forth by the special command of God,

and they were bound to discharge His absolute and immediate commands, whatever these might be. They marched against the Canaanites, not from personally hostile feelings towards them, but from a sense of allegiance they owed to their heavenly King. And as to the wars with the Romans, it was, as you are aware, a struggle for independence simply. But for this the most friendly intercourse might have obtained between Rome and Jerusalem. It was only when the Roman yoke galled our fathers, and whilst the pressure was being felt, that hostile feelings prevailed among our people. And such are common under similar circumstances among all nations. These feelings, however, between the Jews and the Romans ceased when that pressure was removed. The cause of contention ceasing, contention itself ceased. The Jew did not anathematize the Gentile because he worshipped Jupiter; nor did the Gentile contend with the Jew because he preferred to worship the God of Israel. Feuds and contentions frequently prevailed between Israel and their neighbours, but these had their motive in political considerations. The heat of battle

being over, nothing remained to hinder mutual good will and kindness between the parties. There existed not yet that innate repulsiveness which in later ages separated between the Christian and the Hebrew; a repulsiveness which has descended to our own days, a repulsiveness which cannot have political considerations for its motive, for these have no place in the present condition of Israel, and *yet the enmity is not destroyed!* The softening and ameliorating influence of an advanced state of civilization has indeed delivered our people from those barbarities which were practised against them in former ages; and from the general aspect of things, some would suppose that real harmony is established between the Christian and the Jew; but who upon looking beneath the surface can fail to see that the discordant elements are yet rankling within, ready to burst forth at the first favourable moment; and restrained only by the strong arm of the law, and by the moral influence of a more enlightened part of Christendom. There is a certain something lurking in the hearts of both which separates between them, having nothing whatever to do

with questions of a political nature. Some hidden cause must be in operation, tending to keep alive this root of bitterness—a bitterness by no means accounted for by the mere circumstance of the one being a Gentile and the other a Jew.

SAMUEL—Yes; you say well. I feel at times something of what you have now described, though I cannot account for it; I cannot feel towards a Christian as I feel towards one of our own people; and yet I scarcely know why, except it be that I am aware we are hated by the Christians.

MOSES.—Precisely. The enmity is mutual. This, however, was not always so. This state of things had a beginning. Certain causes operated, and produced this effect. Upon a future occasion I may set before you the true and primary cause of our people's long tribulation. For the present let it suffice to say, that this unhappy estrangement and bad feeling between ourselves and our Christian neighbours has had its root in bigotry, fanaticism, and persecution. Soon after the fall of the holy city Jerusalem, and the destruction of our holy house, our people, as you know, were scattered

abroad among the nations; fleeing from the sword of the Roman, they sought an asylum in more distant lands, and hoped at the first available season to return to their own land. But a new enemy, whom their fathers did not know, rose up against them in the lands of their dispersion. Christianity had been established throughout the Roman empire; and though, at first, by far the majority of Christians were Hebrews, when that religion had spread to the confines of the then known world, the Gentiles became the prominent representatives of Christianity. By degrees the Jewish element in the Christian Church vanished from sight. It very soon also became manifest that as a Christian Church distanced from the period of its establishment, it began to assume a new aspect; new elements were introduced into its system, and original principles were discarded. Of the erroneous views which were beginning to prevail, there was unhappily this one, that it was a good Christian deed to persecute a Jew! The wretched and fatal idea once started became popular, that as the Jew had crucified Jesus Christ, the true Christian cannot more de-

cidedly prove his sincerity or attachment to his Saviour than by persecuting the “accursed Jew.” The peculiar dress of our people, and our customs, contributed to keep alive this bigoted feeling. The very appearance of a Jew was regarded as an offence offered to Christianity. Our feasts, our synagogues, and all our ancient habits, which presented us in such striking contrast to the Christians around us, were all regarded as so many indications of contempt for Christ. The clouds were gathering fast around our poor dispersed people throughout Christendom. Under pretended zeal for the Author of Christianity the Roman high priest and his fellows stirred up the angry passions of an ignorant, bigoted, and prepared multitude; and much as you may have heard of our nation’s sufferings within the walls of Jerusalem previous to its destruction by Titus, I question whether these afflictions exceeded those which now fell upon them. From every quarter our unhappy people were attacked, not on account of rebellion against Rome as under Vespasian and Adrian, but for sins which had been committed by their fathers some centuries before—FOR BEING JEWS! And, truly, “if it

had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us, they would have swallowed us up quickly." (Ps. cxxiv. 1—3.) Led away by passions springing up from ignorance and bigotry, these Nazarites became the scourge of our nation. Infatuated by a blind fury, these pretended Christians proved far greater enemies to our fathers and far harder task-masters than the Egyptians of old. Nor were our people left in ignorance of the cause of all this violence and cruelty; for the watchword of their executioners was, *Death or the Cross!* The poor Jew might perchance save his life by kissing the crucifix; but how could he conceive that Christianity to be of God, whose first lesson stood condemned by the second commandment, and whose priests were guilty of such barbarities? No wonder then that the half-dead Jew resisted all threatening, conscientiously refusing to bend the knee to Jesus, however strongly his persecutors asserted that He was the Saviour of the world. What wonder then that the expiring Jew conjured his children to avoid and shun Christianity as a monstrous

evil! What wonder that in the mind of our people Christianity should have become indentified with all our sufferings and all our miseries? What wonder that our people should have become accustomed to regard with distrust and bitterness the Christians around us! For centuries this poisonous seed was liberally scattered by the blind zealots of Rome among the refugees of Palestine. Who then can be surprised that, though the persecutor has long since been called to his account, the fruit of his unholy activity should still remain! The cruel Nazarene shielded himself under the sanction and authority of the cross; the natural and fearful consequence was, that the suffering Jew attributed the blame of his wretchedness *to the spirit of Christianity*, and has learnt *to consider Christ as the author of Israel's tribulation*. To the wretched experience of our people under the sword of the Crusader must be attributed principally the present enmity between the Jew and the Christian. Not only in our calendars, but in our hearts, are yet engraven, with an iron pen, the tales of horror of which our fathers were the subjects. Would I could say that such days of bigotry and persecution

was altogether belonging to the past, and that Christians have ceased to hate the Jew!

The repeated exhibition of this spirit of persecution in modern days, identified as it is with a pretended zeal for the honour of Christ, serves only to confirm our nation in the belief that their long tale of suffering is synonymous with Christianity, and that so long as their Gentile neighbours are Christians, they must be regarded with mistrust. *Hence* the wide gulf which now separates between us and our Christian neighbours; hence this estrangement and animosity; hence the prevalence of this peculiar and unmitigated enmity between the Christian and the Jew!

SAMUEL.—True, very true, but I am told that Christians have the whole of our Bible, and that they profess to believe all that is written by Moses and the Prophets; and is it not there written, that we are God's chosen people, and that there is great punishment awaiting those who seek to oppress us? For instance, did not the Lord say by the prophet Isaiah, that "Whosoever shall gather together against us shall fall for our sake?" (Isa. liv. 15.) And hath He not furthermore declared, that the

time will come when “He will take out of our hands the cup of trembling. . . . and that He will put it into the hand of *them that afflicted us?*” (Isa. li. 22, 23.) And again, that He “will contend with him that contendeth with us . . . and feed them that oppress us with their own flesh, and they shall be drunken with their own blood?” (Isa. xlix. 25, 26.) How then happens it, that with such threatenings before them, they shew such bitter enmity against our poor afflicted nation?

MOSES.—Ah! you observe rightly! and I must now recall to your mind my former observation, that there is a difference between the Christians who lived in former ages and many of those in the present day. By far the greater portion of the Nazarenes in the middle ages had entirely laid aside the Bible; not only the writings of Moses and the Prophets, but even their own Scriptures! Instead of following the practice of the first Christians, who like their Master were guided by the Bible alone, they ——

SAMUEL.—Why, Moses, you talk like a Me-shumed!*

* The word literally signifies “Destroyed,” or “The

MOSES.—(Perplexed.) Heaven forbid! I am not a Meshumed, Samuel. I have not forsaken the Lord Jehovah; nor will I ever forsake Him.

SAMUEL.—You seem agitated. What mean these tears? Speak!

MOSES.—The Lord judge between us! At last the hour is come—my heart is too full to forbear, my mind needs relief, and my heart craves for sympathy. *You*, I need not fear; you will spare, if you cannot sympathize with, your friend; you will not betray your brother—Ah, you turn pale!

SAMUEL.—No! Far be it from me to betray your confidence. But how you tremble!

MOSES.—Listen then; some months back, when at ——, as I was meditating on the present condition of our people, contrasting their melancholy state with the transcendent destroyed one.” A term by which the poor Jew, as soon as he is suspected to be favourably inclined to the Christian religion, is designated by his brethren. For although our Rabbies have a disposition to allow “*the pious among the Gentiles*” a “share in the world to come,” they hold out no hope whatever to the Christian Israelite, but consider him as lost for ever and ever, or, in other words, “*Destroyed.*”

glory of our fathers, as they were worshipping in the holy temple, I became sad, and my spirit was greatly troubled within me. The long captivity of our nation—our altered circumstances in the lands of our dispersion—our degraded subjection to the kings of the Gentiles—our long tale of unparalleled sufferings—our disappointed hopes of the Messiah—all—all passed before me in quick succession; and as with my mind's eye I gazed at the desolation of our beloved city and temple, and followed our poor people into their enemies' lands, and there beheld them scattered like sheep without a shepherd—oppressed and trodden down—my heart sank within me; tears started to my eyes, and I wept in the bitterness of my soul. For some minutes I indulged in this grief. At last I lifted my eyes to heaven, and with trembling lips and anxious look I asked, "How long?" Scarcely had I uttered the words, when my whole frame was terribly shaken by this sentence which irresistibly fastened on my soul—"WHEN THOU SHALT RETURN!" This was so instantaneous that it seemed to me a voice answering from heaven. For some moments I remained utterly paralyzed. Gra-

dually recovering from the severe shock I had sustained, I looked about me tremblingly, as if actually expecting to see a vision. All was silent. Again I attempted to lift my eyes towards heaven, but shrank back instinctively as if I dared not encounter the eye of the Eternal, and involuntarily, from my inward soul, re-echoed the heavenly voice, "When thou shalt return!"

Impelled by some unaccountable necessity, I turned towards the spot where lay a volume containing the Torah (the Law of Moses), and utterly unable to restrain myself, I rose from my seat, and seized the book. Instantly it lay open before me, and my eye rested on this passage in the fifth book of Moses, "*But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee.*" (Deut. xxviii. 15.) I felt irresistibly constrained to read on; and as in these open pages I saw spread out before my anxious gaze a complete picture of our long-continued captivity, and an exact description of our pre-

sent degraded state among the nations, for the first time I was led to connect the *sins* of our people with their *punishment*. Not until that moment was I aware that our eighteen hundred years of sorrows, in all their aggravating circumstances, had been denounced against us by Jehovah Himself! Here, in our holy law, I saw that Moses, three thousand years ago, had depicted with the certainty of inspiration, that if we sinned against Jehovah we should be *removed into all the kingdoms of the earth—and become an astonishment, a proverb, and a by-word among the nations: that the stranger that is within us should get up above us very high, and that we should come down very low—that the Lord would make our plagues wonderful, and of long continuance—that we should be scattered among all people from the one end of the earth even unto the other—that among these nations we should find no ease, nor rest for the soles of our feet—that we should have a trembling heart, and failing of eyes, and sorrow of mind.* (Deut. xxviii. 25, 37, 43, 59, 64, 65.) Overawed by the terrible majesty of Jehovah, whose presence I felt to be near in this His holy Law—I shuddered beneath these denun-

ciations which seemed to sound anew from Mount Ebal. The fearful reality of this awful punishment I could not but see *experienced by our people to this very day*. Once more I turned to the book, and conscience-smitten, I read, “*Even all nations shall say, WHEREFORE hath the Lord done thus unto this land? what MEANETH the heat of this great anger? Then men shall say, BECAUSE they have forsaken the covenant of the Lord God of their fathers, which He made with them when He brought them forth out of the land of Egypt.*” (Deut. xxix. 24, 25.)

Ashamed and confounded, I was about to close the book of God, as if to silence an accusing law, when my eye fell on the very words which seemed to come to me from heaven, and I read as follows:—“*And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart*

and with all thy soul; that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers.” (Deut. xxx. 1—5.) At beholding this passage my eyes grew dim—my heart faint. I hid my face in my hands and wept. The truth flashed upon my mind. Hitherto in looking at our afflictions, I could think only of the enmity of our persecutors, or at most, of the sins of our *forefathers*; but now, Samuel, I felt that we overlooked an awful truth. I felt, that however wickedly we were treated by the Gentiles, that we were suffering FOR OUR SINS, and I clearly saw that though the sins of our fathers have sent us into captivity, OUR OWN SINS HAVE KEPT US THERE! Deeply, deeply did I feel that not their sins but our own are the cause of our

sorrows, and painfully did I recall the words of the prophet, "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. xxxi. 29, 30.) I sat terror-stricken, condemned by the holy law—abashed before my own conscience; I felt that *we*—that I—had not yet *returned to the Lord our God!*

The more I meditated, the more I felt that our people greatly deceived themselves. I called to mind that when our fathers were yet in the Holy Land, if any man sinned he brought an offering to the priest, and an atonement was made for him. I then thought of our present helpless state, that we have neither temple nor sacrifice—prophet nor king; and I was reminded of the words of the prophet Hosea, who anticipates this very state of ours in these words: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return,

and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." (Hos. iii. 4, 5.) From this the truth, that our nation is in a dreadful state of apostasy, once again struck my conscience! for it is obvious that this prophecy describes the present fallen and sinful state of our people, and marks our condition as at once deprived both of the ordinances and the favour of God. And now, my dear Samuel, can you wonder, if after all this I was anxious to discover *what were* my sins, and the sins of our nation, which for so many centuries had separated between us and our God? and if on examination I detected that sin, ought I not immediately to have forsaken it, and *to have returned to the Lord our God?*

SAMUEL.—Certainly! certainly! but I do not yet perceive what connection there is between our sins and Christianity.

MOSES.—And what if I discovered from our holy law that it is a sin to speak against Jesus of Nazareth?

SAMUEL.—(With warmth).—He was an impostor! He made himself a God! And the very chapter to which you have alluded speaks

your condemnation, for you find it there expressly declared, "But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them, I denounce unto you this day that ye shall surely perish." (Deut. xxx. 17, 18.)

MOSES.—Ah! but *He* is not a strange god—He is the true Messiah! and even David in the Spirit calls Him his Lord! (Ps. cx. 1.)

SAMUEL.—The Lord forgive you! You have been amongst the Meshumodem!*—(with vehemence)—Jehovah is my witness, rather than believe in the Tooleh I would suffer myself to be torn in pieces!

MOSES.—Such language I also used formerly, and am not therefore surprised to hear it from you: but as for your allusion to my having been amongst the Meshumodem, I declare that I have not. Not one of my brethren except yourself, has heard my sentiments on this subject. Here, in the depth of my heart, has my secret been concealed. I received my convictions by searching into the Word of God, especially by reading the New Testament, which

* Apostates.

was one day given me by an unknown hand. Ah! would to God that you were convinced of the truth as I am, for then I should have one friend into whose bosom I could pour my joys and my sorrows.

SAMUEL.—The Lord save me from such heresy! (Solemnly.) O, Moses! Moses! what do I hear from you; and who could ever have thought that *you* would turn away from the God of our fathers and become a Gaw!* I wonder that the Lord does not strike you dead while uttering such blasphemy! I am astonished that you should suffer yourself to be carried away with such idle imaginations. Daily experience might teach you that Christianity is a false religion. Only compare for one moment our people with theirs. Surely, if there were nothing else to prevent me from believing that Christianity is true, the wickedness which I see amongst them would be enough. What a striking contrast does our nation, in this respect, exhibit. Who are the drunkards—the thieves—the assassins? Are they not your Christians? I have lived amongst our nation

* Heathen.

in England, in Germany, and in this country, and I never yet heard of one of our people convicted of murder. But how common are such events among the nations! Add to all this, the bitter malignity, the hatred and spite which they bear to our poor brethren. O no, no; they *would not* do so, if the God of Abraham, Isaac, and Jacob were their God!

MOSES.—Alas! there is much truth in what you have now advanced. The prevailing vice on the one hand, and the unrelenting dislike to our nation on the other, are facts which I cannot gainsay. Alas! these things must needs exercise a fatal influence upon the minds of our people: nor did all this fail to affect *me* in a most powerful manner, at the critical period above alluded to. For when I had been led to examine the Bible, and from thence had learnt that the time when the Messiah was to appear had long since past, and I had begun to think that perchance Jesus of Nazareth, whom Christians call the Messiah, might be He; I was suddenly startled by the recollection of the many wrongs which our nation had endured at the hands of Christians, and the next moment I reproached myself for

harbouring one favourable thought concerning their religion. The flood of prejudice, which had for a moment retreated, rushed back with redoubled violence, and threatened to overwhelm me. Presently, I was overpowered with scenes such as I had not thought of for a length of time. In a moment I was carried away over the plains of Germany, Hungary, and Lesser Asia; and with faint heart there beheld the numberless families of our unhappy nation expiring under the sword of Crusade fanaticism; large numbers of Jewish parents inflicting death upon their own children, to save them from a baptism administered by hands yet reeking with the blood of their murdered parents.

SAMUEL.—And have you forgotten the prodigious number of our brethren, who, driven to despair, killed themselves at Toledo, rather than change their religion?

MOSES.—No, Samuel; nor could I forget other scenes equally agonizing; 15,000 of these slaughtered on one occasion in France; and with horror indescribable my thoughts remained rivetted on the horrid and cruel instruments of the infernal Inquisition in Spain. I was forcibly reminded, also, that after undergoing most

cruel torments, 600,000 of our nation were banished from the country, because they refused to embrace Popery. I recollected the dreadful and barbarous massacre of our people at Venice—their banishments from Bohemia, Bavaria, Cologne, Nuremburg, Augsburg, Vienna; their six different banishments from England's shores, and the aggravated miseries experienced by them at the hands of their enemies during these revolutions: all this, Samuel, and much more, crowded through my heated brain. In the liveliest colours I saw before me the heart-rending wretchedness and despair of our people, as well as the insatiable fury of their Christian enemies, who, confirming the words of our holy prophet, cried triumphantly, "We offend not, because they have sinned against the Lord." (Jer. l. 7.) Impossible! I exclaimed, the Melech Hamosheech could not have set up a religion which dictates such hatred to our nation.

SAMUEL.—But you need not have looked so far back. Are we not hated and reviled to this very day? Have you forgotten Rhodes and Damascus? Have they not once again in these our days revived their old calumnies

against us, accusing us of mixing Christian blood with our Passover cakes? Ah! I shudder when I remember the sufferings our people endured at Damascus at the hands of Christians, whose cruelties were as barbarous as their accusations were absurd. Can it be credited that they themselves believe their own calumnies; and yet how often have they been repeated! In this day of enlightenment, however, one might have hoped that such gross falsehood would not have obtained credit beyond the monkish cell and the nursery walls. Is it then not known by Christians that we Jews have a great horror of blood? Are they not aware that our law forbids us the use of it? Are we not most careful to subtract every drop of blood from our meat before we taste it? Surely, Christians do not know this, or they could never believe the wretched story that we feast on *human* blood, and not only so, but that our zest for it is so great, that in order to procure it we do not scruple to *commit murder!*

MOSES.—True, I had not forgotten the tragedy you allude to. It so happened that a similar charge against our people was brought forward in another part of the world, *at the*

very time when my mind was so perplexed. I perceived, with pain, in the Christian journals, what credit was given to these foul calumnies. I blushed for the men who with their pretensions to wield the politics of the world, stooped from their high eminency to join in the popular credulity! a movement which did credit neither to their heart nor to their intellect.

