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THE JEWISH CHRONICLE.

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נחמו נחמו עמי יאמר אלהים: Is. XL. 1.
ἡ σωτηρία ἐκ τῶν Ἰσραηλίων ἐγένετο. JOHN IV. 22.

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MATT. XXIV. 14 — THE KINGDOM.

[Continued from p. 5.]

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

I. To what KINGDOM did our Lord Jesus Christ refer, when he addressed these words to his disciples on the mount of Olives? That is the *first* question; and it will be at once our safest and most profitable course, to leave the divine word to answer it.

Now, let it be observed, that the Saviour mentions the subject, not at all as something novel, mysterious, and unintelligible to the plain men and faithful friends, who stood round about him. On the contrary, his tone and language imply, that "*the kingdom*" was an idea perfectly familiar to their minds. Where had they got it?

Not, so far as we can find, from any previous disclosures, made to them by their Master. Whenever and wherever, the subject had been alluded to, it had been in the very style employed here, of mutual and general understanding. Whence, then, we again demand, did these

popular conceptions, this national expectation, arise, to which Christ's forerunner, and Christ himself, and Christ's apostles every where appealed, as they went throughout the land, "preaching, and saying, Repent ye; for the kingdom of heaven is at hand?"—If the reader only bear in mind, how intimately acquainted the devout Jews were with every nook and corner, and recess of their sacred books, he will readily discern the relation to our present inquiry of the chain—or rather, of the few detached links of the chain—of kindred prophetic testimony, which we here present, with scarcely a word of comment.

GEN. III. 15; "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." There the very key-note of prophecy was struck in Paradise. The heel of the Deliverer has already suffered from the malice of his foe; nay, it suffers still, in sympathy with the Church militant on earth. The retaliatory, destroying retribution is yet to come, when the feeblest and most

timid saint shall set his foot on the dragon's bruised and blasted head. Rom. xvi. 20.

Mark now with what rapidity and lustre the meaning of that solemn oracle evolved itself.

GEN. XXII. 15-18; "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord—that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."—XLIX. 1, 10; "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days—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 people be." That *gathering* has not yet been seen. Shiloh came to his own, and his own received him not. "How often would he have gathered them! But they would not." He lived, and died, and rose again, and continues to this present hour, the "despised and rejected of men."—NUM. XXIII. 18, 21; "And Balaam took up his parable, and said,—The Lord his God is with him, and the shout of a king is among them." Here we might remark in passing, that there are frequent allusions in the Old Testament to this "shout of the king," and at least one very remarkable one in the New; 1 Thess. iv. 16; "The Lord himself shall descend from heaven with a shout."—XXIV. 2-5, 7, 17-19; "And Balaam lifted up his

eyes, and he saw Israel abiding in his tents, according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!—His king shall be higher than Agag, and his kingdom shall be exalted—There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion."—1 SAM. II. 1, 10; "And Hannah prayed and said—The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed."—1 KINGS II. 1, 4; "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying—The Lord continue his word which he spake concerning me, saying,—There shall not fail thee (said he) a man on the throne of Israel."—PS. II. 1, 6, 8, 9; "Why do the heathen rage, and the people imagine a vain thing?—Yet have I set my king upon my holy hill of Zion—Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a

potter's vessel." — XLV. 1, 3, 5, 6; "My heart is inditing a good matter; I speak of the things which I have made touching the king—Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty—Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre."—LXXII. 1, 8, 11, 17-19; "Give the king thy judgments, O God, and thy righteousness unto the king's son—He shall have dominion also from sea to sea, and from the river unto the ends of the earth—Yea, all kings shall fall down before him; all nations shall serve him—His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole world be filled with his glory. Amen and Amen." Such was the last prayer of "David the Son of Jesse"—the very prayer, we may suppose, breathed forth on his dying bed, as his feeble frame sank, supported in the arms of Solomon*—and such the vision of Messiah's glory, that was seen afar off by the aged monarch, whose faith rejoiced in the Coming One as his own Son and Lord. Many generations have passed since the day, on which "David slept with his fathers, and was buried in the city of David;" and now, all they that pass by

behold the tabernacle of David in ruins, and the Gentiles tread it under foot. But the Eternal, who "chose David his servant, and took him from the sheepfolds, and, from following the ewes great with young, brought him to feed Jacob his people, and Israel his inheritance," has not forgotten his promise, nor will he frustrate the hopes and the prayers which it inspired;—"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." Ps. LXXXIX. 35, 36.