This also accelerated my returning prejudice against Christianity; a prejudice which was moreover greatly strengthened by my intercourse with Christians. I confess it afforded me a sort of relief to witness their wicked lives; for I could not altogether divest myself of the impressions touching the possible Messiahship of Jesus. The thought of this so tormented me, that I gathered some satisfaction from seeing the drunkard reel about the streets, and from listening to his oaths and curses whilst he called on Jesus Christ as his witness. “*This is a Christian!*” I muttered, and congratulated myself that I had not been seduced to believe in Jesus. I well remember that one day as I was about to address a tradesman on a matter of business, he haughtily turned from me, saying, “You are a — Jew, begone!” and

although my heart sank within me, and grief overwhelmed me, I secretly rejoiced that I was not a Christian. Circumstances around me stifled every impression which, from time to time, I derived from the Bible respecting the truth of Christianity, and though the suggestion again and again recurred, "Might not Jesus after all be He of whom Moses and the Prophets did write?" yet as often outward influences prevailed, and I resisted *the truth!* But, blessed be the Lord God of Israel, I have since found out a better way, and am even now ashamed at having formed conclusions respecting Christianity from what I saw around me. True it is that our people have sustained grievous injuries at the hands of men called Christians, nor is it less true that I witnessed the most abominable practices by numbers who professed the religion of Jesus of Nazareth, but was I *therefore* justified in concluding that Jesus is not the Messiah?

SAMUEL.—I do not know how you could err, by judging of the tree by its fruit.

MOSES.—But, Samuel, I had no proof that this fruit grew upon that tree. It does not follow, that because men *called themselves*

Christians, that they must be Christians indeed! Suppose that at the time when our people had departed from Jehovah to worship Baal, the nations around them had concluded that our religion encouraged idolatry—would their conclusion have been just?

SAMUEL.—No! but they need only have looked into our holy law to discover their mistake.

MOSES.—Precisely. And if on examining our law they had found idolatry strictly prohibited, they would justly have inferred that in worshipping Baal, the children of Israel *had apostatized from their religion!* Now this was precisely my case. What I had seen of Christianity was the Baal worship of Israel; and mistakingly, I drew my opinion of the Christian religion from outward appearances. But, thanks be to God! the scales have fallen from my eyes. I have discovered my mistake. A glance into the New Testament soon undeceived me. It then appeared plain that by far the greater number of professing Christians, like Israel of old, have apostatized from the faith of their fathers; and I feel constrained to say, Samuel, that our people are

guilty of great injustice in charging home upon the Christian *religion*, what is rather the fruit of a wide-spread apostasy. Real Christianity is true in its origin, and holy in its effects. The Scriptures of the Christian are built upon the Scriptures of the Jew: *their* Messiah is *our* Messiah, and the Christian whose life is consistent with his religion is *an Israelite indeed!*

SAMUEL.—Then do you mean to say that you are wiser than our Rabbies, who constantly study the *Talmud*?

MOSES.—I do not pretend to their wisdom; but of this I am convinced, that there is far more agreement between our Bible and the New Testament, than between our Bible and the Talmud; and I believe that were you to put the Talmud by the side of the New Testament, you would blush for our Rabbies, and acknowledge that the one is the mere creation of man, and that the other is stamped with the finger of God.

SAMUEL.—Lemaan hashem! (for the sake of the holy name) think of what you are saying—let no one hear you utter such words. Alas! alas! that our holy temple was ever destroyed; and that we were ever mixed among the hea-

then! Verily our sins, and the sins of our fathers, have brought these evils upon us.

MOSES.—Now, Samuel, be patient, and suffer me to ask you one question. Did *you* ever study the Talmud?

SAMUEL.—I have not done so myself, but I know those who have, and on whose opinion I can rely.

MOSES.—But I *have* studied it, and now declare to you, that most of its principles are pernicious, and that many of its doctrines are not countenanced by Moses and the Prophets. O! how different is the spirit that breathes through the pages of the New Testament! how full of constraining love the one, and of dogmatism the other! How corroborative of the Old Testament is the former, and how contrary to it is the latter! You are astonished—you tremble—you are going: O! bear with me—leave me not at this moment. I have, perhaps, spoken too harshly; but, my dear Samuel, it is the first opportunity I have had of opening my heart, and what I have stated lay heavily, very heavily upon it. You know not what I have suffered—what I *do* suffer; and I feel indignant at the remembrance of what will, I know, one

day deprive me of the affections of those who are the most dear to me on the face of this earth: for the law of the Talmud is, as you know, that an apostate shall be persecuted even unto death.

SAMUEL.—How came you to read that book which you call the New Testament?

MOSES.—Ah! God's ways are mysterious—"His way is in the sea, His path in the great waters, and His footsteps are not known." (Ps. lxxvii. 19.) During the recent visit of my family to England, I happened to call one day on business at the house of a Gentile. I was shewn into a back parlour, and upon entering it, saw, in the furthest corner, a man looking extremely ill, and reclining upon a couch. While waiting for the person I had called to see, full opportunity was afforded me of watching this poor invalid, and gazing upon his ghastly countenance. Every now and then I heard his groans, which were plainly indicative of agonies within. A gentle tap at the door withdrew my rivetted attention from the poor sufferer. The next moment the door was softly opened by a person of very respectable appearance, who after having quietly closed it,

approached the poor invalid. He made a slight bow as he passed me, and I was touched with the gracious smile which marked his benevolent countenance. Having seated himself by the side of the patient, he whispered to him a few words which I could not hear, but I noticed with agreeable surprise, that as he spoke to the dying man, for such he was, his features, which a few moments before were contracted and distorted by reason of internal pain, suddenly changed, and for a moment a sweet smile beamed upon his face. The visitor then drew from his pocket a small book, and after a little search began to read. Supposing it to be some entertaining story, I felt rather surprised, and was on the point of expostulating with him on the seeming impropriety of the step. At this moment the name of "Jesus" caught my ear. The blood froze within me. The words I had intended to utter died on my lips. Struck with the affecting sight, I remained for some minutes motionless, looking alternately at the one and then at the other. I saw the big tears roll down the pale and fallen cheeks of the attentive sufferer, and the God-like devotedness of his benefactor, who

with angelic sweetness sought to impart consolation from the little book before him. For the moment I forgot all difference between Jew and Gentile, and with my heart lifted up to Jehovah, I prayed for the recovery of the sick man. From this state of peaceful feeling I was suddenly roused, and thrown into great agitation. This arose from no other cause than seeing the gentleman go down upon his knees to pray; for you know, Samuel, with what repugnance our people regard this posture. I need not attempt to describe what were my feelings at that moment. I felt ashamed—condemned—alarmed—confused—and before I had recovered, I heard myself addressed by this remarkable visitor, who had stepped gently up to me, and in the kindest manner possible inquired whether I were a son of Abraham? “I am,” I replied with deep emotion. “Permit me then to shake hands with you,” he proceeded, “you are still beloved for the fathers’ sakes, and I love your nation.” His next question was, whether I had ever read the New Testament. And when I answered in the negative, he again produced the little book which he had been reading and begged of me to accept it as a present.

SAMUEL.—And did you receive it?

MOSES.—How could I refuse it? The circumstance, the manner in which it was offered to me, overcame all my prejudice. The curiosity, too, which had been formerly awakened in my mind respecting the Christian Messiah now returned a thousand times more urgently. An irresistible desire to ascertain the contents of the book made me impatient to be alone: and you may imagine, my dear Samuel, what were my feelings when I discovered therein that Jesus of Nazareth, whom our fathers had crucified, and whom I had blasphemed, was THE MESSIAH!

SAMUEL.—Shema Yisroel! (Hear, O Israel!*)

MOSES.—*The true Melech Mamosheech!* (the true King Messiah.) He of whom Jeremiah speaks in the twenty-third chapter of his prophecy. Ah, you look at me with contempt—

SAMUEL.—Can I patiently listen to such abominations? Does not our whole nation throughout the whole world daily pray for the

* An expression common among Jews when they are suddenly alarmed.

coming of the Messiah? And do you pretend that they are all wrong but yourself?

MOSES.—I am in hopes that the time is not far distant when our nation will acknowledge that they are in error; for you know, that even now our Rabbies are almost in despair at waiting for the Messiah, and our people are every where awakening from their slumbers. But to return. I spent the whole of the evening in reading the precious book, and the more I examined the more I felt convinced that Jesus of Nazareth is He, for whom our nation is now waiting. Gradually, the whole mystery was developed before my eyes. I thought of that memorable evening of which I told you before, and felt assured that it was no delusion of my fancy, but that it was the voice of the living God speaking to me, “When thou shalt return!” With my whole heart I responded, “O! how true! when thou shalt return and seek me, the Lord Messiah, then will I cause all these blessings to come down upon you.” That night sleep departed from me. With tears I bathed my pillow: and in the bitterness of my soul I lamented my sins—especially those I had committed against Jesus

of Nazareth. To aggravate my sorrow, I pictured to myself the painful scenes about to open before me. I fancied that I already witnessed the heart-rending agonies of my poor mother, and that I heard the curses of my aged father. A burning fire seemed to rage within my bosom; large cold drops trickled down from my forehead. Terror, anguish, despair, hope, and joy, confusedly agitated my soul. In this state I spent a wretched night, and watched the first beams of the rising sun creeping through a little window into my bedroom, and as I gazed I wished that the "Sun of righteousness" might again shine upon our poor nation. With heavy heart I arose from my bed, and beholding myself in a mirror, I was shocked at my pale and haggard countenance, too plainly telling of the internal struggle. My lips quivered, but I could not speak: I dared not even allow to myself what my heart felt. I dreaded to see any one of our family, aware that if my secret was only suspected, a peaceful habitation would be turned into a house of mourning, and I—I—deprived of my home—my *all*. Stealthily I walked out of the house, without seeing, or being seen by,

any one. I proceeded I knew not whither. I sought as it were with the prophet, "a wilderness for a hiding-place, where there is no way-faring man, that I might weep for my people." (Jer. ix. 1, 2.) The silence around me suited the state of my mind. Presently I was arrested in my walk by the sound of music, and on looking up, found that I was standing close by a church, and that the music proceeded from its choir. Often on passing this and similar places I had experienced the utmost contempt rising within me, and hastened by for fear of contamination. Now, these feelings were met by others, which had filled my soul during the past night. They clashed. The contest was so severe, and its shock so overpowering, that for a moment I seemed deprived of my senses. "Is this the place in which the God of Israel is worshipped in spirit and in truth?" said I within myself, as I recovered from my stupor, and gazed at the structure in silence, as if expecting the very stones to answer my anxious inquiry. From this painful state of mind I was aroused by the sound of footsteps. Turning in that direction, I saw at a little distance a man coming towards me :

greatly confused, I hesitated for a moment, when to my relief he passed by without noticing me. As he approached the church, I followed him with my eyes. Turning to a side door he unlocked it, entered and disappeared. Immediately after I heard the tolling of a bell, from which I concluded that there would be an early service in the church. "Dare I venture in?" was my first thought; and whilst I hesitated, I heard footsteps on all sides, and presently saw myself surrounded by the assembling congregation, who brushed by me and entered the church.

My curiosity to see the Christians' mode of worship was too great to allow me to resist the present temptation; the time—the place—all seemed favourable; and forming a sudden resolution, I followed a man who was just at that moment passing, and with awe and trembling I crossed the threshold. But, my dear Samuel, the thunders of Mount Sinai could not have been more alarming to our forefathers, than was to me the sight which I beheld at that moment. On my right stood a large image, holding two keys in its right hand; and, awful to say, every one that passed by it bowed

his knee and worshipped it. Every moment I expected fire from heaven to come down and devour me. Compelled to advance, in order to make way for the comers behind me, I proceeded with closed eyes and tottering step, and as I passed by the abominable idol, muttered, "Shaketz Tashekzeno wesaaw tesavenoh kee chirim hoo." (*"Thou shalt utterly abhor it; thou shalt utterly detest it; for it is a cursed thing."*)*

Having been seated for a short time, I observed one of the priests going through a variety of ceremonies in a little recess, where stood what appeared to be an altar. At this moment a person who sat next to me handed me a little book, and on opening it, I beheld on the first page a picture representing Jesus dying on the cross. The sight of this made me shudder, and instantly I closed the book. I then began deeply to regret that I had

* The use of this passage is customary among the Jews, especially on the Continent. There the devout Jew is very frequently shocked with such sights in the open streets. Not rarely does he cross the street to avoid passing too near the abhorred idol, and as he passes by, repeats this passage from Deuteronomy.

ventured to come in, and felt anxious to get away; but not willing to disturb the apparent solemnity of the congregation, I determined to wait patiently the close of the service; at the same time, however, my conscience smote me most bitterly for having suffered myself to be led astray. But when I beheld the priest take up a small cake from a plate, and elevate it in the sight of the congregation, and when, to my utter consternation, both himself and the people fell upon their knees before this baked idol, exclaiming as they lifted their heads towards it, "Most admirable body, I adore thee with all the powers of my soul;" then my patience was exhausted, my horror was indescribable, I started from my seat, and fled like lightning from this abomination—crying, as I cleared my way through priests and people, *Idolatry! Idolatry!* *

SAMUEL.—That's right! The Lord, He is God! The Lord, He is God!

* However Papal intrigue may succeed in entrapping some of the poor idolaters in heathen lands, and weaning them from one species of idolatry in order to teach them another, there is little fear that Popery will ever make many converts among the Jews. These, indeed, go about

MOSES.—Having gained the open air, I ran as if escaping from Sodom and Gomorrah ; and yet, like Cain, I fled from the presence of the Lord. The morning had then far advanced, the streets were filling with people, and as I looked round to find some lonely street or lane, into which I might direct my steps, I was suddenly reminded that it was the Sabbath-day, and near the hour for service. Mechanically I bent my course towards the synagogue. As I approached it, I met with many of my brethren passing on before me with cheerful countenances. Their eyes met mine, and went like daggers to my heart: I entered the synagogue ; and how shall I describe my sensations when I found myself in the presence of the congregation !

Cowardly, with tottering steps and down-cast looks, I advanced like a criminal. In passing along, I twice attempted to say

to establish their own righteousness, refusing to submit to the righteousness of Christ. Yet, deeply fallen as they are, they have yet preserved a book of prayer for the use of public and private worship, which puts to shame the idolatrous mass-book of the Church of Rome !

Ma Toowa,* but was utterly unable to articulate a single word. Conscience-smitten, with uneven steps I reached my seat. Bewildered I felt for my Prayer-book, when, to my horror, I opened—the New Testament! The shock was so violent that I should have fallen, had I not with desperate effort grasped hold of the back of my seat. I thought that every eye in the synagogue was turned upon me. Confusion—fear—shame—overwhelmed me. I felt as if the earth sunk beneath me, and the humming voices which I heard around me, seemed like so many tormenting spirits summoning me to appear before the bar of Jehovah. At last I succeeded with trembling hand to deposit the book in its

* On entering the synagogue, the Jews bow towards the ark, and say the following, “How beautiful are thy tents, O Jacob! thy tabernacles, O Israel! in the greatness of Thy benevolence will I enter Thine house! in reverence of Thee, will I bow down towards the temple of Thine holiness. O Lord, I love the habitation of Thine house, and the dwelling-place of Thy glory. Therefore will I *worship, bow down, and bend the knee before the Lord my Maker.* Let my prayer come before Thee, O Lord! in an acceptable time; in Thine abundant mercy, O God: answer me in the truth of Thy salvation.”

hiding-place. Feeling somewhat composed, I ventured to look up, as if determined to bid defiance to the reproaches of my brethren, whose eyes I thought were still upon me. To my great relief, however, I found that I was wholly unobserved. A heavy weight seemed rolled from my heart, and I breathed freely. The occurrences of that morning then presented themselves to my thoughts, and as I conjured up to my imagination a vivid picture of the idolatrous worship I had witnessed, and looked about listlessly, my eye rested on the Tables of the Law, where was written in large Hebrew characters, “*Thou shalt not make to thyself any graven image, the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM.*”

Had I seen the man's hand against the wall, which King Belshazzar saw in his palace, I could not have been more startled. I felt as if this were a threatening voice sent forth to me from heaven. I was confounded and humbled. I experienced indeed the most poignant remorse for my sins; still, however, shame re-

pressed the tears of penitence. Suddenly I was aroused from my painful meditation by the united voices of the congregation. It was the closing prayer of the morning service, the *Alinu Leshabiach*. My grief was overpowering. Unable to restrain myself, I hid my face in my *Talith*, (garment of fringes,) and wept, smiting my breast and crying, *Chotoosee!* (I have sinned!)

SAMUEL.—And did you not immediately go to the *Rav*, (Chief Rabbi,) to take *Tshuvah*?*

* To return in order to recant. Instances have been known in which Jews have made insincere professions of faith in Christianity. These, after a time, having become weary of the terrible yoke of hypocrisy, have desired to return to the bosom of Judaism. Before, however, they could be received by the brethren, they have had to conform to the required rule, namely, to call upon the Chief Rabbi, and before him confess their sins to God, and renounce Christianity. The Rabbi then inflicted certain punishments and penances upon the penitents—one of which was the disagreeable task of recanting publicly in the congregation. Several cases have been known in which sincere converts have been induced, through the persevering efforts and entreaties of their afflicted relations, and the intimidations of the Jews, to return to Judaism. But there never has been ONE SUCH, who has not, in due time, like Peter, come back again and wept.

But I will not interrupt you, though I must tell you how pleased I am with what you tell me. I had lately a conversation with one of the Meshumodem, and when I called him an idolater, he said that I was much mistaken, and at this he called upon Jehovah for his witness, that he would not for one moment remain a Christian, if Christianity were idolatry. Now, you can scarcely think how, at the time, this affected me. For days it haunted me. I could not for weeks banish what he said from my thoughts. I fancied at times, that I saw this Meshumed before me, with his solemn countenance, appealing to Jehovah as his witness, and declaring in the most emphatic manner, that Christianity was *not* idolatry. Whilst you were relating to me the circumstances connected with your visit to the Tiphly, all this rushed back to my recollection, and I need not say how anxiously I have waited for the result. Now a heavy weight is removed from my mind, and I hope that henceforth I shall be a better Jew than ever. The next time I see that Meshumed I shall have something to answer him, though I can scarcely bear to speak to him, for the disgrace he brings on our holy nation.

I am not so much annoyed when one who is born a Christian offers to talk to me about his religion, for I think *he is sincere*, and I make allowance moreover for his want of knowing better. But to hear a *Jew* declare that he actually believes in the Tooleh—this is incredible and intolerable! I know he *cannot* believe in the Tooleh from his heart, and his profession therefore is downright hypocrisy!