In this general choir of the prophets, what ear cannot distinguish the harp of ISAIAH?—XI. 10, 12; "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—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."—XXXII. 1; "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—LII. 7; "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Or of JEREMIAH?—XXIII. 5, 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."—XXXIII. 17; "For thus saith the Lord, David shall never want a man to sit upon the throne of the

* The careful reader will not fail to mark the coincidence in spirit and theme between this ending of the prayers of David, and that portion of his last charge to Solomon, transcribed above from the Book of Kings.

house of Israel."—EZEKIEL also—xxxvii. 21, &c.; "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen—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 David my servant shall be king over them;—And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein forever, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever—My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Truly the ingenuity is great, and the effrontery still greater, that would either refer such a prophecy as that to the time of the second temple, or take it to mean simply the accession, more or less rapid, of individual Jews to the membership of Gentile churches, if, indeed, it is not wholly alienated from Jewish use, and distilled into an exceedingly figurative description of the present Gentile age!

And now hear DANIEL:—ii. 44; "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."—vii. 13, 14; "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, na-

tions and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."*

And HOSEA:—iii. 4, 5; "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."

And OBADIAH:—v. 21; "Saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

And MICAH, who in his fourth chapter gives one of the brightest descriptions of the peace and blessedness of "the last days." Greatly will it surprise us, if even one such description can be found, in which the pre-eminence is not expressly assigned to Zion and her children. Verses 2, 7, 8; "The law shall go forth from Zion, and the word of the Lord from Jerusalem—And I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come,

* See also v. 27. Of course, the common account is, that this kingdom was set up at the introduction of Christianity. But really one has only to look at the terms, and the arrangement, of the prophecy, to see the utter want of congruity between it and the alleged fulfilment. At present we can barely allude to one difficulty. It is not true, that Christianity was introduced "*in the days of those kings*"—i. e., in the days of the divided Roman Empire, and of the Antichristian tyranny. It was introduced several centuries before.

even the first dominion; the kingdom shall come to the daughter of Jerusalem." — V. 2; "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

And ZEPHANIAH: — iii. 14–17; "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. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. 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."

And ZECHARIAH: — xiv. 9–11, 16; "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem: and it shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited—And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles."

Such is a small, but sufficient, specimen of the manner, in which God spake from the beginning to his covenant people; and we cannot but think that if the reader has at all realized the meaning and force of these extracts, our object in making them has been already gained. It is very easy, no doubt, and very pleasant to Gentile vanity, to be ever talking about the low, carnal views of the Jews regarding their Messiah's kingdom. Their views, it is admitted, were in many respects extremely defective. Thus it was a sad and fatal error, to overlook the necessity of Christ's suffering before entering into his glory; but no man has shown, no man can show, that Jewish conceptions as to the manifestation of that glory itself, were equally and utterly erroneous. For our part, we should say, that they would have been a yet more rebellious and gain-saying people than they showed themselves to be, if, in the face of all these divine assurances, and many more of a similar strain, they had refused to believe, that the promised Deliverer would rescue them as a nation from the power of their enemies, and establish them in their own land, and dwell among them, and from thence display the glories, and diffuse the blessings, of his reign to the ends of the earth. What else could they believe, when this, and nothing but this, was the burden with which every prophet came charged from the presence of God; when every vista, and avenue of light, as it successively opened into the darkness of the future, was still terminated by a *Throne*—a glorious, high *Throne*—a *Throne* high and lifted up, and far-beaming from God's holy hill of Zion?