MOSES.—I have indulged you by listening to the expression of your honest sentiments, as you have patiently listened to me. I must, however, now remind you of what our wise king Solomon said, “Let us hear the conclusion of the whole matter.” But before I proceed with my story, I feel constrained to say, that your inferences respecting the converted Jew are as unreasonable as your premises are untenable. There was a time when I felt and reasoned as you do, Samuel; but experience has taught me to condemn my former conduct as intolerant bigotry. To brand with hypocrisy the Christian profession of a man, *merely because that man is a Jew*, is as unreasonable as it is unjust. Would such persons then tell

us on what ground they profess to respect the Christianity of THE GENTILE ?

It is allowed that *the Gentile may* sincerely assent to the doctrines of Christianity. Full credit is yielded to him for being in reality what he professes to be. The Jew does not dream of questioning *his* motives. Whatever is thought of his *religion*, no doubt is entertained of *the integrity of his profession*. Why then should it be thought a thing incredible, that such profession can be honestly made by a Jew? If Christianity possesses a virtue sufficiently constraining to commend itself to the Gentile, why may it not be allowed to exercise a similar influence on the mind of a Jew? To condemn, therefore, indiscriminately, those of our brethren who have made profession of faith in Jesus of Nazareth, is as inconsistent as it is uncharitable. Are Gentile Christians so ill informed and so credulous, that however spurious the story, *they* will implicitly believe it! Is our nation prepared to declare this? and yet what else can be the inference, when we see that a Jew has but to confess, "I believe in Jesus Christ," and immediately he is branded as a hypocrite; and why? because forsooth,

with his lofty intellect—his powers of penetration—his comprehensive grasp—he, unlike the poor Gentile, must needs detect the fallacy of Christianity, and proudly dictate to the world that Judaism, and nothing but Judaism, *can* be true!

But, seriously, Samuel, is it reasonable—is it just? Is Christianity really so worthless—is its moral code so questionable—are its doctrines so absurd—is its history so palpably false, that however it may suffice the ignorant Gentile—it fails to allure the sagacious Jew? Is he then, I ask, prepared to declare, that all the nations of the earth may readily become disciples of Jesus, but as for the Jew—the prodigy of human kind—to believe in the Tooleh—is a moral impossibility? It is too little remembered by our people, Samuel, that there are the wise and the learned among the Gentiles, as there are wise and learned men amongst us; and that some of the wisest of the Gentiles were Christians! men who studied, and were thoroughly conversant, not only with the New Testament, but with Moses and the prophets likewise. Men of deep research, and of profound learning—men whose knowledge was as extensive as

their philosophy was accurate—persons of all ranks—poets — statesmen — moralists—physicians—lawyers and philosophers, have been Christians! You may have heard of Boerhoofe, Bacon, Boyle, Locke, Milton, Grotius, and Newton—these great luminaries received Christianity! Newton — whose philosophy amounted to mathematical demonstration; Newton, who measured space and weighed the mighty globe as in a balance; Newton, who told the inhabitants of the earth the principle by which the Universe is sustained in its exquisite order and harmony—Newton worshipped the Nazarene!

Surely, surely, we ought at least to suspend our judgment in the case of the baptized Jew, whose sole crime consists in professing himself convinced of the truths of a religion which has attracted the admiration and discipleship of the best and wisest among the Gentiles—a religion which pervades the civilized world!

But there is yet another consideration which should induce more charitable feelings on our part towards the converted Jew. I allude to trials to which such an one voluntarily surrenders himself for the sake of Christianity.

What but the deepest conviction of the truth of the Christian religion could actuate him to suffer the loss of all things—willingly to endure a separation from all that is dear to him? How many of our converted brethren are there at this very moment, smarting beneath the frowns and execrations of those whom they yet love most tenderly! Still none of these things move them from their Christian profession; they choose to suffer affliction and take up the Cross, rather than deny Him of whom, they are convinced, Moses and the prophets did write. Nor ought it to be forgotten, that many baptized Jews have not only lived—but died—in the faith of Jesus of Nazareth.*

*The Author cannot but hope that the following extracts, from a very interesting account of Henry Abrahams, a dying Jew, will be acceptable to the Christian reader:—"Far be it from me," says the Rev. C. S. Hawtrey, in a sermon delivered soon after the death of H. A., "to speak too favourably of one who is now beyond the reach of human inspection. During a painful illness, frequent opportunities occurred of conversing with him on the momentous concerns of his soul. He was apparently impressed with a conviction, that, to use his own words, he was by nature a poor helpless sinner, who, *but* for the infinite mercy of God in Christ Jesus, might for ever have been cast into the fire that never is quenched....

To question the sincerity of their faith whilst they live is unreasonable enough, but it is outraging all better feelings, and doing violence to the understanding, to taunt with incredulity the testimony of a departing spirit.

SAMUEL.—But have not your own eyes been opened to the fact that the Christians worship idols and—

MOSES.—Yes. It was so. Then let me pro-

He was very early convinced that his disease must terminate in death, and near views of death and judgment are certainly no incitements to falsehood and hypocrisy. His patience and resignation under the anguish of disease, and in the prospect of a speedy departure, were pleasing evidences of his state, during the whole of his trial. But as his end drew nigh, his hope of heaven seemed gradually to increase. ‘I know I am dying,’ said he to me, ‘but I fear not to die, for I am one of the ‘sheep of Jesus,’ whom He will not suffer to perish; I shall soon see Him and be with Him for ever!’ Then addressing his widowed parent, he bid her not to weep when he was dead, ‘for,’ said he, ‘I must go to a better place.’ Such was his language the day before his decease; and I am told by those that were with him at that moment, when his eye-strings were breaking in death, and his soul was on the eve of soaring to worlds unknown, that his expiring breath was whispered out in prayers for those that were dear to him, and that the last accents that died upon his lips were, ‘Lord Jesus, take’——!”

ceed. When I had left the synagogue, my first thought was to go home to my friends, and confess all. I was sure they would forgive me the past, and sympathise with me in my sorrow, and that whilst sharing in my grief, they would also rejoice with me at my deliverance from the snares of Satan. Such were my thoughts as I hastened on at a rapid pace towards home. Having come within sight of our house, I was suddenly reminded that I had still the New Testament in my pocket; and hastily drawing it forth, I intended to cast it from me. Not however wishing it to be seen by any one, I turned into a court and looked about me for some secret corner where I might deposit it. At this moment, by some mysterious impulse, as if curious to have a last look at what I was about to part with for ever, I grasped the book with both hands, and in so doing it opened at a place where I had that very morning been reading, and where I had turned down the page to mark the chapter I had perused. My eyes fell upon this verse, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." (Matt. v. 17.) I was arrested. This single passage had the

power of undeceiving me. I saw the abyss to which I was hastening. I have often since thought of the words of David, in connection with this circumstance: "The entrance of Thy words giveth light, it giveth understanding to the simple." (Ps. cxix. 130.) My eyes still rested upon the book, and this declaration of Jesus shed into my soul a flood of light; passage after passage from this little book rushed back to my memory, setting before me the holy character and teaching of Jesus of Nazareth.

Once more I was able to behold Christianity as it is—and as I looked, and beheld it stamped with the holiness of heaven, I felt ashamed of the step I had been about to take. *These idolaters, I exclaimed, are not Christians!* They can never have read this book! Impossible; Jesus of Nazareth would not sanction such a worship! What! cried I, would He who comes with such doctrines, teach men to bow down to stocks and stones—to bake bread, and burn part thereof in the fire, and of the residue make themselves a God? Surely this cannot be.

Is it possible! Can he who gave me this book be an idolater! O! for some one to guide

me and tell me the truth, was the inward cry of my soul; and with this I gazed intently upon the passage which I had been reading, and perused the succeeding verse, which was this, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v. 18.) My heart actually leaped for joy at reading this, and, pressing the book to my bosom, I said, "This is indeed the language of the Messiah."

SAMUEL.—That was the work of Sooten. (Satan.)

MOSES.—Whether it was the work of Sooten. or the work of the Rooch Hakodesh, (the Holy Spirit,) you shall judge, when I have told you all. I shall not now detain you by relating what passed in my mind, or what were my feelings, as I wended my course homeward and entered the abode of my parents. I arrived when the family were just going to dinner. Little, indeed, did they imagine the inward struggle which I experienced, as I took my seat at table. My lips were sealed. Even if I could, I dared not utter a word of what had passed during the last twenty-four hours. To

my friends, I felt that for the present this must remain a blank in my history.

I was obliged to bury the secret in the deepest recesses of my heart. I made an effort to banish from my mind the late events, and to prepare for joining, without confusion, in any conversation which might be going forward. I dreaded lest by some unguarded look or word I might be betrayed, and thus be exposed to those awful consequences which, as you know, I should have drawn upon me. For the first time, I felt a strange reserve and uneasiness in the presence of my dear relatives; I looked at them with apprehension and fear. Anxiously indeed did I await the conclusion of our meal, that I might retire into solitude.

As I left the room a great weight seemed to be removed from my heart, but it was only to make way for a deeper sadness, and a far more painful and distressing feeling; for no sooner had I again given my mind free scope, and taken a prospective view of what I felt must be my future course, than I perceived myself enclosed on all sides in an apparently inextricable labyrinth of trouble and sorrow. Wherever I turned I saw perplexity. "Should Jesus

not be the Messiah," I said to myself, "then woe be to me;" and if He *be* the Messiah, and if I must confess Him, then my lot is cast—my doom is fixed—I must inevitably suffer the loss of all things—be thrust out from my friends, hated by my brethren, and be fated for life to hear their unceasing reproaches and imprecations. Such were my agonizing musings. But what distressed me most of all, and what distracted my soul to the uttermost, was the uncertainty and suspense of my state. I was haunted by doubts and misgivings. Whilst in the night-watches I read the New Testament, and examined carefully its contents, then my confidence increased, and I entertained not the least doubt, but believed that Jesus of Nazareth was the Melech Hamosheech, and that Christianity was true; but when in the morning I re-entered the world, and fell into conversation with Christians, and sought to find in their life and conduct confirmation of what I read in the New Testament, then, indeed, I was sadly disappointed, and my doubts and apprehensions returned, and I dreaded lest, after all, I might be deceived.* There was one circumstance in

* As the following instance made a strong impression

particular, which, at that critical period, checked the work of God in my soul. I had often wished during these trials I could

upon the mind of the writer, he trusts that its insertion in this place may not be unacceptable to the reader. It may serve to illustrate these two points, viz., the good impression which real living Christianity effects on the Jews, and again the incalculable mischief which results from the conduct of those who, glorying in their ignorance, look down upon the unbelieving Jew, whilst they themselves shamefully belie their Christian name. Visiting one Sabbath-day the inmates of the Dispensary at —, I found in one of the wards an aged Jew, who was very ill. I entered into conversation with him on the subject of the Christian religion, and though he was very bigoted and extremely angry with me for embracing Christianity, yet he immediately after expressed to me his great astonishment at the kind treatment which he had experienced at the hands of the Christian officers of the Dispensary, since he had become an inmate. To use his own language, “ I never saw any thing like it in my life ! ” This, indeed, I could readily believe, for the poor man had but lately left his native country, Russia, where our brethren experience even now the effect of that curse mentioned in Deut. xxviii. 65, 66 ; “ And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a *trembling heart* and failing of eyes, and *sorrow of mind*, and *thy life shall hang in doubt before thee* ; and thou shalt fear day and night, and shalt have none assurance of thy life.” Well might he be astonished, when, after

meet again with my friend who gave me the New Testament. I made many attempts to discover him, but all my efforts were fruitless. I went to the house where I had seen him, but the sick man whom he visited had died, and no one could tell me of my friend's abode.

It happened about that time that an old acquaintance of my father's paid him a visit. I overheard them speaking of a Christian gentleman who lived near us. The visitor mentioned some very liberal donations which that very morning had been made to a charitable institution by our Christian neighbour; and furthermore stated, that this gentleman had, at his own expense, built two churches. This

having been accustomed to live in the constant dread of the Christians, he is transferred to a *Christian house of charity in England!* But, whilst telling me of his surprise at the great kindness which he experienced at the hands of Christians, he also complained bitterly of some of the patients in the ward, who interrupted his devotions by singing immoral songs, and endeavoured to provoke him by calling him proverbial names, in order to annoy him. "I am obliged," he said, "to cover my head with the bed-clothes, and so to perform my morning and evening prayers."

conversation interested me exceedingly, and several times during that day my mind reverted to it. My soul longed for sympathy. My understanding required satisfaction. Many things connected with the subject which so engrossed my attention, perplexed and distressed me. I had many enquiries to make, and many objections to propose. The idea now suggested itself to me, that I would seek an interview with that excellent Christian, of whose character I had received the most favorable impressions. I resolved to call upon him the following morning. During the night I could not sleep for thinking of the anticipated interview. As the morning advanced, I began to feel some reluctance to carrying my purpose into effect, which chiefly arose from the fear of detection. However I adhered to my resolution. At an early hour that morning I found myself at the door of Mr. —, and with a palpitating heart I rang the bell. I was shown into a waiting-room. For some time I remained there in nervous expectation, and as at last I heard footsteps approaching, my courage forsook me; had it not been for the gentlemanly and affable manner with which Mr. — entered,

and the kindness with which he inquired what was my desire, I could not have uttered a word. Still I hesitated, and he was obliged to repeat the question. I then summoned all my resolution, and, with faltering voice, told him the object of my visit. To my astonishment and terror, I perceived the pleasing expression of his countenance change into a contemptuous frown. I was about to speak again, when he hastily turned to the door, and opening it, said, "Well, sir, you have come to the wrong place, I have nothing to do with the Jews." Appalled at this unexpected rebuff, I was scarcely able to rise from my seat; and as I moved tremblingly toward the door, I suspected that I had mistaken the house, and stopping short I ventured to enquire whether he was not a Christian. At this he became very angry, and, with an oath, ordered me to leave his house.

How shall I describe my feelings as I was thus hurried from this Christian dwelling, and heard the door furiously slammed behind me! Shame and confusion covered me: I was overwhelmed by various sensations. "My poor parents," I said within myself, "ah! what dis-

grace am I bringing down upon you!" The pride of my heart was wounded—it rebelled and demanded revenge. I turned for a moment, and as if to tell Mr. — how much I despised him, I looked back at his house with the utmost scorn and disdain. I still remember how foolishly I triumphed and exulted over this proud Christian by indulging in the recollection that I was nevertheless Abraham's seed, and he only a Gentile. Away I hastened from the spot, repenting heartily of the step I had taken, and giving myself over to the most painful despondency. For some days after this I did all I could to drive from my mind all thoughts of Christianity, and would fain have become wholly indifferent to religion. Could I have followed the bent of my own mind, I think I should at this time have entirely apostatised from Jehovah. But I thank my God! from this fearful fall I was preserved; and for this I am indebted to the book I yet had in my possession—the New Testament. Here—in the pages of this book—all my difficulties were settled—all my doubts removed. By reading it my afflictions were made light, and my labours were rewarded: from it I was led to perceive

the distinction between real and mere nominal Christians;—I learnt to look more to the word of God than to the conduct of men. Every day I was made sensible of some new sin of which I had not been conscious, and of some fresh truth of which I had been ignorant. And why should I now hesitate to tell you what I am so anxious you should know—that after careful examination and earnest prayer, I have received the deepest conviction *that our nation has indeed rejected the true Messiah!* AND THAT JESUS IS THE SAVIOUR OF THE WORLD. Such were my convictions, that I became impatient, as my peculiar circumstances did not permit me to open my lips on the subject. I shuddered when I heard the name of Jesus blasphemed, or Christianity spoken of with contempt.

SAMUEL.—But how is it possible that He should have been the Messiah, seeing that He was *destroyed*? Do you not think that if He had been our Messiah, Jehovah would have protected Him, and not have suffered Him to be crucified?

MOSES.—Such, formerly, were my objections too, but they have all vanished. When my

mind was yet halting *between* Judaism and Christianity, I was tormented by doubts and fears. I resolved, however, thoroughly to search our Scriptures, and compare the history, the character, and the doctrines of Jesus with what Moses and the prophets had predicted respecting the Messiah. I was not long kept in suspense. I had no idea, previously to that time, that our prophets had so fully delineated the features of Messiah—and in Jesus of Nazareth I saw all these features identified!

The predictions concerning Messiah I found to be so striking and so various, that I felt nothing but the power of God could have made them all meet in one and the same person! Great indeed was my delight and amazement, when turning to the New Testament I found them all fulfilled in Jesus! Nor was this all—I discovered that He alone *could* be the Messiah—and that the prophecies respecting a Saviour *could not now be fulfilled in any other!* It is impossible, Samuel, for any one who gives due consideration to this subject to resist the just claims of the Christian Messiah; and since I have seen how strikingly His likeness had

been drawn beforehand by Moses and the prophets, the sin of rejecting Jesus has appeared to me greatly magnified. To my astonishment and delight I discovered that it had been expressly foretold.

1. From what *Nation, Tribe and Family*, Messiah should proceed.

Nation—*Abraham*. Gen. xii. 3; xviii. 18.

Tribe—*Judah*. Gen. xlix. 10.

Family—*David*. Ps. cxxxii. 11; Jer. xxiii. 5, 6.

2. That the time of His appearing should be when the pre-eminence was about to depart from Judah, *i.e.*, when the tribe of Judah, which had been suffered to continue in the Land and to uphold the Jewish polity, should also be removed, and with it the Jewish Church and State. Gen. xlix. 10.

3. That His advent should be precisely 490 years after the edict had been given by Artaxerxes to rebuild Jerusalem. Dan. ix. 24—26.

4. That His birth-place should be Bethlehem. Mic. v. 2.

5. That He should be the Son of God. Ps. ii. 7, 12.

6. That He should be born supernaturally of a Virgin. Isa. vii. 14.
7. That though born of a woman, He should be God Almighty—God and man in one person. Isa. ix. 6; Mic. v. 2; Ps. cx. 1; Zech. xiii. 7.
8. That the number and severity of His sufferings should be unparalleled. Ps. xxii.; Ps. lxix.; Isa. liii.
9. That He should perform miracles. Isa. xxxv. 5, 6; xlii. 7.
10. That He should be rejected by His own nation. Isa. liii.; xlii. 19, 20.
11. That He should be put to death, and that not on account of any guilt of His own. Isa. liii. 4, 5, 6, 8; Dan. ix. 26.
12. That though He should die and be buried, His body should not be subject to the law of decomposition, but rise again the third day. Ps. xvi. 10; Hos. vi. 2.
13. That He should abolish the old dispensation and introduce the new. Jer. xxxi. 31—34.
14. That He should offer salvation to the Gentiles, and that they should receive Him as the Saviour. Gen. xlix. 10; Isa. xi. 10; xlix. 6; lii. 15; lvi. 6.

SAMUEL.—And were all these fulfilled in the Christian Messiah ?

MOSES.—Every one.

These undeniable testimonies, borne by Moses and the prophets of Jesus of Nazareth, carried irresistible conviction to my mind. I meditated freely and with intense delight on the striking analogy between these prophecies and what I had read of the Christian Messiah. The view was enchanting to my truth-seeking soul. Still, however, something was wanting: for in the midst of all my joy, I trembled with apprehension, lest this cheering prospect should after all prove an illusion. I thirsted, yea panted for —*certainty*.

The thought of remaining in this state of suspense was most painful. I determined to pursue the enquiry yet more closely, and never to desist, until I should find a resting-place for my anxious soul. In order to this, I set about making yet further search: and perusing prophet after prophet, I noted down every minute particular which had been predicted respecting the advent of Messiah; and having carefully prepared my list of passages from our scriptures, I proceeded, and without apprehension, to the

pages of the New Testament, to ascertain how far these marks were identified in the person and history of Jesus of Nazareth. Language fails to describe the gladness which filled my soul, as I found prophecy after prophecy most unequivocally realised in the person of Christ. From this new enquiry, I found it foretold that the Messiah was:—

To enter our holy city riding upon an ass.
Zech. ix. 9.

To be sold by His friend for thirty pieces of silver. Ps. xli. 9; Zech. xi. 13.

To be slain in the company of the wicked—Isa. liii. 9—yet

To be entombed with the rich. (Ibid.)

To have His hands and feet pierced. Ps. xxxii. 16; Zech. xii. 12.

To have vinegar and gall offered Him. Ps. lxix. 21.

That His garments should be parted by lot. Ps. xxii. 18.

SAMUEL.—And was all this too fulfilled?

MOSES.—Every whit.

SAMUEL.—I am indeed perplexed and surprised by what you tell me; and yet—No! I cannot think that Jesus was the Messiah. Is

it possible that the true Messiah would set aside our holy law, which Jehovah delivered by Moses our teacher? and is it not evident that the Christians despise our law as much as they do our people?

MOSES.—If Jesus of Nazareth *had* done away with our law, then indeed your reasoning would be just. But it is far otherwise, Samuel. The doctrines and precepts of the New Testament absolutely involve and enforce obedience to our holy law.

SAMUEL.—But Christians nowhere observe our sacred rites.

MOSES.—Ah! I perceive your difficulty. You do not observe the distinction between the moral and the ceremonial law. I also stumbled at this very objection. But this was overcome the moment my eyes were opened to the truth, that whilst the *moral* law is in itself holy and eternal, the other is typical and changeable. It was then I was enabled to distinguish between the two, perceiving that whilst the one was given to all nations, and for all ages, the other was restricted to a peculiar people and to a limited dispensation. Each advancing step assisted me to another. I soon saw how

deeply even the *ceremonial* law entered into the Christian religion. Indeed, from the New Testament and its revelation of the character of Jesus of Nazareth, I learnt the true emblematical meaning and signification of those rites delivered to our nation by Moses. No! Samuel! the true Christian rejects not one jot or tittle of our holy law. To believe in Christ is to believe in Moses. To receive Jesus is to magnify Moses's law; not only the moral, but the ceremonial law also! In Jesus the Lamb of God, I learnt to admire the wisdom and the grace foreshadowed in those Mosaic institutions, which before appeared to me only as so many unmeaning ceremonies. In Jesus—the High Priest indeed—I beheld the real “beauty and glory” foreshadowed in the appointment and office of Aaron. The whole book of Leviticus seemed to me to have received new life. The luminous reflection from the New Testament cast upon these figurative pages, afforded me such instruction and delight as hitherto had been unknown to me.

In truth, Samuel, up to that period I had busied myself with *the casket*, without having been aware of the treasure it contained! *Now*

the secret spring had been touched, and the precious jewel lay before me in its unclouded magnificence. The veil of Moses was removed, and I beheld the true light shining in "the glory of his countenance."

It seemed as though a ray of light from *Calvary* had darted across Mount Sinai, dispelling its thick darkness, and revealing before me the true character and holiness of Jehovah and His holy law; as if a sunbeam had fallen upon the Holy Temple and its services, and the very holiest of all, illuminating its dark recesses, and opening to my mind's-eye the realities and blessings which lay hid "within the veil." The much-cherished casket seemed lost in the splendour of the jewel it revealed. The glory of the shell had faded by reason of its developed treasure which exceeded in glory.

Moses and Aaron, Joshua and David receded from my view, and, like twinkling stars, vanished at the bursting forth of "the Sun of Righteousness." The Tabernacle, with all its furniture, the Ark, the Mercy-seat, the Manna, the Candlestick—all emerged from their obscurity to testify of JESUS! The Priest and the Saerifice—from the Paschal Lamb to

the Scape-goat—proclaimed JESUS! Every holy Feast and Fast—from the Passover to the Pentecost—the Atonement Day and the Jubilee, all exhibited JESUS, and loudly exclaimed in one harmonious voice—“BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD!” (John i. 29.)

SAMUEL.—I know not what to say; and yet — No! no! it cannot be; Christianity true! Do not Christians believe in *three Gods*? or in a *Trinity* as they call it; and does not our holy law declare, “*Hear, O Israel! the Lord our God is one Lord?*” (Deut. vi. 4.)

MOSES.—I am rejoiced that you have called my attention to this part of the subject. True Christians hold nothing but what our own Scriptures declare. They believe as we do, that there is but *one God*; yet, in perfect harmony with Scripture, they further hold that this Unity of the Godhead subsists in three distinct persons. You, Samuel, will perhaps be as much astonished as I was, when I point out to you the passages in our own Scriptures which fully establish this Christian doctrine! I remember one passage from our prophet

Isaiah (blessed be his name!) in particular, which struck me as very conclusive. I mean this, “*Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now THE LORD GOD, and His SPIRIT, hath sent ME. Thus saith the Lord, thy Redeemer, the Holy One of Israel!*” (Isa. xlvi. 16, 17.) In this text it is clear there are three distinct Persons—and each one *divine*. You will readily admit that “the Lord God,” and “His Spirit,” denote Godhead; and you are obliged to allow that the speaker—viz., *the person sent, IS GOD*, for He declares of Himself as having existence “from the beginning—from the time that it was,” and His name is “*The Lord thy Redeemer, the Holy One of Israel, and the Lord thy God.*” Here then, in this single passage from our own prophet, we are taught the very doctrine so hotly contended against—a *Trinity of Persons in the Godhead*; God the Father, God the Holy Ghost, and God the Redeemer, are here *positively declared*. They who would contend against the doctrine of a Trinity, must do so at the peril of being found fighting against the clearest testimony of God!

SAMUEL.—But our holy Rabbies (blessed be their memory!) would surely have known it, if it had been a truth taught in the Scriptures.

MOSES.—True, and they *did* know it, Samuel. The most eminent of our Rabbies, who sedulously studied what was written by our Prophets, were no doubt persuaded of this and other truths, which you, in common with our nation, now reject. The book called *Zohar*, which, as you know, was written by *Simcon bar Juchai*, whilst yet our Holy Temple was standing—a book which is held in the highest veneration by our people—supports the very doctrine in question. Let the following passage speak:—

“THERE ARE THREE LIGHTS IN GOD; the ancient light, or Kadmon; the pure light, or Zach; the purified light, or Mezuch-zach, and THESE THREE MAKE BUT ONE GOD.”

SAMUEL.—That is very remarkable indeed.

MOSES.—Yes.

Nor is this the only Rabbinical testimony to the doctrine of a Trinity in Unity. The most ancient and esteemed of our Commentators affirmed *that the Messiah was to be a*

divine person, and that in the Unity of the Godhead there are three distinct subsistences. Hear what Rabbi Josse says, "Come and see the mystery in the word *Elohim*, viz., THERE ARE THREE DEGREES, AND EVERY DEGREE IS DISTINCT BY HIMSELF, and notwithstanding, they are all One, and tied in one, and one is not separate from the other."

Again, the Cabalists, speaking of Jehovah, call "the first Person *Ain Soph*, or Infinite, who is THE FATHER; the second Person they call *Chochma*, or WISDOM; the third Person they call *Beena*, or Understanding, and *Rooch hakodesh*, or THE HOLY SPIRIT, by whom the Prophets were inspired. The *Chochma*, the second Person, is also called the *Dvar*, or THE WORD."

SAMUEL.—Are you certain, Moses, that these things are said by our Rabbies?

MOSES.—Perfectly; and much more than that. Listen:—

Our *Targum Onkelos*, which, as you are aware, was written nearly two thousand years ago, thus comments on the following passages. Exodus xiv. 31, "And the people feared the

Lord, and believed the Lord and His servant Moses." On this verse Onkelos says, "It is **THE WORD**, in whom Israel believed as well as in Moses."

You will observe, Samuel, that Onkelos distinguishes between God the Father and God the Word; thus recognizing the existence of more than one person in God! And I was not a little surprised to find that in the New Testament Christ is called "*The Word!*"

Again, on Exodus xv. 2, Onkelos says, "It is **THE WORD** that redeemed Israel out of Egypt."

Again, Exodus xxx. 6, where Jehovah says to Moses, "And thou shalt put it [the golden altar] before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, *where I will meet with thee.*" This justly esteemed commentator says, "It is **THE WORD** whose presence is promised in the Tabernacle!"

Nor ought I to forget what the Jerusalem Targum (supposed to be written during the Babylonish captivity) says on the same subject. His comment on Exodus xxiii. 9—11, is, "**THE WORD OF THE LORD** hath ap-

peared on three remarkable occasions—first, at the creation of the world; secondly, to Abraham; thirdly, at Israel's departure out of Egypt; and a fourth time, He shall appear at the coming of the Messiah, "or in the person of Messiah!"

Again, "THE WORD talks with Moses in the Tabernacle, and the people worship."

Deut. xxxii. 36, "THE WORD shall judge the people. The Word saith of Himself, that He was, is, and is to come." The same commentator has these remarkable words on Gen. iii. 22: "Jehovah said, here Adam, whom I have created, is the only begotten Son in the world, *as I am the only begotten Son in the high heavens.*"

This reminds me of what the *Zohar* says on the passage in Proverbs xxx. 4, "*What is His Son's name?*" To this question it is answered, "THE MESSIAH!"

SAMUEL.—You astonish me! How—

MOSES.—Pray let me just mention one other testimony:

Even *Rashi*, our famous commentator, (he wrote in the twelfth century,) has, among others, this passage in his comments on La-

mentations, "What is the name of *the Messiah*? Abba, the son of Chosma says, JEHOVAH is His name, for it is written, and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." *

These few passages, Samuel, may be sufficient for the present to convince you that our holy and learned Rabbies, who studied the Scriptures, were not ignorant of this momentous truth; and that the doctrine of a Triune Jehovah is not the invention of Christians.

SAMUEL.—And yet is it not singular that our teachers, who are so well acquainted with the Talmud, do not teach us this doctrine?

MOSES.—By no means singular, Samuel. This is not the only Christian truth, which though acknowledged by our wise men of blessed memory, is now either thrown into obscurity, or wholly denounced as heretical.

* These papers were originally introduced by the Author in his book called "Both One in Christ." But as the third edition of that publication has long since been out of print, and as the Author has no intention at present to republish the work, he deems it desirable to introduce the above quotation in this place.

It would appear that this suppression of ancient Rabbinical testimony, had its commencement in the early ages of Christianity. When our people perceived that Christians began to put forth in writing their reasons for believing in Jesus, and that certain doctrines were supported by citations from the Old Testament Scriptures—fears were entertained by our Teachers respecting the fate of Judaism, and means were adopted by them to prevent the spread of what they considered fearful error among the common people. Assuming that Jesus was an impostor, Christianity was condemned *en masse*. Its *leading* doctrines in particular were made the butt of contradiction and opposition. A line of distinction, as broad as possible, was attempted to be drawn between Christianity and Judaism. Such traditions of the Rabbies as were favourable to Christian doctrines, were cast into the shade, or entirely cancelled? It is well known by us all, that even many things which our Rabbies of more modern times had written about Jesus, *have been for ever excluded from the Talmud—although for a different reason,* (see Appendix V. ;) and it need not therefore surprise us,

that at a period when the Talmud had either not been published at all, or when copies of it were possessed by the learned few only, such passages as were deemed detrimental to the interests of Judaism, or directly favourable to Christian doctrine, should have been smothered by the zealous advocates of Rabbinism. Nor was this all: it became necessary to invent new and ingenious interpretations of certain passages of the Scriptures. The fifty-third chapter of Isaiah, which the advocates for Christianity so justly quote in support of the Messiahship of Jesus, called for particular attention on the part of the Rabbies. Ideas which had never entered the mind of Moses or the Prophets were for the first time discovered in their writings! Not until then, for instance, was it heard of, that **TWO MESSIAHS** were promised—the one a pretender, who was to suffer—the other the true Messiah, who is to reign. Such convenient interpretation of this, and similar prophecies, relieved the Jewish controversialist from the perplexity in which the Christian advocate had placed him. But that such modes of interpreting prophecy are erroneous, is evident from the text of Scripture itself. The

Prophets speak of *one Messiah only*: and the idea of *two Messiahs* is an invention of man. Nor is it possible that a thoughtful Jew can for a moment entertain this notion; for our most ancient Rabbies held that there was but one Messiah promised. (See Appendix VI.)

I do not charge our people with wilful misrepresentation of truth. I believe they were actuated by a zeal for Jehovah. They regarded Christianity as a religion immediately opposed to the true faith. Jesus Christ they looked upon as a deceiver, and as an apostate from the religion of their fathers. His condemnation by the Priests and people of Jerusalem appeared to them conclusive of His guilt. With such views and feelings, it was not likely that they should calmly consider any proposition which had for its object to prove Jesus Christ to be ALL IN ALL!

Their minds were made up—“Jesus of Nazareth is *not*—CANNOT—MUST NOT be the Messiah!” Christian arguments and citations from Scripture, were entertained merely for the purpose of refutation. To render Christianity, moreover, odious in the eyes of the people, the principal doctrines of the

Gospel were attacked, and its distinct recognition of a *Trinity* in Jehovah was misconstrued and asserted to involve the worshipping of *three Gods!* The Rabbinic enmity against the Trinity must be traced to the circumstance, that this doctrine is so distinctly recognised by, and enters so essentially into, the elements of the Gospel of Christ. Otherwise it is difficult to understand why such hostility should be advanced against a truth *declared in Scripture, and countenanced* by the ancient Rabbies! David was not charged with believing in more Gods than one, when he declared, "The Lord said unto my Lord, sit Thou at my right hand, until I make Thine enemies Thy footstool." (Ps. cx. 1.) Nor were our wise men of old deemed heretical because they recognised a plurality in the Godhead. It is very probable that the doctrine of a Triune Jehovah would never have been disowned by our people, had it not been that it is so intimately connected with the Messiahship and person of Jesus Christ. Christians, no less than ourselves, believe that there is but ONE GOD. They believe the declaration, "Hear, O Israel; Jehovah our God is one Jehovah." (Deut. vi. 4.)

Jesus Christ has introduced nothing inimical to this doctrine. Himself declared that “there is *none* good but ONE, that is God.” (Mark x. 18.) So, His Apostle after Him, “*There is ONE GOD*, and Father of All, who is above all, and through all, and in you all.” (Ephes. iv. 6.) Every Christian believes that “*God is one.*” But this unity of the Deity does not imply that He is in *every* respect one. The Scriptures of the Old Testament, as well as those of the New, plainly teach us that this *oneness* admits of a wider signification. They distinctly speak of the existence of—call it what you will—agents, persons, or subsistences in the Deity. Perhaps you have not noticed, that the plurality of existence in the Divine Nature is again and again brought to notice in our Scriptures. You are well aware that in the very first verse in the Bible this idea is advanced in the word *Elohim*, which is the plural form of God. We find it is written a little further on, agreeably with this idea, “And the *Elohim* said, Let US make man in OUR image, after our likeness.” And again, “*Jehovah Elohim* said, Behold, the man is become as ONE OF US.” The sincere enquirer who is bent on further search, with a

view to discover whether similar modes of expressing the Godhead be adopted by the sacred writers generally, need not look in vain. The inspired writers repeatedly introduce the Deity in these significant terms of plurality. I do not mean to rest the doctrine in question on these passages. This is not necessary. There are more direct, and, as I have shown, (see page 290,) more decided proofs of the doctrine. But these *incidental* modes (if such I may call them) of representing Jehovah, are in themselves sufficient to warrant us in so holding the unity of the Godhead, as that it be in some sense admissible of a plurality. Nor would I have you suppose, that *Christians* gather their belief of the Trinity from such passages. Nay, I must add, that so little have they availed themselves of this kind of testimony, that in their translations of our Scriptures, they have (from oversight probably) rendered such words in the *singular* as would, if literally translated, have supplied to the Christian reader additional corroborative evidences in favour of a plurality of persons in the unity of the Deity.

For instance the Hebrew reads, "The fear

of Jehovah is the beginning of wisdom, and the knowledge of the HOLY ONES (not *one*) is understanding." (Prov. ix. 10.)

Again, "Remember now thy CREATORS (not *Creator*) in the days of thy youth." (Eccles. xii. 1.)

And again, "Thy makers are thy HUSBANDS, (not *maker* or *husband*,) the Lord of hosts is His name." (Isa. liv. 5.)

Once more, "Let Israel rejoice in his MAKERS." (Ps. cxlix. 2.)

Here, then, Moses, David, Solomon, and Isaiah, teach us that the doctrine of the unity of the Deity must not *so cramp* our apprehension of that oneness, as to leave no room for recognising His existence in a plurality of persons. Further, in looking fairly at Scripture, we cannot but acknowledge that there is a manifest *distinction of persons* recognisable in these subsistences of the Deity; such as comports with one sending and the other going; the one making all things *by* the other—the one existing *with* the other—the one *loving* the other. *How* these persons exist in one essence, I profess not to understand. There are other truths revealed in Scripture, and held in

common both by Jews and Christians, which *neither can explain*. Jehovah, however, has manifested Himself in the Bible as the Father, the Son, and the Holy Spirit, co-existing in one blessed unity: to worship Him, therefore, in that threefold form of existence, is to worship Him *scripturally*. I conceive that there is the most perfect identity between the different Persons, and yet a decided distinction. It is thus that Jehovah is revealed in the Law and in the Psalms; and it is thus that He is more fully manifested in the New Testament. But to the latter, for obvious reasons, I will not now refer.

There are even *Christians*, (so called,) who, *because they cannot understand*, question the truth of this doctrine. This lamentable fact, when first I heard of it, very much astonished me; and I doubt not but that when you shall have read the New Testament, you will wonder how any one, receiving the Gospel as true, can refuse his assent to the doctrine of the Trinity. But vain man (Jew or Christian) “would be wise, though man be born like a wild ass’s colt.” (Job xi. 12.) The simple question on this, and on all other topics, should be, “What

saith the Lord?" "To the law and to the testimony." (Isa. viii. 20.) If the Bible reveals the One Jehovah, as existing in a three-fold personality, we must either believe a *Trinity in Unity*, on the authority of Scripture, or reject revelation altogether.

SAMUEL.—I do indeed perceive that hitherto I have lived in great ignorance, and though I cannot yet distinctly understand all your arguments, and cannot look upon Jesus as you do, yet I must admit that I am not prepared to defend my present position, or to gainsay your conclusions. At the same time I must honestly tell you that whilst I deeply feel that much of what you have said is true, and that Christianity is not what I have thought it to be—my inward soul revolts from the idea that it should be the true religion! You must pardon me, Moses; but it appears to me that there is something very absurd in the notion which I know Christians hold—I mean, that Jesus Christ should be God! What strange contradiction! How can a man be God? And how can God be crucified?

MOSES.—It is very natural, that any proposition which exalts Jesus of Nazareth should

offend you.—*Prejudiced, as we are from infancy, against His person, the idea of receiving Him as the object of our worship is very repulsive.* To consider this question calmly, however, you must for the present withdraw your attention from Jesus, and simply enquire whether the *Messiah*, as promised in our Scriptures, is, or is not, in His person, to be *both human and divine.* Not to multiply quotations, you must allow that these three texts from Isaiah, Jeremiah, and Zechariah, plainly declare that the Messiah should be both God and man:—

“For unto us a *child is born*, unto us a *son is given*, and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, *The mighty God, The everlasting Father, The Prince of Peace.*” (Isa. ix. 6.)