To be sure, we are told, that they should have understood all these things *spiritually*; in other words, it was very carnal in them to imagine, that, when God spoke of Israel, he meant Israel; or of "their own land where their fathers dwelt," that he meant their own land; or of Jerusalem, that he meant Jerusalem, any more than he meant London or New York. Nay, this we are told by some whose character for learning is such, that we would willingly defer to their authority, if we could forget, as we said before, that we are *Protestants*. The Council of Trent, we must frankly confess it, taught nothing we could not as readily believe.

If, however, this spiritual interpretation—to adopt for the moment a very great misnomer—is the true one, we may expect to find it very clearly unfolded in the New Testament. Let us, then, bring the matter to that test also. Recollecting the deep and ardent convictions of the Jewish heart, as they are admitted on all hands to have existed, and not, as we think has been shown, without an apparently strong warrant from the Jewish scriptures, let us see what measures were taken to disabuse the nation of its delusion.

LUKE I. 30-33; "And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." Surely the Spirit, that was in the prophets, spake also by this seraph from before the throne. Or, was "the angel

Gabriel" also a "carnal Jew?" Or, knowing better, did he nevertheless condescend to tantalize and befool this poor Jewish woman, by keeping the word of ancient promise to her ear, and, while he foretold the birth of the Redeemer of men, announcing Him as the lineal successor of the kings of Israel—as the last anointed Heir of Israel's throne?—vv. 67-75;* "And John's father Zacharias," &c. This, it must be noted, was a *prophecy*—a prophecy uttered under the plenary inspiration of the Holy Ghost—a prophecy recorded by a New Testament evangelist—and a prophecy embodying in itself all the prophecies, that had already gone before concerning the Kingdom and the King of Israel. For He, before whose coming the priest of the temple now rejoiced, "came not to destroy the law or the prophets, but to fulfil;" Matt. v. 17.—"Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers;" Rom. xv. 8. And so the case seems to have been understood by the Virgin-Mother of the Saviour, no less than by the father of the Forerunner. "And Mary said—He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever;" vv. 54, 55. We could wish there were no reason to fear, that a Jew of our own day, who should declare the joy of his spirit in God his Saviour in just such terms, as were employed by Zacharias and by Mary, might be regarded by some with strong suspicion, and unfeigned pity, as

* These verses, accidentally omitted, the reader is specially requested to turn to himself.

still partially blinded—if not incurably carnal.

MATT. II. 1, 2; “Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews?”—iii. 1, 2; “In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.” It was so, not only comparatively—so many thousand years having elapsed since the first promise of it was given—but because the King himself was just about to appear, and should the nation receive him as loyal subjects, they might reasonably look for the speedy establishment of His throne.—IX. 35; “And Jesus went about all the cities and villages—preaching the gospel of the kingdom.”—LUKE IX. 1, 2; “Then he called his twelve disciples together—and he sent them to preach the kingdom of God.” But an ungodly generation repented not under the varied appeal, and therefore was the kingdom taken from them, and the rights of citizenship were thrown open to all, bringing forth the fruits thereof in righteousness, and peace, and joy in the Holy Ghost.—MATT. VIII. 11, 12; “And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness.”—XVIII. 1; “At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?”—XX. 20-23; “The mother of Zebedee’s children—saith unto him, Grant that these my sons may sit, the one on

thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said—It shall be given to them for whom it is prepared of my Father.”—LUKE XXII. 29, 30; “And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.”*—MATT. VI. 9, 10; “After this manner then pray ye:—Thy kingdom come. Thy will be done on earth, as it is in heaven”—the divinely prepared, and authorized, liturgy of the Church, until her Lord return.—LUKE XIX. 11, 12; “Because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, he said, therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.”