“Behold, the days come, saith the Lord, that I will *raise unto David a righteous Branch*, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby He shall be called, *Jehovah our Righteousness.*” (Jer. xxiii. 5, 6.)

“And *I will pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall *look* upon me *whom they have pierced*,” &c. (Zech. xii. 10.)

Here it is plainly declared that He who is the “*Child born*,” is also “*the Mighty God*.” And “*the Seed of David*” is, at the same time, “*Jehovah our Righteousness*.” Whilst of Him whom the inhabitants of Jerusalem are represented to have pierced, it is declared that He will send down the Holy Ghost. To be pierced, He must be man; to give the Holy Spirit, He must be God.

SAMUEL.—How strange that I should never have noticed this before!

MOSES.—And yet these are not the only places in the Bible which support this doctrine!

That the Messiah, “*the Seed of the Woman*,” is represented by Moses and the Prophets as being likewise “*Jehovah*,” is very generally set forth by Moses and the Prophets. The passages of Scripture to this effect are very numerous. (Ex. xxiii. 20, 21; 1 Chr. xvii. 17; Ps. ii. 12; Isa. vii. 14; Jer. xxiii. 5, 6; Micah v. 2; Zech. xiii. 7, &c.) Our people should,

moreover, bear in mind that the Rabbies themselves, already referred to, acknowledge that the Messiah was to be Divine. *How* these two natures, the human and the divine, were to be united in the Messiah, was, no doubt, a problem which involved our wise men in perplexity; but, like honest Commentators, they candidly gave the sense of the Scripture placed before them, leaving the fulfilment of it to Him “with whom nothing is impossible.” It is not unlikely that even David, and Isaiah, and Jeremiah, and the other Prophets, were surprised at, and could but little comprehend the mystery of Godliness which, by the inspiration of the Holy Ghost, they were made to utter. But, whatever were their perceptions on the subject, they faithfully inscribed the announcement of Jehovah, that the Saviour of the world was to be DAVID’S SON AND DAVID’S LORD!

Such, then, Samuel, is *the fact!* The word of God—your own Scriptures—declare that divinity and humanity were to constitute the person of Messiah. It matters little whether the doctrine in question does or does not fall in with the established law of nature. The real question should be, *Did God say that thus*

and thus it shall be? and are we bound to receive it upon the simple declaration of revelation? If we are, then Christians, in holding that Jesus is both God and man, simply hold the Truth; seeing that what they here profess to believe, is in strict harmony with the express declaration of God!

The doctrine in question is so plainly revealed, that had Jesus been a *mere* man, he could not *justly* have claimed to be the Messiah. Since the Messiah of the Bible necessarily involves INCARNATE DEITY! the person of the Messiah described in Scripture is just such as Christians worship! I wonder not, on the grounds already stated, that this doctrine is at present repugnant *to your feelings*. But it seems to me that there is nothing in this doctrine to which a *Jew* ought *reasonably* to object; for need I remind you that in the history of our forefathers, we read again and again of the appearance of Jehovah in the visible form of man. You know what occurred to our father Jacob on that memorable night at *Peniel*, “Jacob was left alone, and there wrestled a MAN with him, until the breaking of the day.” At the departure of this

personage, "Jacob called the name of the place *Peniel*, (the face of God,) for he said, "I have seen GOD *face to face*." Of this circumstance in Jacob's life, our prophet Hosea says, "By his strength he had power with God: yea, he had power over the angel and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; *even the Lord God of Hosts*; the Lord is his memorial." (Hosea xii. 3—5.)

You will also remember what occurred to Joshua in the plain of Jericho. Let me read the passage to you: "*And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a MAN over against him with his sword drawn in his hand.*" (See to the end of the chapter.) Here we have a human appearance, but that this was more than a man you will not dispute. (Josh. v. 13—15.)

So also in the case of Manoah—his wife said, "Behold, the MAN hath appeared unto me, that came unto me the other day." Now that this was not a mere man is clear from the context, when this MAN is repeatedly called the "angel of the Lord;" and lastly, this man, or

angel of the Lord, is distinctly declared to be a *divine* person—"For Monoah said unto his wife, We shall surely die, because WE HAVE SEEN GOD." (Judges xiii. 10—22.)

Truly, Samuel, we as Jews seem to have been designedly *prepared*, in these parts of the history of our nation, for the ultimate manifestation of Jehovah in the person of Messiah! and but for the neglect of Scripture, we should never have fostered such prejudice against the doctrine.

You seem perplexed, Samuel, that Christ, if He was God, should have been crucified; but here again I have but to say, that the same Spirit who guided the prophetic penmen to describe the *person* of Messiah, also guided them to declare His sufferings and death. You will not of course imagine that Christians believe that the *divine* nature either suffered or died. But they hold in accordance with prophecy and history, that the human nature, and that only, suffered, whilst the indwelling Deity conferred such infinite value upon the sacrifice, that its blood—the blood of God, (Acts xx. 28,) sufficed to atone for the sin of the world. Christians have as little difficulty in believing

that of the two united natures, the *human only* suffered—as you, Samuel, have in believing that the Temple was destroyed without any detriment to the Shecinah who inhabited it!

Let all this be calmly considered, and prejudice itself must be convinced, that there is nothing in the Christian doctrine touching Messiah, which is not in perfect harmony with the word of God.

SAMUEL.—Strange! very strange! and yet — but I am at a loss what to say. You have, indeed, opened my eyes this day to so many things, that I am encouraged to ask one other question.

MOSES.—By all means; what is it?

SAMUEL.—You know, Moses, that we Jews believe alike all over the world, whereas I hear of so many different sorts of Christians! I remember a short time since hearing of a public discussion being carried on between two Christians about their own religion.

MOSES.—I cannot deny that there are various sects among Christians. You will, however, observe that whatever be their differences they are all agreed in this, that *the New Testament is true!* In whatever else they may differ, they

unite in this—that the New Testament is a revelation from heaven, and that Christ is its heavenly author. It is much to be lamented, indeed, that Christians should not be more united in all things; yet, so long as they all admit the inspiration of the New Testament, their differences on other points *do not in the least affect the truth of Christianity*. Christian truth rests not on human opinion, but on pure revelation. It is of comparatively little importance what this or that body of Christians hold, on this or that particular of their religion, so long as the leading ideas of Christianity are consistent with the words of Scripture, the Old and the New Testament. If their differences extended to invalidating the genuineness, or inspiration, of the New Testament, I confess that would be a serious difficulty indeed. But such, happily, is not the case. The authority of the Gospel is indisputably acknowledged throughout Christendom!

And yet, after all, the various sects amongst Christians are not so dissimilar as you probably imagine. There are secondary things in Judaism itself, about which all our people are by no means agreed. This you know very well. Yet

we are held together by the acknowledgment of certain great principles of Judaism. Even so it is in the Christian Church. All Christians, however they may differ on secondary matters, relating chiefly to ecclesiastical order, are agreed respecting the *leading doctrines* of Christianity. They ALL meet in ONE, in the acknowledgment of the principal features of the religion of Jesus. I am by no means prepared, Samuel, to defend all the *opinions*, any more than I am prepared to excuse all the *practices*, of those who call themselves Christians. There is no doubt an evil in schism, as such, and there are unquestionably still greater evils resulting from *it*; but this is not the fault of Christianity: the blame must attach to the one party or the other that separated, or, perhaps, to both. Sectarianism in the Christian Church must not be attributed to the Gospel, but to a *departure* from it. Had Christians been willing in all things to be guided by that alone, they would undoubtedly have continued one.

SAMUEL.—I must admit that all you say is very true. I never properly considered these things; I cannot imagine how you obtained so much information respecting Christianity?

MOSES.—Chiefly from comparing our Scriptures with the New Testament. But your question reminds me that I must now return to my story, which will more fully satisfy your curiosity.

You will remember my disappointment when I had called on Mr.—, and the subsequent state of my mind, my doubts and fears, all which, however, were soon overcome by my determination to be guided by Scripture alone. But apart from the light which I derived from careful and prayerful study of the word of God, there were several providential circumstances which rendered me most important assistance in my inquiry, and helped me to arrive at my ultimate convictions. One of these, which occurred a few days after my visit to Mr.—, I will relate.

It was Sunday morning. The bells, from the various Churches in the neighbourhood, were pealing as they do at this moment. Determined to arrive at certainty on the subject which was ever present to my mind, I encouraged a sudden thought which the sound of the bells suggested to me—to make another visit to a Church, in order to hear a Christian

preacher. Fear of discovery alone prevented me from carrying my purpose into effect that morning ; but in the evening I bent my course to a Church, sufficiently distant from my home, resolved to obtain some satisfaction before the close of that day. I will not weary you with a description of my feelings, as stealthily I entered the Christian Temple, and took my seat in an obscure corner ; but I cannot refrain from telling you how pleasingly surprised I was, before I had been five minutes in the place. Ignorant of the real difference between Roman Catholics and other Christians, I was yet not without apprehension, that even in this Protestant Church (for such it was) I should have to endure the disagreeable presence of images and image worship. Judge, then, of my delight, when, upon raising my eyes and fearfully looking around me on every side, I could nowhere discover any thing of the kind. I looked on my right hand, and looked on the left, and every where beheld the congregation piously engaged in their devotion. Before me lay several books, and I ventured to open one, with the view of appearing like those around me, so as to divert from myself the attention of

some persons who I thought were looking at me. As my eye rested on the pages of the book in my hands, I was struck with the following sentence, "Blessed be the Lord God of Israel." My eyes were rivetted to the page, and I read what followed: "for He hath visited and redeemed His people, and hath raised up a mighty salvation for us in the house of His servant David; as He spake by the mouth of His holy Prophets, which have been since the world began: that we should be saved from our enemies, and from the hands of all that hate us; to perform the mercy promised to our forefathers, and to remember His holy Covenant; to perform the oath which He sware to our forefather Abraham, that He would give us, that we being delivered out of the hands of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life."

SAMUEL.—And was that one of their Prayer-books?

MOSES.—Ah! you may well be surprised. Yes! a real Christian Prayer-book. I turned over page after page, and was increasingly delighted to find how much of our Scriptures

were embodied in the prayers offered up in that Christian Church ! Nor was I less pleased to find that in their intercessions our people were not forgotten ! And I have since learned, that these beautiful prayers and hymns are rehearsed every Sunday, by many thousands of Christians in every part of the world.

I now breathed freely. I ventured to look up less fearfully. At that moment the organ began to play, and the whole congregation rose, and sang that beautiful Psalm of King David, beginning, "O sing unto the Lord a new song."

SAMUEL.—And are these the hymns they sing, and which we are so fearful of hearing when we pass a Church ?

MOSES.—They are either these, or others composed from other parts of the Scriptures. There is one hymn I heard that evening which is so beautiful that I will repeat it to you. It is this : "Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people ; to be a light to lighten the Gentiles, and to be the glory of Thy people Israel."

When the congregation rose to sing this

hymn, I too rose involuntarily, with the Prayer-book in my hand; and in my heart I blessed the God of Abraham for what I saw and heard. But I had no sooner done so, than I discovered among the worshippers, not distant from me, with book in hand, Mr. ——. I was confounded. I fell back in my seat. "I have nothing to do with the Jews," instantly sounded in my ears. I fancied I saw it written upon every thing around me. The very organ seemed to sound forth, "I have nothing to do with the Jews." I tried to collect myself. Were it not that his frown had left so deep an impression on my memory, I should have doubted whether this were the same person. How to reconcile such extraordinary phenomenon I was at a loss. To "have nothing to do with the Jews," and yet to express the warmest and most impassioned feelings for our welfare, in the solemn hour of prayer, was an enigma which, at that conflicting moment, I could not solve. For a minute, a cold chill froze the warm feeling which the services had kindled in my bosom; but the next moment I was relieved by the sudden recollection of a passage from the book of Isaiah: "*Forasmuch*

as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me." (Isa. xxix.

13.) This brought to my mind another passage from Ezekiel:—" *And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them : for with their mouth they shew much love, but their heart goeth after their covetousness.*" (Ezek. xxxiii. 31.) Instantly

I rose from my seat, resolved to overcome my weakness, and determined not to be discouraged by the presence of Mr. —. I remembered what one of our own brethren had truly said, that " He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God."—And with equal truth it may be said, that—He is not a Christian who is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.

I looked round at the congregation, satisfied that whilst among them, as among Israel of old, there probably were some who offered a mere formal worship, as a whole, Jehovah was there worshipped in the beauty of holiness.

Any doubt which I might still have entertained was speedily eradicated from my mind by what followed. The prayers being ended, I saw the preacher ascend the pulpit. He began by asking Jehovah to give him wisdom, that he might preach in accordance with holy Scripture. He then opened the Bible—our Bible, and took for his text these words, from the 32nd chap. of Jeremiah, 37—42, “ *Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath ; and I will bring them again unto this place, and I will cause them to dwell safely : and they shall be my people, and I will be their God : and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them : and I will make an everlasting covenant with them, that I will not turn away from them, to do them good ; but I will put my fear in their hearts,*

that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

And O! Samuel, had you been there that night, you would have been as much delighted as I was. At first, indeed, I was greatly distressed, when he enumerated the sins of our nation—especially when he referred to our rejection of the Messiah. Although I deeply felt the truth of what he stated, I was not yet prepared to receive this *from a Christian*. He spoke also of the compassion of Jesus for our nation—that notwithstanding the cruel treatment received at our hands, He constantly desired to do us good. The preacher then proceeded to mention two instances of this, which I well remembered having read in the New Testament, where it is related that when Jesus for the first time approached Jerusalem, and from Mount Olivet beheld the city, and reflected on the fearful destruction which He foresaw

would soon descend on that devoted place, He wept over it, "Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke xix. 42—44.) And on another occasion, when predicting its doom, He thus lamented—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord." (Luke xiii. 34, 35.) When I heard the preacher quoting these passages, and describing our guilt in rejecting and despising such a loving Saviour,

then my sins took such hold upon me that I was not able to look up. But I was not left comfortless. Indelibly upon my heart is written what next was stated ; most pathetically did the preacher expatiate on the glorious prospects of our people. He spoke with evident pleasure of our future return to Jerusalem, and——

SAMUEL.—God grant that we may speedily return to Jerusalem!* Do Christians then believe that we shall repossess the Holy Land?

* “Though the Jews have seen the Temple twice, and the City six times destroyed, their confidence is not abated, nor their faith gone : for 1800 years this belief has sustained them, without a king, a prophet, or a priest ; through insult, poverty, torture, and death ; and now in the nineteenth century, in the midst of the march of intellect, what is better, in the far greater diffusion of the written word of God both among Jews and Christians, we hear an harmonious assent to the prayer that concludes every Hebrew festival, ‘The year that approaches, oh, bring us back to Jerusalem.’ ”—*The Quarterly Review*.

Illustrative of the above is the following prayer, which the Jews throughout the world offer up every new year’s day :

“Our God and the God of our ancestors. O ! sound the great trumpet, as a signal for our freedom ; and lift up the banner to collect our captives, and gather our dis-

MOSES.—Not all of them, Samuel. One of the stumbling-blocks which Christians have cast in the way of our people has been this, that, like many of our Rabbies, Christian teachers have deserted the literal sense of Scripture, especially the prophecies, burdening them with tropes and figures according to the arbitrary fancy of the commentator. By this method, they have invented a theory which goes to supplant us of our birthright. Ignorant of the purpose of Jehovah respecting our future blessedness, and imagining that we were cast off *for ever*, they applied themselves to the unhappy task of adapting to the Christian Church such of the prophecies as, when taken in their obvious literal sense, concern our nation only. By this ingenious method of dealing with the prophecies, new meanings were discovered for certain names and terms which before had but one sense—the sense which the

persions from among the nations, and assemble our outcasts from the extremities of the earth : and conduct us unto Zion the city, with joyful song, and unto Jerusalem, the house of Thy sanctuary, with everlasting joy, and there will we bring unto Thee the offerings enjoined us, as instituted for us in Thy law, by the hands of Thy servant Moses, from Thy glorious mouth," &c., &c.

word plainly indicated. Jerusalem, which until then meant a city in Judea, ceased to have this signification, and the more convenient meaning of "heaven" was made to take its place. Israel, which for 2000 years had been by all the world understood to mean the Jews—was *now* discovered to mean the *Christian Church*!

This unfortunate system of allegorizing or rather perverting the Scriptures, obtained very early in the Gentile Churches. With the exception of some few witnesses against such a speculative mode of dealing with the Scriptures, it pervaded all Christendom. Strange as it may seem, this arbitrary dealing with revelation was at length *systematized*, and though various schools differed from each other in some of their visionary allegories, yet they all agreed in this—to banish both Jerusalem and the Jews from the page of unfulfilled prophecy.

So effectually was this new system taught in the Church, that the pious and devout Christian who sat down to read the Bible, could peruse prophecy after prophecy, containing express promises of our restoration to Jerusalem, without in the least remembering either the Jew or the Holy Land; except indeed where Zion or

her people were found coupled with a *curse*—*then*, both the Jew and his land were welcome to retain their name and position. If, for instance, the passage of Scripture happened to be, “Israel hath cut off the thing that is good, the enemy shall pursue him,” the outcast tribes were at once recognized. If, however, it was declared, though by the same prophet, and in the very same chapter, “I will place salvation in Zion for Israel my glory,” the initiated reader felt as sure that the *Christian Church* was intended, *as if Israel had had this one signification from the beginning*, or as if he had gathered this meaning of the word in this place from an inspired lexicon.

Such inconsistent modes of interpretation are of course easily exposed, especially where the denunciations and promises immediately follow each other. If the one be taken literally, the other, without gross perversion, cannot be interpreted otherwise. If Jerusalem is taken literally in the one place, it cannot be presumed, without violence to the text, that the same word in the very next verse is to be taken figuratively.

For instance, we read in the prophet Micah,

3rd chap. 12th verse: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Then in the very next verse: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Of course, no one disputes that the 12th verse ought to be taken literally. Zion and Jerusalem are welcome to the "heaps" and the "forest." Events have established the sad literal meaning of the prophecy. *Jerusalem has become heaps.* Now what can be more inconsistent than to take this view of the 12th verse, and to proceed to apply "Jacob—Zion and Jerusalem" in the *next* verse to the Christian Church! And can any other reason be given for such interpretation of the two verses,

than *that the one contains a blessing and the other a curse?* Surely, such interpretations have not tended to enrich the Gentile Churches, whilst they have cast a sore obstacle in the way of our people, who could not respect the religious opinions of those, who so dealt with the Scriptures; and who in so doing denied us the benefit of the promises made to our fathers. But I am thankful to be able to tell you, that of late much light has been granted to the Christian Church on this subject, and it reflects no small credit upon Christianity, that no sooner was it seen that mistaken views had been entertained in this particular, than many of its ministers lifted up their voices and candidly recognized the rich promises in store for our nation. Of that class was he to whom I listened that evening. Not only did he speak of our restoration to Canaan, he also quoted many prophecies to show that at our return to Palestine, the Messiah will come to be our King, and will sit upon the throne of his father David. And since that memorable evening, I have read many books written by distinguished Christians in England, where chiefly the cause of our people is advocated, who strongly maintain the

same, and eloquently set forth the glory of that day when “the Lord shall return unto Zion, and shall be called a city of truth; and the mountain of the Lord of Hosts, the holy mountain.” (Zech. viii. 3.)

SAMUEL.—Are you quite certain that they hold that Jerusalem, our holy city, is to be rebuilt, and that King Messiah will come and reign over our nation in Mount Zion?

MOSES.—Happily I have taken extracts from several of these publications, which contain the sentiments of thousands in the Christian Church in this day, and here they are:—

“‘This people have I formed for myself, they shall shew forth my praise.’ (Isa. xliii. 21.) A nation which can be thus described, must be viewed with singular interest, if only viewed as an object of moral wonder. But it is far more; it is an object of religious veneration, for ‘salvation is of the Jews.’ (John iv. 22).”

THE ARCHBISHOP OF CANTERBURY.

“It has been customary with Christians to look upon the Jews as a people, who, having performed the part allotted to them in God’s moral government of the world, have been laid aside as an instrument which has done its work, and will be no more required by the

artificer. * * * There are prophecies still unfulfilled, the accomplishment of which is certain, foreshewing that the Jews have still an important part to act in the development of the Christian dispensation, and that they are to be principal agents in its closing, as they were in its opening scenes. Bear this in mind, and with what interest will that ancient and long despised people be regarded. How little shall we be inclined to boast ourselves against the branches which were once broken off that we might be grafted in; but which, in their appointed time, shall be grafted in again, and perhaps be more lovely and more fruitful branches than those which St. Paul describes as having been grafted, contrary to nature, into the good olive tree not their own."

THE BISHOP OF LONDON.

"It is difficult to imagine, how any one can read the touching expressions of sympathy with which the great Apostle of the Gentiles mourns over the fallen condition of God's chosen people, without, in some degree, imbibing the spirit of affectionate compassion which they breathe, and joining in his heart's desire and prayer to God that 'Israel might be saved.' And yet, when we review the history of the Church of Christ, we shall look in vain through the greater portion of its records for any traces of this tenderness towards their desolate estate."

THE BISHOP OF RIPON.

"Not one word shall fail of all these glorious promises: Isa. lx. 15—17; lxxv. 17—19. Jer. xxxi. 23—25.

Isa. i. 25, 26; iv. 2—4; xiv. 1—3. And if we could think otherwise, the whole tenor of Scripture would contradict our unbelief.

“From Deuteronomy to the Apocalypse, this promise (the introduction of the Jews to their own land) is reiterated again and again, with a redundance of testimony, which can scarcely be paralleled in reference to any other object of prophetic declaration.”

THE BISHOP OF WINCHESTER.

“We do not by any means wish to deny that Israel is to be restored to the land of promise, and to inherit all the blessings promised in the Prophets. On the contrary, we fully believe that the Messiah, who visited this earth for a short season, will return to re-establish the Theocracy which was once the glory of Israel, and that in a much more glorious form than Israel ever saw, under any of their kings. We heartily wish Israel every blessing promised.”

ALEXANDER McCAUL.

“The dispersed tribes shall be gathered unto the land which God gave to their fathers, when a place of pre-eminence among the nations shall be given to the Jewish nation, as it is written, ‘To her it shall come, even the first dominion, the kingdom is come to the daughter of Jerusalem. * * * When the Lord shall have purged the atmosphere of our world from the abominations of Antichrist in all his aspects; and when a holy serenity, a heavenly calm shall succeed, then in the radiance of

that new earth, the Jewish nation shall appear as the mountain of the Lord's house, established in the top of the mountains; catching and reflecting the lustre and beauty of the King Himself, throughout the length and breadth of His ransomed possessions."

HUGH McNEILE.

"Ezekiel xxxvi. xxxvii. Nothing can be expressed more plainly, explicitly and absolutely, to reveal a future literal restoration. These chapters, were there nothing else in the Scriptures, are, to my conviction, conclusive of a literal restoration yet to take place. There has been no united, constant and uninterrupted possession of the land hitherto; it is yet to come."

EDWARD BICKERSTETH.

"Whatever may be the intermediate purpose of God with regard to a peculiar remnant, of this we may be assured, that all Judah and all Israel shall yet repossess the land of their inheritance. God has most expressly declared, that He will remember His covenant with Abraham and with Isaac and with Jacob, and that He will also remember the land which shall yet again be tilled and sown, and yield its fruit to its children who art at hand to come."

CHARLOTTE ELIZABETH.

SAMUEL.—And does the New Testament countenance these sentiments?

MOSES.—The New Testament agrees with and confirms all that is written in the Old. The New Testament, while it exposes the sins of our people, nowhere militates against the promises made to Abraham, Isaac and Jacob. It plainly acknowledges us as the peculiar people of God, “who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.” (Rom. ix. 4, 5.)

Jesus Himself, alluding to our peculiar vocation among the nations, declares, “Salvation is of the Jews,” (John iv. 22;) and one of the apostles states, that we are still “Beloved for the fathers’ sakes,” (Rom. xi. 28,) and that the time will come when “All Israel shall be saved.” (Rom. xi. 26.)

Pure Christianity, Samuel, that which has its foundation on Jesus and His apostles, is not prejudicial either to our individual interests or to our national privileges. Earnestly did I wish, whilst listening to the fervent and affectionate appeal of the preacher, that my friends had

been present to hear and judge for themselves. I could not but think that many of their prejudices would have been removed, had they heard a Christian so earnestly plead the cause of our nation. I wondered how it was that Christians did not more generally endeavour to acquaint our people with these things. I felt sure that if they did, our notions of Christianity would soon be changed. The preacher was about concluding his sermon, when, to my great confusion, he remarked, that if there should happen to be any Israelite present, he would conjure him by all that is sacred no longer to reject Jesus of Nazareth. The blood rushed to my face for shame. I thought that I was noticed by all. My eyes, which, till then, had been rivetted on the minister, were cast down, and I stooped as low as I could to hid my face. In the mean time I tried to catch every word from the pulpit, and with bitter feelings I listened to the closing sentence of the sermon, which was, O house of Israel, why will ye die—return to your best friend, who, in His dying hour, prayed, “Father, forgive them, for they know not what they do!”

At hearing the last words I was terror-

stricken. My conscience told me that this prayer of Messiah did not include *me*. I seemed to myself at that moment as the most guilty of our nation. *I* could not plead ignorance. I felt that if I any longer delayed to confess Jesus, He would not say, "Father, forgive him, for he knows not what he does." Condemned, abased, I could no longer restrain myself, and, at that moment, simultaneously with the congregation, I dropped on my knees, and prayed "*Lord Jesus, have mercy on me !*" Ah, Samuel, you are moved—you weep—What ! you do not curse me ?

SAMUEL.—I weep, and yet I know not wherefore. I feel at this moment as I have often felt before, when I have thought of death. I dread I cannot tell what, and I fear that this day will be the cause of much unhappiness to me. O ! I shudder at the bare idea that you may probably be right, and that Christ may really be the true Messiah. But, no ! impossible, Moses, it cannot be ; you are wrong, you must be deceived !

MOSES—If I am wrong, I pray that God may direct me, and shew me a better way ; until then, I am constrained to confess that there is none other name under heaven given among men, whereby we must be saved. (Acts iv. 12.)

SAMUEL.—Then you are really convinced, and believe in your heart, that Christianity is the true religion ?

MOSES.—In my inmost soul.

SAMUEL.—Suppose you were to die this hour ; would you still persist in acknowledging Jesus as the Messiah.*

MOSES.—God is my witness. Were I this moment about to enter the eternal world, I should feel that I was acting up to the dictates of my conscience, and that I was performing the part of a true Israelite if I departed this world resting the salvation of my soul on the infinite merits of the blood and righteousness of Jesus Christ.

SAMUEL.—May the Lord pardon you !

MOSES.—Yes ; and I see no other way to obtain pardon but on account of the merits of Him, who, as our prophet declared, “ was to be

* It is generally maintained by our people, that no Jew can be a *sincere* Christian, and that, whatever the converted Jew may profess at other times, he is sure to renounce Christianity when he comes to die. In reply to this, it may be sufficient to point to *facts*—the many instances where Jews, with their dying breath, have expressed their entire reliance on Jesus Christ as their Saviour and their God !

wounded for our transgressions and bruised for our iniquities, and with whose stripes we were to be healed." It was not until I saw that the "Lord laid on Him the iniquity of us all," that I could approach Jehovah with confidence. Before that, I was in constant terror of death, and all my efforts to please God failed to procure peace to my soul. But no sooner had I perceived that Jesus was the very Paschal Lamb, and was enabled to have His blood sprinkled upon my conscience, than I felt the blessed conviction that the destroyer could not touch me—that my sin was covered, and that to me the Lord would no more impute iniquity. Formerly, when I was going about to establish my own righteousness, and thought that I could make up *a character* whereby to commend myself to Jehovah, I lived in a state of constant apprehension; for, notwithstanding all my efforts, after a life of sanctity, my conscience rebelled and condemned me as polluted and guilty still; I recoiled from the penetrating glance of Jehovah, a wretched, undone sinner! But when my mind once caught the mighty truth, that *there is forgiveness with God, whatever amount of guilt there be with the sinner;*

that a free pardon is suspended from heaven, irrespective of any previous act of reformation on the part of the offender; when once I could “believe His love,” and, coming out of my wretched self, rest all my hopes of mercy and salvation on CHRIST as my righteousness; then an intolerable burden seemed to roll off from my aching heart; the turbulent passions which had agitated my soul gave place to a sweet calm; a new sense of peace pervaded my being; I was conscious of standing in a new relation towards Jehovah; I could approach Him as I never could before; my soul longed for communion with God; and for the first time in my life, I could venture to rest my head on His loving bosom, and in the full confidence of a beloved child, call Him “MY FATHER!”

SAMUEL.—Alas! I must confess that I cannot think of death without dread, and that I have often felt puzzled about many things which even now, at times, trouble me. But—if Jesus had really been the Messiah, would He not have been owned and received by His own nation, rather than by those who knew nothing of God? The true Messiah was promised to *us*, but not to them.

MOSES.—You are mistaken in this, as in many other things. Our prophets stated that the Messiah should come to the Gentiles, as well as to our nation, and expressly declared that the Gentiles *should* receive Him. Hear what our father Jacob has said: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the nations (or Gentiles) be. (Gen. xlix. 10.)

And Isaiah: “And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the *Gentiles*, that thou mayest be my salvation unto the end of the earth.” (Isa. xlix. 6.)

“Rejoice, O *ye nations*, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people.” (Deut. xxxii. 43.)

“O! Praise the Lord, all *ye nations*: praise Him, all ye people.” (Ps. cxvii. 1.) “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it

shall the Gentiles seek, and His rest shall be glorious." (Isa. xi. 10.)

SAMUEL.—I confess I have never noticed this. But how could the Gentiles distinguish the true Messiah, seeing they were unacquainted with the prophecies?

MOSES.—It is true, Samuel, that at the time when Jesus came into the world, the holy oracles were confined to our people. The nations of the earth were in gross darkness, serving dumb idols. *They* could not, therefore, at once perceive that the whole history of Jesus, from His birth to His death, presented a counterpart of the prophetic representation of Messiah. But this was not necessary, at least not at the first. Hence Jesus Christ came to our people who *had* the prophecies; and from our people the Gentiles received Christianity. Besides, there were other circumstances which tended to arrest the attention of the Gentiles to the fact that Christianity was of God, and that Jesus was a messenger sent from heaven. Of both these they received ample proof by *the miracles* performed by Jesus Christ.

SAMUEL.—I have before heard that Christ

performed miracles, but who can be sure of that?

MOSES.—We have the strongest evidences of the fact. Moreover, (what may in your eyes be esteemed the highest proof,) *our Rabbies themselves* have made the acknowledgment, actually bearing testimony to the fact. That Jesus did perform miracles was so well known among our people, that our Rabbies, instead of denying it, endeavoured to elude its force by the story they relate respecting Jesus, and the use He is said to have made of the name *Jehovah*, or *Shem Hamphoresh*. (See Appendix VII.)

SAMUEL.—Then am I really to suppose that *all our people*, and all our wise men, are quite mistaken in still looking for Messiah?

MOSES.—Even so. Every way considered, the position of our nation in this important matter cannot be maintained, whether we turn to Scripture or to history, or both. You are aware that special provision was made by *Jehovah* to preserve the distinction of our tribes and families, and that that distinction, under His providence, had been preserved to the period when *Jesus Christ* appeared. But though this distinction of tribes and families was pre-

served till the time of Christ, *it ceased to be so henceforth*. From that time to the present this watchful care seems to have been withdrawn—our tribes are amalgamated, and, with the exception of the tribe of Levi, and the family of Aaron, the distinction of tribeship has disappeared from our view.

That the preservation of the various tribes was necessary, in order that Messiah might appear with proper credentials, is evident. For, as the prophets declared that the Messiah was to descend, not merely from Abraham, but from a *particular tribe*, and not only so, but that this lineage should be through a *particular family* in that tribe, that tribe and family must necessarily be kept distinct until the Messiah should spring from them, in order that at His coming it might appear that *He is of the stock of Abraham, of the tribe of Judah, the Son of David*. This was the case when Christ appeared. The tribe of Judah, and the family of David, had been wonderfully preserved and were well known; their genealogies were particularly entered and preserved in the public records kept in the Temple. *These established beyond a question the lineage of Jesus of Nazareth*. But

how stand matters now? Waiving, for a moment, the claim of Jesus, I ask, suppose some one were to appear in the present day, claiming to be the Messiah, the son of David, should we not be wholly destitute of means whereby to determine his descent? And is not this fact alone, that Jehovah preserved these means of ascertaining the lineage of Messiah up to a certain point, but has *deprived us of them ever since*, a strong reason for concluding that the Messiah must long since have come?

SAMUEL.—Then how is it, Moses, that being so thoroughly convinced of the truth of Christianity, you still continue to attend the Synagogue and profess Judaism?

MOSES.—That *you* should ask this question does not a little surprise me. Are you not aware of the terrible consequences which must follow the moment I make my sentiments openly known? Do you not know that—

SAMUEL.—Oh! true; very true. Now I perceive how unhappily you are situated. To feel all this in your heart, and yet to be obliged to suppress it—I look at you with amazement!

MOSES.—I am a wonder to myself, and now

that I have opened my mind thus far, I need not scruple to tell you that I had purposed this very morning to enter the Church before us, and was only prevented by meeting with you. Since my return from England, I have endured much in my mind from the want of Christian intercourse. On several occasions I have ventured to visit the Churches here, but instead of hearing a sermon, as I expected, I was distressed by idolatrous exhibitions and counterfeit Christianity. To-day, being Christmas-day, I hoped I should in this place hear something to comfort me, when you, Samuel, came and — O! I do not regret it. No! I now feel happier than I have done for many months. I have told you all my heart, and yet you do not despise me—this is enough! O God, I thank Thee!

SAMUEL.—I can forbear no longer. Moses! my friend, you have poured light into my soul! I awake from a long deep sleep—I am as it were in a new world! Yes! Jehovah is great! And now I will be unto you, Moses, what Jonathan was unto David. One request I have to make, which you will not refuse. I *must* see your New Testament. After what I have heard

this day, I shall have no rest unless I examine and judge for myself.

MOSES—(with emotion). This is the happiest day of my life. What! You—you—will read this book! Oh! yes! I perceive that Jehovah is near, and that it is He who directed our paths this morning. But now, Samuel, I must caution you on your behalf, no less than on my own. Remember, that the path you are about to enter upon is beset with innumerable difficulties. Trials, such as you have never experienced, will open before you. I do not wish to discourage you, but to guard you not to draw down those trials upon yourself before the time. I need not tell you what would be the consequence, if your present purpose should become known to your friends! Little, indeed, do you imagine what is now my actual state of mind. On the one hand, I am in constant fear lest my secret should become known to my parents: on the other hand, my conscience accuses me, that, by my silence, I am guilty of denying the Saviour! I have frequently been on the point of breaking silence, and declaring my sentiments to my mother; but I have dreaded lest the confession should cause her death.

I have felt prepared to brave the terror of excommunication, and the persecution of my brethren; but the thought of reducing my parents to shame, sorrow—and even the grave, I could not endure. Now all this I do not think it just to withhold from you. Think now what would be my condition, if it were known that in my heart I am a Christian! Not only should I be cast out of the Synagogue, but be banished from my father's house—exposed to actual want—and withal carrying with me the bitter consciousness of having brought sadness, and obloquy, and despair upon all I love best on earth!

SAMUEL.—This is, indeed, a terrible prospect. There is, however, this to comfort you; that if Christians are really such as you describe, they would no doubt hasten to sympathize with you in your distresses, and help you to bear your heavy burden.

MOSES.—Unhappily the number of Christians who can realize this peculiar state, and sympathize with the converted Jew, is but small. My former experience, too, in the case of Mr. —, when I asked only for spiritual help, shews what we have to expect, if we

should be compelled to apply for *temporal* relief. But do not mistake me. Think not that I am particularly careful about this matter. The words of David are enough to dissipate all such solicitude:—"They that seek the Lord shall not want any good thing." (Ps. xxxiv. 10.) And again, "Cast thy burden upon the Lord, and He shall sustain thee." (Ps. lv. 22.) But it is time that we part. Conceal most carefully what you have heard; be guarded in your words and looks when we meet, that nothing be suspected until the time when it may please God to open a way for me publicly to confess my faith.

SAMUEL.—Farewell, may the Lord bless you and keep you. (Returning.) But where is the book?

MOSES.—Here it is.—You shrink!—Ah! you hesitate.—Such a treasure is not to be rejected! (With energy.) This, Samuel, reinvigorates my soul. I can now rise above myself. In the power of the Gospel of Christ. I feel a strength equal to any emergency. So long as I consult flesh and blood, I am nothing, In HIM I feel that I can do all things. My soul's destiny is at stake. I see the powers of

hell despairingly hurl their last weapon to wrest my soul from Jesus. But it cannot be—thank God, they shall not succeed; nothing shall separate me from Immanuel. Here, here, brother—take, read, compare—pray; and may the God of our father Abraham open your eyes to behold His salvation!

SAMUEL (alone, holding tremblingly in his hands the New Testament.)

How strange! How altered in a moment! What can it mean—where is he hastening to? Is it true, or do I dream? How I tremble! how his words yet sound in my ears! Immanuel! Jesus! O God! what am I saying, (discovering the New Testament in his hands,) Ha! here it is in my own hands! The Lord preserve me! Whither shall I turn? Where shall I hide my head? Oh! Thou God of my fathers, who knowest my sincere desire, look down from the habitation of Thy holiness upon Thy poor child, and direct me into the way wherein I should go!

Here, then, is that fatal book, so mysteriously connected with the last eighteen hundred years' destiny of my nation. Within these pages, then, lie wrapped the germ of Jewish degradation and Gentile emancipation. Here, then, in my hands I clasp the book disowned by all the people of Israel! What has happened to me? Can it be that I, who, but yesterday, should have trampled this under foot, do now fold it in my arms! Yes; *and I will* gaze on its momentous pages—I will fathom its deep mysteries. But hence from this fatal spot; far—far away from every human eye, I will give no rest to this aching head, nor sleep to these burning eyelids, until this great matter be determined, and THE TRUTH shall have brought peace to my conscience and rest to my soul.