And now this king of glory, who for our sakes had assumed for a season “the form of a servant,” is brought, after a life of shame and rejection, a prisoner in bonds before the “judges of the earth;” but the spirit of prophecy abates nothing, even then, of its distinctness and confidence. MATT. XXVII. 11; “Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, *Thou sayest.*” From the depth of his humiliation he “bore witness to that truth,” and, relying on the word and oath of Him who “was able to raise him up, even from the dead,” he sealed the “good confession” with his blood. Nay, the very power that crucified him, was itself compelled to acknowledge,

* Compare Rev. iii. 21.

and proclaim, the royalty of the sufferer. "And Pilate," as we are assured by *every one of the evangelists*, "wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS—Then said the chief priests of the Jews" in hasty alarm "to Pilate, Write not, The King of the Jews; but that he said, I am king of the Jews. Pilate," however, under the superior control of an invisible hand, "answered, What I have written I have written—*This title then read many of the Jews.*" But it was written also in the languages of the Gentiles, as being big with meaning and hope for all nations.—Luke xxiii. 39, 42; "And one of the malefactors which were hanged—said unto Jesus, Lord, remember me when thou comest"—not *into*, but — "*in thy kingdom.*" The poor thief was too good a theologian to mistake the cross of Christ for Christ's throne; and his prayer was heard; and that very day his soul entered Paradise, as the pledge and earnest of future glory.

ACTS I. 3; "After his passion—he was seen of the apostles forty days, and spake of the things pertaining to the kingdom of God." In the days of his flesh, our Lord's chief difficulty was to reconcile his disciples to the prospect of his own violent and ignominious death;* and even on the mount of transfiguration the heavenly visitants, who "appeared in glory, spake of his decease which he should accomplish at Jerusalem." But now that decease was accomplished;—the baptism of wrath was exhausted;—the Prince of life, who had been dead, was now

"alive again," and "the joy," for which he had "endured the cross," was "set before him" in nearer and clearer effulgence. During the "forty days" of his mysterious communings with his brethren, he "spake of the things pertaining to the *Kingdom of God.*"

What were the precise character and details of the disclosures made, it scarcely becomes us even to conjecture. Many suppose, that the Faithful Witness now set himself to correct the Jewish misconceptions of those that loved Him—the gross national error which they doubtless shared, and which led them to expect the manifestation of the kingdom in close connection with the land, and the people, of Israel. For a moment conceive this to be true;—then, what amazingly inapt, what unaccountably dull, scholars these same apostles must have been, if, after all these wondrous explanations of their now immortal Teacher, they remained every whit as ignorant and carnal as before! And that such was their condition—that they were still, just as much as formerly, under the sway of said Jewish misconceptions, and gross national errors on *that point*—is perfectly obvious from what immediately follows; vv. 6, 7; "When they therefore were come together, they asked of him"—it was the thought uppermost in the heart of each one of them—"Lord, wilt thou at *this time* RESTORE AGAIN THE KINGDOM TO ISRAEL?" There was no getting them to understand, that the prophetic kingdom of Israel was really nothing more, than so many gospel-churches among the Gentiles. Well, did the Master, as he had done once before, but in reference to a quite different subject, again rebuke

* See Matt. xvi. 21, &c.

them as "fools, and slow of heart to believe all that the prophets had spoken?" Not at all. "He said unto them, *It is not for you to know the times and the seasons.*" *Be satisfied,* as if he had said, *with the knowledge that its restoration is certain.*

The Kingdom, therefore, we believe, continues to this day the subject of *promise*, as truly as in the days of Abraham and David. The apostle James expressly calls it, II. 5. "the kingdom which God hath *promised* to them that love him." Paul did not expect it, till "the appearing" of Jesus Christ; 2 TIM. IV. 1. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom;" MATT. XXV. 34. And accordingly we find, REV. V. 10, that "the four beasts and four and twenty elders" never "sing the new song," without mingling with their thanksgivings the joyful anticipation of "reigning on the earth." Of that "blessed hope" John saw in vision the accomplishment, REV. XX. 4;—and he heard "the Seventh angel sound; and there were great voices in heaven, saying, THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOM OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER;" REV. XI. 7.

[TO BE CONTINUED.]

HEP, HEP.

IT was a common practice among the crusaders, when setting out for the Holy Land, to whet their appetite for the blood of the Infidels, and to seek to propitiate the favor of Heaven, by committing the most frightful excesses upon the Jewish population in the countries through

which they passed. The cry on such occasions was *Hep, Hep*, from the initial letters of *Hierosolyma est perdita—Jerusalem is lost*; and the same continues to this day throughout Germany the signal of insult and outrage against the "people scattered and peeled."

LETTER FROM W. W. A.

WE insert with pleasure the following reply to some remarks of ours on a former communication of our correspondent, in the Chronicle for June. The difficulties which we then stated, are not yet, we think, quite disposed of; nor should we despair of finding something additional to say in support of our several objections to W. W. A.'s theory, and especially in defense of the theory of Mr. Birks. But cordially agreeing with both in their great results, it is perhaps as well to waive farther discussion of the comparative merits of their respective processes.

MR. EDITOR,—I am not quite convinced that I was wrong in fixing the *point of transition* in our Lord's discourse in the 24th of Matthew, and, with your leave, I will state the question again, with some additional reasons for my interpretation.

All sound interpreters agree that two distinct events are spoken of by Christ,—the destruction of Jerusalem and the Second Advent; and the great problem is, to find where he passes from one to the other. Now, it is certain, that from the 29th verse, the discourse confines itself to the Lord's personal coming, and it is equally certain, that all that goes before relates primarily to the fall of the Jewish commonwealth. It was *at that time* that the abomination of desolation was seen standing in the holy place; *at that time*, that they were to flee out of Judea to the mountains; *at that time*, that

they were to pray that their flight might not be in the winter, or on the Sabbath day. It was *at that time*, also, that the great tribulation was to be accomplished: "For *then* shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

For these reasons, it seemed to me that the true overleaping of the interval between these two great events, was at the word *εὐθέως* (immediately, or quickly,) which exactly answers, in the order of the discourse, the times of the Gentiles of which our Lord speaks in Luke, during which Jerusalem should be trodden down. There are three objections stated by the Editor to this view: First, that it gives an unusual signification to *εὐθέως*, which cannot properly be applied to so long an interval as 1800 years: Second, that "Mark intimates that the signs of the Advent will follow so close upon the tribulation, as probably to fall *within* those very days of vengeance:" and Third, that the *great tribulation* of Matthew xxiv., is identical with the *time of trouble* of Daniel xii., the *great earthquake* of Revelation xvi., and therefore could not have taken place during that generation.

To the first I reply, that *εὐθέως* and its cognate, *εὐθύς*, do not always express an instantaneous sequence, as in John xiii. 32: "If God be glorified in him, God shall also glorify him in himself, and shall *straightway* glorify him." For not less than three days elapsed before the resurrection of Jesus, when God first began to glorify his Son. Besides, the words *ταχὺ* and *ταχέως*, are often used to express an "instantaneous sequence," and yet are

applied to the future coming of the Lord. "And he said unto him, Take thy bill, and sit down *quickly*, and write fifty;" Luke xvi. 6. "And go *quickly*, and tell his disciples that he is risen from the dead;" Matt. xxviii. 7. "And, behold, *I come quickly*; and my reward is with me, to give every man according as his work shall be;" Rev. xxii. 12. Now, if *ταχὺ* and *ταχέως*, can be used with such a latitude of signification, I see no reason why *εὐθέως* may not also.

To the second objection I would say, that the phrase *in those days*, used by Mark xiii. 24, includes more than the time of tribulation, as lies on the very face of the passage. "But in those days, *after that tribulation*," &c. "Those days" reach beyond the time of trial, how far beyond, we must learn elsewhere; so indefinite a word as *μετὰ*, of itself, can never teach us. The expression, as a designation of time, has a wide sweep, being used, like the *last time* of John, in a large, if not indefinite signification.