*

*

*

*



(The day following, near the Synagogue.)

SAMUEL—(hastily running up to Moses).—Thank God ! at last I have found you. Let us hasten hence, they are all just coming out from the Synagogue. But what do I see, Moses—so changed ! You are ill—Speak !

MOSES.—The task is done—the great work is accomplished ; and now I could desire death—but the Lord's will be done. I grieve, not for myself, but for them. O ! how my heart did sink within me at their despair. I am a poor outcast indeed ; but I do not fear, “ for in the time of trouble He shall hide me in His pavilion ; in the secret of His tabernacle shall He hide me ; He shall set me upon a rock.” (Ps. xxvii. 5.) But let us away ; you must not be seen with me, or you are lost !

*

*

*

*

Here, my brother, here in this lonely place, where no eye but God's can see us, let us sit down, and I will tell you.

SAMUEL.—But what does all this mean ? You frighten me—what has happened ?

MOSES.—Much, very much. When we parted yesterday, I hastened home, with a full determination to declare to my parents the conviction of my soul. When, however, I found myself in their midst, my spirit failed me, my tongue faltered, and I could not utter a word. Judge, then, of my surprise, when, in addressing my sister on a common-place subject, she turned away from me and burst into tears! Instantly my conscience told me that I was betrayed, and that all was discovered. This circumstance, however, gave me confidence; I felt all my resolution returning, and in the strength of the Lord I prepared for the conflict. Apprehensively I ventured to glance at my father, and beheld indignation gathering in his countenance. At this moment the bitter lamentation of my mother reached my ears, and for a time my heart failed me. I felt both mind and body sinking. “I do not believe it,” cried my poor mother; “they have belied my poor son; speak, my dear, speak, and restore the peace of your parents, who are nearly heart-broken; they have told us that you are a Meshumed, that you believe in the Tooleh—speak, my son, and

comfort your poor mother, ere she sinks into despair."

At this, again my spirit failed me. I shook and trembled like a leaf, and scarcely knowing what I did, I attempted to approach my distressed parent, in order to sooth her grief, by denying, I fear, the Lord that bought me! Thanks be to the great Jehovah, who was near to deliver me; for at that instant I heard my father's voice, which, whilst it made my whole frame shake, aroused me from my momentary weakness and error. "Do you think," cried my father, addressing my poor mother, "that for a moment I credited that he actually *believes* in the crucified——? Never! But woe be unto him, if he hath only *entered* the Typhley!" "Then woe *must* be unto me," I responded, with a burst of tears; "for I have not only done this, but *I also believe that Jesus of Nazareth is the true Messiah!*"

I do not think that the latter part of my reply was heard by my parents; for no sooner had I uttered the first sentence than my mother fell down fainting; and my sister, who uttered the most heart-rending shrieks in hastening to support my poor parent, fell down senseless

by her side. As for my father, he exclaimed, "Shema, Yisrael," (Hear, O Israel !) and hid his face in his hands and wept.

At this woeful sight I staggered, and should have fallen, had I not supported myself against the wall. In the mean time, several persons, attracted by the cries of my sister, were entering the room, and rendered such help to my beloved friends as I would gladly have rendered, had I been able to move from the spot.

Stupified and bewildered, I gazed at the confused scene before me, scarcely conscious of its meaning. Suddenly, I heard my father's footsteps approaching me. I felt his trembling hand on my paralyzed arm; and then, leading me to the door, with a look I shall never forget, he cried, with a tremulous voice, "There, go, and never return to my house again!" and thus he closed the door upon me.

To describe what were my feelings at that moment, when standing an outcast at my father's door, I am unable. And yet, deep as was my distress, I felt some consolation, as glancing upwards through my tears at

the open heavens, the words of David were brought to my recollection : “ When my father and my mother forsake me, then the Lord will take me up.” (Ps. xxvii. 10.) Presently I remembered the words of Isaiah : “ But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not : for I have redeemed thee, I have called thee by thy name ; thou art mine. When thou passest through the waters, I will be with thee ; and through the rivers ; they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.” (Isa. xliii. 1—3.)

The contemplation of these passages was as precious balm sent down to me from heaven. I felt as if, in the strength of these promises, I could begin my pilgrimage. Slowly I bent my steps from my home, my all—not knowing whither I went. For the first time I felt that I was a stranger in the midst of my brethren. During this awful night, heaven has been my shelter, and to-day, tears my meat. But, blessed be Jehovah, I have not been left com-

fortless. I have called upon the Lord, and He has heard me. I have thought of you, Samuel, and have prayed for you. Knowing this to be the time of the Synagogue service, I came here, hoping to meet my poor father, and to obtain, if possible, his blessing. I saw him, Samuel, come, in company with Rabbi —, and as they came near where I stood, my father saw me, and his reproachful look went like a dagger to my heart. He had just gone by, Samuel, when you found me.

SAMUEL.—You have broken my heart! Fearful terrors encompass my soul. But here, in the presence of Jehovah, I vow unto thee everlasting friendship—for you have been an angel from heaven unto me, to open my eyes to behold wondrous things in our holy law.

MOSES.—Have you read the New Testament? and —

SAMUEL.—Last night, when all in our house had retired to rest, I opened your book, and in turning over its pages I noticed, in one place, a letter written to our people—"To the Hebrews." This I began to read, and was soon so interested that I could not stop until I had perused the whole. Whilst I was reading it,

I recollected many things you had told me yesterday, which assisted me not a little to understand its meaning. One thing fastened deeply on my conscience before I came to the end of that letter, and it has never since been absent from my mind, and I wonder how I could so long have lived content with all my sins upon me! Deeply, deeply, has that sentence taken root in my soul, "WITHOUT THE SHEDDING OF BLOOD IS NO REMISSION." I instantly remembered, that in our holy law itself it is written, *It is the blood that maketh an atonement for the soul.* (Lev. xvii. 11.) A thousand things now flashed upon my memory. I seemed to have discovered the key which unlocked to me the treasures which, till then, had lain useless in my mind. For the first time in my life I perceived what I ought to have seen long since, that my state before Jehovah was helpless, hopeless, and desperate. "Blood—blood," I repeated, as my eye retraced the pages I had read. The whole ceremonial ordinances then presented themselves before me. In vain I tried to discover in our present worship any thing answering the demand of the holy law. Not till that moment

had I thought of this our pitiful condition, that absent from Jerusalem, we are necessarily without "the shedding of blood." "Blood—blood," I reiterated with impatience: *but why blood?* Never shall I forget the shock which at that instant I experienced, as the heavy curse of the law against every sin burst upon my inquiring mind. I thought of the words of Moses, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," (Deut. xxvii. 26; Gal. iii. 10,) and now I understood their terrible meaning. The demands of the holy law then pressed mightily upon my soul. I felt that I was justly under the curse, and that I was utterly unable to prevent its tremendous burden from ultimately falling upon my head. "Yes," I said to myself, "true, the curse must inevitably fall." At that instant a sentence I had that night read in the first part of this letter recurred to my recollection. Eagerly I turned over the pages—and here, Moses, I am utterly at a loss to describe my sensation, at reading a second time and understanding the full meaning of this passage, "But we see Jesus, who was made a little lower than the angels for the suffering of death,

crowned with glory and honour ; THAT HE BY THE GRACE OF GOD SHOULD TASTE DEATH FOR EVERY MAN.” (Heb. ii. 9.) The idea of ATONEMENT now presented itself to me in vivid characters. Then, indeed, I thought of your reference yesterday to the fifty-third chapter of Isaiah, “He was wounded for our transgressions.” I rehearsed to myself, “He was wounded for our transgressions ; He was bruised for our iniquities : the chastisement of our peace was upon Him ; and with His stripes we are healed.” I then perceived with grief what wretched substitutes I had ventured to offer to God, when I fancied that my prayers and fastings could take away my sin,* whereas

* Sovereign of the Universe ! it is clearly known unto Thee, that whilst the Holy Temple was established, if a man sinned, he brought an offering of which they only offered its fat and blood ; yet didst Thou in Thy abundant mercy grant him pardon ; but now because of our iniquities, the Holy Temple is destroyed, and we have neither sanctuary nor priest to atone for us. O may it therefore be acceptable in Thy presence, that THE DIMINUTION OF MY FAT AND BLOOD which hath been diminished this day, may be anointed as fat offered, and placed on the altar, and thus be accepted of me. (*From the Synagogue Service.*)

Jehovah says, "It is THE BLOOD that maketh an atonement for the soul."

Intently gazing on the pages before me, my mind travelled back to the institutions and scenes they described : Melchizedek—Aaron—the Tabernacle—the Veil—the Holiest—I seemed standing in the midst of these holy ordinances, intensely anxious to understand the meaning of all ; and as for the second time I perused chapter after chapter, my attention was arrested by a passage which reminded me of many things you had told me, a passage yet deeply-seated in my mind. Let me read it to you. Hebrews ix. 13, 14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"—But pardon me, my dear friend, I seem to forget your sorrowful spirit, but I could not forbear, my heart is full—

MOSES.—Go on, Samuel, you are my only solace on earth, and you could not have administered to me more sea onable and more

fitting consolation. And is it really true? *You, Samuel, you do not despise Christianity?*

SAMUEL.—If by Christianity you mean the religion which is taught in this book, is it possible that I should? for you must know, that not only did I read through the letter to our nation, but I also read through the history of Jesus of Nazareth, as related by one of His disciples, and bitterly have I ever since regretted that I had not before seen the New Testament! But enough of myself. There is one passage I read this morning containing the words of Jesus, which had again and again occurred to me since I have heard your sorrowful tale. Here it is. Matt. xix. 29: “Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive an hundred fold, and shall inherit everlasting life.”

MOSES.—This is too much! This from you, Samuel? I have not deserved this. That *you* should administer this comfort to me—it is enough. His promise is sure. When this morning I wandering about an outcast, and thought of those that wept for me, and who had banished me from their house and from their

hearts, the words of Jehovah came to my relief: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, **YET WILL I NOT FORGET THEE.**" (Isa. xlix. 15.) And, blessed be His holy name, He has *not* forgotten me. He raised *you* up to stand by me in this my hour of deep distress. It is not for myself that I now fear, but for those so dear to me, and who must needs suffer by the step I have taken. As you know, they now consider me lost for ever. This alone will cause them poignant grief: add to this the disgrace which will fall upon them through their "apostate" son. Oh! Samuel, this overwhelms me, and ——. But away these tears. Let not my situation distress and discourage *you*, my friend. Have I not more to cheer and comfort me in you than I could possibly have expected? Little did I think that you, who, but yesterday, ——. O! I hope I am not mistaken. The veil is, I think, being removed from your heart. I am not deceived. You think favourably of Jesus of Nazareth!

SAMUEL.—Whether Jesus absolutely be the Messiah, I am too agitated and excited

with certainty to declare : but “one thing I know, that whereas I was blind, now I see.” If Jesus be not the Messiah, then herein is a marvellous thing. Himself declared that He *was*. If, then, He is not the Messiah, He uttered a falsehood, and would in that case be a Deceiver! Now this cannot be, seeing as “we know that God heareth not sinners;” whereas *God Himself gave witness* to Him by a voice from heaven, and by the great miracles which He enabled Him to perform. But, apart from all this, I could not resist the force of His vital truths which had brought such light to my soul. Truths which never before so influenced me, until I perused them in the pages of that book which has Jesus for its author! As I was perusing the history of Jesus, the conviction constantly forced itself upon me, that every line I was reading, bore the impress of truth and inspiration. Whether I read the parables or the miracles, the doctrines or the reproofs, I could not repel the conviction that its author was a Teacher come from God! Then, Moses, I was also struck with the *holiness* of Jesus of Nazareth : His great regard to our holy law! And

when I read how the Pharisees reviled Him as a sinner—I was reminded of that passage in Isaiah, where they seem reproached for their rejection of the Holy messenger of Jehovah—"Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, (according to your estimation,) but my servant! or deaf, as my messenger that I sent! who is blind as He that is perfect, and blind as the Lord's servant! Seeing many things, but thou observest not; opening the ears, but He heareth not! (But whatever *ye* may think of Him, *i.e.*, the Messiah,) *The Lord is well pleased for His righteousness sake; (for) He will magnify the law and make it honourable.*" (Isa. xlii. 18—21.) *

MOSES.—And did you notice the conscious innocency of Jesus, when in the presence of the multitude of His enemies, He confidently appealed to our fathers, "*Which of you convinceth me of sin?*" (John viii. 46.)

SAMUEL.—No. But I had purposed to suggest to you this morning, that we read

* The sense of this passage becomes clear, when part of it is supposed to have been spoken ironically.

this book together. There are many things I could not understand, and which I wish you to explain to me.

MOSES.—Great indeed will be my delight, to peruse in company with you, Samuel, this blessed book:—but I must remind you, that Jehovah alone can teach us to understand what we read. Of this we are assured in our own prophets—“I am the Lord thy God which teacheth thee to profit.” (Isa. xlvi. 17.) Both you and I have great need to take shelter in “the secret place of the Most High, and under the shadow of His wings.” (Ps. xci. 1.) We must take heed and ever remember what was the chief cause of our former blindness; you and I, Samuel, have given more heed to the words of men than to the word of the living God; we have also too much trusted in our own wisdom, and have been leaning on our own understanding. In reading even the Scriptures, you must bear in mind, that without the help of the Holy Spirit, your heart will not be benefited. At His bidding only can there be light, either in the natural or in the supernatural world. (Gen. i. 3; 2 Cor. iv. 6.) Here I apprehend our nation hath grievously

stumbled, as indeed it was declared by Isaiah that they should: "Behold, I will proceed to do a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. xxix. 14.)

But I hear footsteps—we must part. As yet *you* can return to your home in peace.

SAMUEL.—No! no! "Entreat me not to leave thee," was the language of the Gentile Ruth to Naomi; and shall I—thy brother—forsake thee in this hour of distress? No! Jehovah only knows how soon it may be my lot *fully* to share your bitter cup. In the mean time I cannot abandon you, Moses—you, who have done so much for me! No! never!

MOSES.—Thanks, many thanks; but we must part for the present.

SAMUEL. (grasping his hand.)—A mysterious providence is about our steps—I feel that we are not alone. The Angel of the Covenant is witness between us! The words of Solomon have been mutually realized by us: "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." (Prov. xxvii. 9.) It is as if this book had

entwined our hearts with cords of love. I am going, Moses, but we must meet again soon.

MOSES.—One word more. Be cautious—refuse not the cross when it lies in your way, but do not *seek* for it. Calm yourself ere you enter your house. Attend to the word of the wise king: “Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.” (Prov. xxiv. 27.) And may Jehovah go with you. May He hasten the time when Himself “shall turn the hearts of the parents unto the children;” (Mal. iv. 6;) when “there shall be one fold and one shepherd;” (John x. 16;) and when Jew and Gentile shall join in one harmonious “Hosannah! Blessed be He that cometh in the name of the Lord!”

END OF DIALOGUE.

APPENDIX.

APPENDIX.

APPENDIX I.

OUR God! and the God of our fathers, shall cause our prayers to ascend and come, approach, be seen, accepted, heard, and be thought on; and be remembered in remembrance of us, and in remembrance of our fathers, in remembrance of Thy anointed Messiah, the son of David Thy servant, and in remembrance of Jerusalem Thy holy city.

Oh, remember unto us the covenant of our ancestors, as Thou hast promised, And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and the land will I also remember. O remember unto us the covenant of the patriarchs, as Thou hast promised, But I will for their sakes remember the covenant with their ancestors, when I brought them forth out of the land of Egypt in the sight of the nations.

Blessed art Thou, O Lord our God! and the God of our fathers, the God of Abraham, the God of

Isaac, and the God of Jacob, the Great God, powerful and tremendous, the Most High God! beautifully dispensing benefits; the Creator of all things; who remembering the piety of the fathers, will send a Redeemer to their posterity for His name sake in love.

O remember Thy servants, Abraham, Isaac, and Israel, and pardon the transgression of those who return to Thee with all their heart; we beseech Thee to look and compassionate us according to Thine abundant mercy; remember Thy mercy and kindness, O Lord! O Thou who art high and exalted, look down from Thy heavenly abode, and view the oppression of those who stand before Thee, fasting and supplicating; we beseech Thee, seek to cause our sins to pass by as the clouds, and blot out our transgressions. O remember not our former sins. O shew us the salvation of our hope, and suffer not our hopes to be as a puff of the breath of life. We beseech Thee to grant *our request* for Thy sake, and for the sake of the covenant *with* our fathers. Oh, remember *us*, and break not Thy covenant with us. Our heart crieth unto Thee, because of abundant affliction; our soul is grieved for fear of the account and judgment; we beseech Thee to wash and cleanse us, and make us whiter than snow, and remember not our iniquity for ever.

Remember the covenant of Abraham, and the binding of Isaac; and bring again the captivity of the tents of Jacob, and save us for the sake of Thy name. The sign of the covenant is between us and Thee. O, our Father! discern now whose is the signet; for in our flesh hast Thou made the covenant of our hope. O remember, and break not Thy covenant with us, but turn with mercy to the remnant of Israel; and save us for the sake of Thy name. Remember Thy mercy, to make the red sins as white as snow; have regard to the covenant of Thy children, and redeem them now; suffer the voice of Jacob, the perfect man, to come before *Thee*; and remember Thy congregation which Thou hast purchased of old.

Oh, remember unto us the covenant of *our* ancestors, as Thou hast promised, And I will remember my covenant with Isaac, and also my covenant with Abraham will I remember; and the land will I also remember. O remember unto us the covenant of the patriarchs, as Thou hast promised, And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and the land will I also remember. O remember unto us the covenant of the patriarchs, as Thou hast promised, But I will for their sakes remember the covenant with their ancestors, when I brought

them forth out of the land of Egypt in the sight of the nations, that I might be their God. I am the Lord. Act by us, as Thou hast assured us; And yet for all that, when they be in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for *I am* the Lord their God.

O turn our captivity, and compassionate us, as is written, that then the Lord Thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all nations, whither the Lord thy God hath scattered thee. O gather our dispersed as is written, If *any* of thine be driven out unto the remotest climes under the cope of heaven, and from thence will the Lord thy God gather thee, and from thence will He carry thee.

APPENDIX II.

THE Talmud, so highly esteemed by Israel, is of remote antiquity. It is composed of the sayings, statutes, decrees and ordinances of "the wise men." Its origin must, no doubt, be looked for in an age considerably antecedent to the Christian era. The Jews, indeed, would trace its origin to Moses himself, and render their traditions contemporary with

the *written* Law. They maintain that Moses, by inspiration, communicated *orally* some further laws to Joshua, apart from the written Pentateuch, which was delivered to the nation : that Joshua rehearsed the same to Eliezer, and that in the same manner it was traditionally handed down in a direct line to the Great Sanhedrin.

They call this “the Oral Law,” to distinguish it from the written Law, intimating that it is of equal authority with the latter. It would be well, indeed, had there been no attempt to exalt it still higher, and to make it even of paramount authority. The Saviour alludes to this Oral Law, in His reply to the Pharisees, when they complained to Him that the Disciples ate bread with unwashed hands : “*Howbeit in vain do they worship me, teaching for doctrines the commandments of MEN. For laying aside the commandments of GOD, ye hold the TRADITIONS OF MEN, as the washing of pots and cups : and many other such like things ye do. And He said unto them, Full well ye reject the COMMANDMENT OF GOD, that ye may keep YOUR OWN TRADITION. Making the word of God of none effect THROUGH YOUR TRADITION, WHICH YE HAVE DELIVERED : and many such like things do ye.*” (Mark vii. 7—9, 13.)