And to the third I would reply, that an act of judgment, or a season of affliction, may be greater than all others *in certain features*, and yet not in all. The deluge, in its work of universal destruction, and in the physical phenomena which attended it, far surpassed the tragedy of Jerusalem's downfall; while yet there was in the latter an accumulation of horrors, and a prolonged, heart-breaking agony, outreaching the sufferings of the flood, as the anguish of a despairing woman doth an infant's momentary cry. And so I believe that the judgment on Christendom, which is the great earthquake of the Apocalypse, and Daniel's time of trouble, will surpass the

tribulation which our Lord foretold of Jerusalem, in its extent, and in the breaking-up of all foundations; but that this will ever remain without a parallel in the intensity of suffering, which the guilty city saw within its walls.

So much in defense of my position. And now a word or two as to the place of transition fixed by Mr. Birks, and adopted by the Editor. He divides the *great tribulation* into two parts, one of which he places at the overthrow of the Jewish commonwealth, and the other just before the coming of the Lord; and makes the shortening of the days to be this *suspension* of judgment during the Gentile dispensation.

Now, I object to this, *First*, that the passage itself does not teach it. It declares the great tribulation to be at the time when the disciples were warned to flee from Jerusalem, and gives no hint of a break or interruption during so many ages.

Secondly, that the shortening of the days of tribulation cannot fairly be interpreted as meaning a mere suspension of judgments, which should afterwards return with redoubled fury. A shortening is a premature termination, a *cutting-off* at the end.

Thirdly, that nothing is gained by this interpretation, towards getting rid of the difficulty already spoken of, touching the *great earthquake* of the Apocalypse. For if this be identical with the *great tribulation* of Matthew, then must the latter be wholly accomplished at the same time with the former, they being one event. But, according to Mr. Birks, a *part* of the tribulation takes place long before the earthquake, which cannot, therefore, be greater

than every preceding judgment, because the ruin of Jerusalem is expressly said to be itself unequalled.

In plainer words: if the referring of the *great tribulation* to the great Jewish tragedy involves a contradiction with Dan. xii. and Rev. xvi., the only way to avoid it is, by denying that it applies *at all* to any thing but the judgment of Christendom. To say that it was partially true of the events which befel that generation, leaves the contradiction still remaining. But that it had its beginning then, no one can deny; and therefore I say, that this interpretation does not relieve the difficulty.

Fourthly; the tribulation of those days spoken of Matt. xxiv. 29, cannot be the great earthquake of the Apocalypse, (xvi. 18,) because it is *after* it that the sun is darkened, and the stars fall from heaven, and the powers of the heavens are shaken. But these things are *parts of the last judgment*, which, therefore, must be quite distinct from the tribulation which goes before them. The great day of wrath of the sixth seal is introduced by these signs; and in Luke, the distress of nations with perplexity, the roaring of the waves and the sea, and the failing of men's hearts for fear, and for looking after those things *which are coming on the earth*, are spoken of in such connexion with the signs in the sun, and in the moon, and in the stars, as to show that they are cotemporaneous, or else that the latter precede the former. It is most clear that the tribulation which *goes before* the darkening of the sun, &c., cannot include that distress of nations which *follows* these celestial phenomena, and therefore that it is not identical with the last time of trouble.

Fifthly; I find another objection to Mr. Birks' interpretation, in that it leaves no room for the deliverance of the waiting Church before the final judgments. It is clearly promised that the faithful, who are watching always, shall escape the things that are coming to pass, and stand before the Son of Man. Luke xxi. 36. As Noah escaped the flood; as Lot escaped the fiery storm that burst upon Sodom and Gomorrah; as the first Christians escaped to Pella, beyond the Jordan, before Jerusalem's mournful fall, so shall those that keep their garments unspotted, be taken away before the last storm of wrath breaks upon the earth. But if the "tribulation of those days," spoken of in the 29th verse, include the last judgments sent upon the nations, then the saints will have no *exemption* from the last fearful catastrophe, (however they may be delivered *out of it*), for it is after that tribulation, that the angels gather together the elect from the four winds of heaven.

I do, therefore, feel inclined, Mr. Editor, to abide by my first interpretation, as most naturally suggested by our Lord's words, as encumbered with fewest difficulties, and as most according to the analogy of the faith.

W. W. A.

SETTLEMENT OF THE JEWS IN ENGLAND.

FROM the year 1290, in which the Jews, then resident in England, numbering upwards of 16,000 souls, were required to leave the country within three months under the penalty of death, down to the times of the Commonwealth, there was no rest in that island for the weary foot

of Israel. Holland, meanwhile, where very early traces of the Hebrew race are found, had set the first example to Europe of national toleration and kindness. A private synagogue was founded in Amsterdam in 1598, and soon a regular community was formed, whose commercial sagacity, and connection with the profitable trade of the Levant, richly repaid the hospitality of the "Jerusalem of the West."

The wanderers of the world, however, were not satisfied with the narrow limits of the United Provinces; and not long after, we are told,* "they laid plans for sending out from thence colonies of their brethren into all the countries, that should not offer an invincible opposition." Among other efforts of the kind, an attempt was made upon England. Under the sanction, it is said, of Holland's greatest statesman, De Witt, the famous Menasseh Ben Israel proceeded to London, and presented the cause of his people to the Lord Protector, Cromwell. His address on the occasion, which we met with for the first time in a recent number of the *Philadelphia Occident*, we here subjoin:—

To His Highness the Lord Protector of the Commonwealth of England, Scotland, and Ireland. The humble addresses of Menasseh Ben Israel, a Divine and Doctor of Physick, in behalf of the Jewish Nation.

Give me leave, at such a juncture of time, to speak to your Highness, in a style and manner fitting to us Jewes and our condition. It is a thing most certaine, that the great God of Israel, Creator of Heaven

* Koener's "History of the Jews in the Low Countries"—a work, which received a prize in 1842 from a Society at Utrecht, and an interesting sketch of which appeared last year in the *Voice of Israel*.

and Earth, doth give and take away Dominions and Empires, according to his owne pleasure; exalting some, and overthrowing others: who, seeing he hath the hearts of Kings in his hand, he easily moves them whithersoever himselfe pleaseth, to put in execution his Divine Comands. This, my Lord, appears most evidently out of those words of Daniel, where he, rendering thanks unto God, for revealing unto him that prodigious dreame of Nebuchadnezar, doth say: *Thou that removest Kings, and sets up Kings.* And else-where, *To the end the living might know, that the Highest hath dominion in Mans Kingdome, and giveth the same to whom he please.* Of the very same minde are the Thalmudists likewise, affirming that a good Government, or Governor, is a Heavenly Gift, and that there is no Governor, but is first called by God unto that dignity: and this they prove from that passage of Exodus: *Behold I have called Bazale'l byname, &c.,* all things being governed by Divine Providence, God dispensing rewards unto Vertues, and punishment unto Vices, according to his owne good Will. This the Examples of great Monarchs make good; especially of such, who have afflicted the people of Israel: For none hath ever afflicted them, who hath not been by some ominous *Exit*, most heavily punished of God Almighty; as is manifest from the Histories of those Kings, *Pharaoh, Nebuchadnezar, Antiochus Epiphanyes, Pompey,* and others. And on the contrary, none ever was a Benefactor to that people, and cherished them in their Countries, who thereupon hath not presently begun very much to flourish. In so much that the Oracle to Abraham (*I will blesse them that blesse thee, and curse them that curse thee,*) seemeth yet daily to ha e its accomplishment. Hence I, one of the least among the *Hebrews*, since by experience I have found, that through Gods great bounty toward us, many considerable and eminent persons both for Piety and Power, are moved with sincere and