It was not until the opening of the third century of the Christian dispensation, that these Traditions

were collected and published. At that period lived *Rabbi Jehuda Hakodesh*, or Judah the Saint. This famous Rabbi, perceiving the increasing dispersion of his nation, was apprehensive lest the Oral Law should in course of time be forgotten: and to prevent this, he set about compiling the opinions, laws, &c., of the Elders, and after forty years' labour, completed what has since been called the *Mishna*, which formed the foundation of the *Talmud*. After his death, his pupil, *Rabbi Jochanen*, with the help of other learned Rabbies, considering the work of their master incomplete, undertook the task of commenting upon, and explaining the *Mishna*. This being done, the whole work constituted the *Gamarah*, or Perfection. This production was called the *Talmud of Jerusalem*, to distinguish it from a similar, but much more voluminous work, which was soon after performed by *Rabbi Asa*, who presided over a College at *Sora*, near Babylon. This was called the *Talmud of Babylon*. This latter work is held in much higher estimation than the Talmud of Jerusalem, as containing the opinions of a far larger number of "the wise men," and as being considered, in other respects, superior to it.

It may here be observed, that all the calamities which have fallen to the lot of Israel, may be traced to their rejection of the Word of God as a

sufficient rule of faith and practice. Under this pretence alone, could Tradition have been introduced.

It would appear that the Oral Law had its birth about the time when Malachi, the last of their inspired Teachers, had been removed. There being no longer any commissioned living authority to appeal to on controverted points, and the unhappy idea having been conceived, that the word of God was not perfect, they drew upon their own imaginations to supply what they supposed was wanting. The sad result of this step soon became manifest, for about that time various *Sects*, which are mentioned in the Gospel Narrative, made their appearance, and by their strifes and seditions, they became the immediate cause of the nation's ruin. And this same evil—the *denial of the sufficiency of the Scriptures*—is undoubtedly a chief source of the divisions and consequent troubles which have harassed the *Christian Church*.

Tradition has proved the bane of the Jews. The conscience of the poor Jew is enslaved by the arbitrary opinion of the Rabbies. The following law from the Talmud may somewhat illustrate this: “Whosoever despises the wise men, has no share in the world to come. But notwithstanding this, if there come witnesses to prove that he has been guilty of contempt, even in words, his sentence

is excommunication, and the Tribunal excommunicates him publicly. He that despises a wise man in words, even after his death, is to be excommunicated by the Tribunal.”

APPENDIX III.

THE extensive use which Commentators, such as Lightfoot, &c., have made of the Talmud, for illustrating innumerable texts of Scripture, is itself sufficient proof of the value of some of the Rabbinical writings. But the Rabbies have not only supplied us with most valuable philological, critical, and historical treasures; their writings abound also in those more practical and sound principles of morality, which serve to remind one that “to them were committed the oracles of God.” What truly Christian man will fail to recognize the spirit of true religion in the following simple and instructive ethics of the Rabbies?

“Two, who sit together, and have no discourse concerning the law, are accounted an assembly of scorners; but two who sit together and discourse of the law, the Divine presence may be said to rest on them, as it is said; thus they who feared the Lord spake every one to his neighbour, and the Lord gave ear, and heard, and a book of remem-

brance was written before Him, for them who feared the Lord ; and for them who thought on His name."

"Whosoever's fear of sin hath precedency of his wisdom, his wisdom will be permanent ; but whosoever's wisdom hath precedency of his fear of sin, his wisdom will not be permanent."

"To what may he be likened, whose wisdom exceedeth his good deeds ? To a tree, whose branches are multiplicitious, and its roots scanty ; so that the wind cometh, and plucketh it up, and overturneth it : as it is said, for he shall be like a blasted tree upon the waste, which is not sensible when good cometh, but is continually exposed to scorching heats, in the desert a barren land, and uninhabitable. But to what is he like whose good deeds exceed his wisdom ? To a tree, whose branches are few and its roots multifarious, so that if the most violent tempest dischargeth its fury against it, it will not be able to move it from its place ; as it is said, for he shall be like a tree planted by the water side, which by the side of the stream sendeth forth its roots, and is not sensible when heat cometh, but its leaf is green, and in the year of drought, it is without concern, nor doth it decline bearing fruit."

"Be not like servants who serve their master for the sake of receiving a reward, but be like servants who serve their master without a view of receiv-

ing a reward, and let the fear of heaven be upon you.”

“Run to the performance of the slightest precept, and flee from the commission of sin ; for the performance of a precept causeth another, and the commission of a sin causeth another sin ; as the reward of a commandment is another precept, and the reward of sin is another sin.”

APPENDIX IV.

“I HAVE spoken at some length of Pontius Pilate, not because his administration was important in itself, but chiefly because you may deem it interesting to know what I think of the character and sway of the man before whose tribunal the Great Teacher of Nazareth was arraigned. I feel that I am treading on slippery ground, for on this, and beyond all other subjects, your opinions and mine must be expected to differ. But I stand before you this evening as an historian, not as a polemic ; and as an historian I have only to remark, that in its first origin Christianity does not appear to have exercised any direct or immediate influence on the polity and public affairs of the Jews. Their traditions preserve but few memorials of the founder of Christianity ; indeed it is more than

doubtful whether He be the Jesus spoken of in the Talmud, and who is stated to have been the contemporary of Joshua ben Perachia, more than a hundred years before the period at which the Gospels place the birth of the son of Mary. Thus the Jews, like yourselves, have no other authentic account of His life and teaching than the Gospels, and with these you are doubtless better acquainted than I can pretend to be. I am, therefore, not called upon to speak of His life and actions. But if you are desirous of knowing the opinion of a Jew—aye, of a teacher in Israel, respecting the proceeding against, and the condemnation of the Master from Nazareth, I do not hesitate to tell you, that I do not by any means feel bound to identify myself or my brethren in faith with those proceedings, or to uphold that condemnation. The Sanhedrin of those days, composed both of Sadducees and party-coloured Pharisees, of timid, time-serving, and therefore unprincipled men, does not sufficiently command our confidence; what we know of the motives of some of their acts is not of such a nature as to inspire us with that firm reliance in their integrity and piety, that we should at all feel bound to identify ourselves with them, or to maintain the justice of a sentence, solely because they pronounced it. On the contrary, in the absence of any Jewish account of these proceedings, not

taking the account of the trial in the Gospels as entitled to that credence which contemporary history generally claims, I, as a Jew, do say, that it appears to me, Jesus became the victim of fanaticism, combined with jealousy and lust of power in Jewish hierarchs; even, as in the later ages, Huss and Jerome of Prague, Latimer, and Ridley, became the victims of fanaticism, combined with jealousy and lust of power in Christian hierarchs. And while I, and the Jews of the present day, protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character or deriding his precepts, which are indeed, for the most part, the precepts of Moses and the Prophets. You have heard me style Him ‘the Great Teacher of Nazareth,’ for that designation I and the Jews take to be His due.”—*Rev. Dr. Raphael.*

“No enlightened Jew can or will deny that the doctrines taught in His name have been the means of redeeming the most important portion of the civilised world from gross idolatry, and of making the revealed Word of God known to nations of whose very existence the men who sentenced Him were probably ignorant. To comprehend and fully understand the peculiar situation in which the Jewish people were placed at that important crisis,

we must endeavour, if possible, to place ourselves in their position. A nation once powerful, rich and happy, prosperous and independent, the conquerors of every neighbouring power, living in the midst of luxury and civilization, enjoying a happy and equitable code of laws, with wise kings, gallant warriors, a pious priesthood, and great national prosperity; suddenly assailed by powerful Pagan nations, allured by a love of gold, and tempted by the hope of plunder; contending year after year against fearful odds, their enemies strengthened by fresh levies, while their own resources were exhausted; finding themselves at length gradually sinking, a weak, decayed, defeated power, the once glorious and favoured people abandoned by hope, and almost deserted by Providence; their Temple, their pride and glory, wrested from them, the beams of the setting sun falling on the brazen helmet of the Roman centurion, keeping guard near the holy of holies. In this distracted position, and at this period of unexampled calamity, Jesus of Nazareth found the Jews at the commencement of His ministry. Corruptions, the natural consequence of great misfortune, had crept in among them; a portion of the priesthood forgot the obligations due to their high order; hypocrisy and intrigue had reached the high places, and Jesus appeared among them the most resolute of reformers—

denouncing the priests and Pharisees, preaching against hypocrisy and vice, prophesying the downfall of the nation; and in thus attracting followers and apostles by His extraordinarily gifted powers, He became formidable by His decision of character, His unceremonious expression of opinion, and the withering nature of His rebuke. He preached at all times and at all places, in and out of the temple, with an eloquence such as no mortal has since possessed; and, to give the most powerful and absorbing interest to His mission, He proclaimed Himself Son of God, and declared Himself ordained by the Most High to serve a benighted and suffering people, as their Saviour and Redeemer. The Jews were amazed, perplexed, and bewildered at all they saw and heard. They knew Jesus from His birth. He was in constant intercourse with His brethren in their domestic relations, and surrounded by their household gods; they remembered Him a boy, disputing, as was the custom, most learnedly with the doctors in the temple; and yet He proclaimed Himself the Son of God, and performed, as it is said, most wonderful miracles; was surrounded by a number of disciples, of poor but extraordinarily gifted men, who sustained His doctrines, and had an abiding faith in His mission; He gathered strength and followers as He progressed; He denounced the whole nation, and

prophesied its destruction, with their altars and temples; He preached against whole cities, and proscribed their leaders with a force which, even at this day, would shake our social systems. The Jews became alarmed at His increasing power and influence, and the Sanhedrin resolved to become His accuser, and bring him to trial under the law, as laid down in the thirteenth of Deuteronomy. In reflecting deeply on all the circumstances of this, the most remarkable trial and judgment in history, I am convinced, from the whole tenor of the proceedings, that the arrest, trial, and condemnation of Jesus of Nazareth was conceived and executed under a decided panic. I place these most absorbing events before you, my countrymen, as I find them recorded in the New Testament; not to contrast things sacred with those which are profane, but that you should understand the exact position of the Jews at that time—their painful situation, their prostrate condition, their timidity, their agitation, without even a ray of hope; a people so venerable for their antiquity, so beloved and protected for their fidelity, on the very threshold of political destruction. It is not my duty to condemn the course of our ancestors, nor yet to justify the measures they adopted in that dire extremity; but if there are mitigating circumstances, I am bound by the highest considerations which a

love of truth and justice dictates, to spread them before you, at the same time to protest against entailing upon us the responsibility of acts committed eighteen hundred years ago by our fathers, and thus transmit to untold generations the anger and hatred of a faith erroneously taught to believe us aggressors. True, it may be said that the Jews declared their willingness to let the blood of Jesus be on their heads and the heads of their children. I do maintain that the assumption of responsibility in that case extended only to them and their children. In the commandments, God visits the iniquities of the fathers on the children to the third and fourth generation, and then only to those who hate Him. Who can have the power to go beyond the limits for the punishment of sin, real or imaginary, express or implicit, which God Himself hath ordained? All the persecutions which the Jews have suffered at the hands of Christians have arisen from the injustice of making one generation answerable for the acts of another. . . . The death of Jesus was the birth of Christianity; the Gentile Church sprang from the ruins which surrounded its primitive existence; its march was onward, beset with darkness and difficulties, with oppression and persecution, until the sun of the Reformation rose upon it, dissipating the clouds of darkness which had obscured its beauties, and

it shone forth with a liberal and tolerant brightness, such as the Great Master had originally designed it. . . . It has been said, with many commendations on what was called my liberality, that I did not in this discourse, on its first delivery, term Jesus of Nazareth an impostor. I have never considered Him such. The impostor generally aims at temporal power, attempts to subsidize the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; His was a quiet, subdued, retiring faith; He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of the evening He sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in His mission; He courted no one; flattered no one: in His political denunciations He was pointed and severe; in his religion, calm and subdued. These are not characteristics of an impostor; but, admitting that we give a different interpretation to His mission, when 150,000,000 believe in His divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from His religion; what right has any one to call Him an impostor? That religion which is calculated to make

mankind great and happy, cannot be a false one.”—*Judge Noah*.

APPENDIX V.

THE following circular was sent from a Council of Elders, convened in Poland, in the year 5391 :
“ Great peace to our beloved brethren of the house of Israel. Having received information that many Christians have applied themselves with great care to acquire the knowledge of the language in which our books are written, we therefore enjoin you, under the penalty of the great Ban, (to be inflicted upon such of you as shall transgress this our statute,) that you do not, in any new edition, either of the Mishna or Gamara, publish any thing relative to Jesus of Nazareth ; and that you take especial care not to write any thing concerning Him, either good or bad, so that neither ourselves, nor our religion, may be exposed to any injury ; for we know what these men of Belial (Mumrim, or Jews that had embraced Christianity,) have done, and how their representations against us have obtained credit. Therefore, let this make you cautious. If you should not pay strict attention to this our letter, but act contrary thereto, and continue to publish our books in the same manner as before, you may occasion

both to us and to yourselves greater afflictions than we have hitherto experienced, and be the means of our being compelled to embrace the Christian religion as we were formerly; and thus our latter troubles might be worse than the former. For these reasons, we command you, that if you publish any new edition of these works, let the places relating to Jesus the Nazarene be left in blank, and fill up the space with a circle like this ○. But the Rabbies and teachers of children well know how to instruct the youth by word of mouth. Then Christians will no longer have any thing to shew against us upon this subject, and we may expect deliverance from the afflictions we have formerly labored under, and reasonably hope to live in peace.”

APPENDIX VI.

THAT there is a disparity between the tenets of *modern* and *ancient* Judaism, is evident from certain prayers in the Jewish Liturgy, which appear to have been composed and handed down by their learned men from remote ages. In these, it cannot but strike the Jewish worshipper that the authors of these prayers entertained certain views not very obscurely countenancing doctrines inimical to the principles of Judaism in our day. There is not,

perhaps, any one point more essential, and about which Jews and Christians are more at issue, than as to *the means of our acceptance before God*. Modern Jews look for justification by their good works; that, “PENITENCE, PRAYER, AND CHARITY, AVERT THE EVIL DECREE,” is universally held by the Synagogue, and loudly proclaimed by the officiating Rabbi, on the Day of Atonement. But from these beautiful prayers alluded to—prayers composed for the Atonement Day Service—it is clear that their predecessors were conscious of the need of some better atonement or substitutes than these “filthy rags.”

Strikingly does the following prayer show that these ancient Rabbies were not ignorant of the doctrine of SUBSTITUTION; and that they did not consider either “Prayer, or Charity, or Penitence” effectual, the reader will perceive. It is, indeed, attempted by certain “notes,” added in recent editions of the Jewish Prayer-book, to *explain* the significant passages in this and similar prayers—but these explanations are often very unsatisfactory.

“O God! merciful is Thy name. O God! gracious is Thy name. Grant our request for Thy name’s sake. Grant it for the sake of Thy truth. Grant it for the sake of Thy Covenant. Grant it for the sake of Thy greatness and gloriousness. Grant it for the sake of Thy law. Grant it for the sake of Thine

honour. Grant it for the sake of Thy promise. Grant it for the sake of Thy memorial. Grant it for the sake of Thy goodness. Grant it for the sake of Thy loving kindness. Grant it for the sake of Thy unity. Grant it for the sake of Thy majesty. Grant it for the sake of Thy kingdom. Grant it for the sake of Thy SECRET. Grant it for the sake of Thy righteousness. Grant it for the sake of Thy holiness. Grant it for the sake of Thine abundant mercy. Grant it for the sake of Thy Divine presence. Grant it for the sake of those who loved Thee. Grant it for the sake of Abraham, Isaac, Jacob, Moses, Aaron, David, Solomon. Grant it for the sake of Jerusalem, Thy holy city. Grant it for the sake of the young children under tuition. Grant it for the sake of the blood of Thy servants, which has been spilt. Grant it for the sake of those who suck at the breast, WHO HAVE NOT SINNED. Grant it for the sake of those weaned from the milk, WHO HAVE NOT TRANSGRESSED. Grant it FOR THINE OWN SAKE, IF NOT FOR OURS. Grant it for THY SAKE, and save us.”

Then follows, a little further on, in the same Service:—

“Thou hast chosen this one day in the year, and appointed it as a balm and cure for the nation, likened unto the lily; when Thy Temple existed aforetime in Jerusalem, its service made atonement for Thy

people—but now, that they are driven from Thy dwelling and scattered far distant, they pour out their prayer to bind up their weariness, and their bruised, broken, scattered spirit. O Thou who art holy, estimate it as the sacrifice of the burnt offering, for the sake of him who was perfect from the womb, and dwelt in the tents, and whose image is engraven under Thy glorious throne," &c., &c.

APPENDIX VII.

It is asserted that "once upon a time Jesus went into the Temple, and saw somewhere there the name Jehovah written; this name He transcribed upon a piece of parchment, which He concealed in a wound which He had made in His foot for that purpose, and so carried it away with Him unobserved; for it was unlawful to carry anything out of the Temple. Many others indeed who went into the Temple saw this name there written as well as Jesus, but not being so cunning as He was, and therefore not using the same artful method of preserving and conveying it away with them that He did, the right pronunciation of the name was driven out of their heads by the roaring of the lions, which were placed over the two iron pillars that stood before the Temple gate, and thus Jesus alone was possessed of

the right pronunciation of the name Jehovah, by the power of which He was able to work stupendous miracles.”

This story carries with it its own refutation, whilst it furnishes additional testimony to the faithfulness of the New Testament narrative. In the Rabbinical version of the history of Jesus, though mixed up with much that is spurious, as it may well be expected, seeing that this work is intended to militate against Christianity, there are, nevertheless, many things admitted not unimportant to the Christian reader. It is confessed that Joshua (or Jesus) was born at Bethlehem, of the tribe of Judah, of royal descent; that He was very learned; that when very young He was very courageous in presence of the elders; that He asserted that He was born of a pure virgin; that He said He was the Son of God, and applied to Himself the prophecy of Isa. vii. 14, “Behold a virgin shall conceive, and shall bear a Son, and shall call His name Immanuel;” that He, moreover, declared that He created the heaven and the earth; that many Jews worshipped Him as the Son of God; that He entered Jerusalem upon an ass; that the whole city went out to meet Him; that He applied to Himself Zech. ix. 9; that He said He would sit at the right hand of God; that He walked upon the sea; was betrayed by Judas; that His disciples amounted to 2000; that He was

scourged, crowned with thorns ; that they gave Him vinegar to drink ; that He applied to Himself Ps. lxix. 21, and Ps. xxii. 1. That He said His blood should be an atonement for all mankind ; that He said Isa. liii. 5, was fulfilled in Him ; that He was put to death on the evening of the Passover ; that He was buried before the Sabbath set in ; that His followers increased after His death more and more ; that they soon numbered tens of thousands ; that He had twelve disciples who travelled into twelve kingdoms ; that the Jews went after them ; that some of them were men of great learning and probity, and confirmed the doctrines of Joshua, (or Jesus.)



1 1012 01010 1121