inward pitty and compassion towards us, and do comfort us concerning the approaching deliverance of *Israel*, could not but for myself, and in the behalf of my Countrey men, make this my humble addresse to your Highnesse, and beseech you for Gods sake, that ye would, according to that Piety and Power wherein you are eminent beyond others, vouchsafe to grant, that the Great and Glorious Name of the Lord our God may be extolled, and solemnly worshipped and praised by us through all the bounds of this Common-wealth; and to grant us place in your Countrey, that we may have our Synagogues, and free exercise of our Religion. I nothing doubting, but that your Clemency will easily grant this most equitable Petition of ours. Pagans have of old, out of reverence to the God of Israel, and the esteem they had to his people, granted most willingly free liberty, even to apostated Jewes; as Onias the High Priest, to build another Temple in their Countrey, like unto that at Jerusalem: how much more then may we, that are not Apostate or runagate Jewes, hope it from your Highnesse and your Christian Counsel, since you have so great knowledge of, and adore the same one onely God of Israel, together with us. Besides, it increases our confidence of your bounty towards us, in that so soon as ever the rumor of that most wished-for liberty, that ye were a thinking to grant us, was made known unto our Countrey-men; I, in the name of my Nation, the Jewes, that live in Holland, did congratulate and entertaine their Excellencies, the Ambassadors of England; who were received in our Synagogue with as great pomp and applause, Hymns and cheerfulness of minde, as ever any Sovereigne Prince was. For our people did in their owne minds presage, that the Kingly Government being now changed into that of a Common-wealth, the antient hatred towards them, would also be changed into good-will: that those rigorous Laws (if any there be yet

extant, made under the Kings) against so innocent a people, would happily be repealed. So that we hope now for better from your gentleness and goodness, since, from the beginning of your Government of this Common-wealth, your Highnesse hath professed much respect and favour towards us. Wherefore I humbly entreat your Highnesse, that you would with a gracious eye have regard unto us, and our Petition, and grant unto us, as you have done unto others, free exercise of our Religion, that we may have our Synagogues, and keep our own public worship, as our brethren doe in Italy, Germany, Poland, and many other places, and we shall pray for the happinesse and Peace of this your much renowned and puissant Common-wealth.

The immediate result of this application was the appointment of a commission to inquire, whether the constitutional law of England would admit of the residence of the Jews there. But the commission itself was dissolved before coming to any favorable conclusion. At last, state-policy drew from the Protector, what he had declined granting to more generous considerations, or to the dignified petition of the Rabbi. "He laid it down for a maxim," says Burnet, (History of his own Time, b. I.) "to spare no cost or charge in order to procure him intelligence. When he understood what dealers the Jews were every where in that trade that depends on news, the advancing money upon high or low interests in proportion to the risk they run, or the gain to be made as the times might turn, and in the buying and selling of the actions of money so advanced, he, more upon that account than in compliance with the principle of toleration, brought a company of them over to England,

and gave them leave to build a synagogue." Such is the history of the return of the Jews to that country, which of late years has been one of their best and most powerful friends.

To the above account we may add the following curious story, as told by the Bishop, to illustrate Cromwell's wisdom in this selection of Jews for his agents;—"All the while that he was negotiating this, they (the Jews) were sure and good spies for him, especially with relation to Spain and Portugal. The Earl of Orrery told me, he was once walking with him in one of the galleries of Whitehall, and a man almost in rags came in view; he presently dismissed Lord Orrery, and carried that man into his closet; who brought him an account of a great sum of money that the Spaniards were sending over to pay their army in Flanders, but in a Dutch man of war: and he told him the places of the ship in which the money was lodged. Cromwell sent an express immediately to Smith, afterwards Sir Jeremy Smith, who lay in the Downs, telling him that within a day or two such a Dutch ship would pass the Channel, whom he must visit for the Spanish money, which was contraband goods, we being then in war with Spain. So when the ship passed by Dover, Smith sent and demanded leave to search him. The Dutch captain answered, none but his masters might search him. Smith sent him word, he had set up an hour-glass, and if before that was run out he did not submit to the search, he would force it. The captain saw it was in vain to struggle, and so all the money was found. The next time that Cromwell saw Orrery, he

told him, he had his intelligence from that contemptible man he saw him go to some days before. He had on all occasions very good intelligence; he knew every thing that passed in the king's little court; and yet none of his spies were discovered, but one only."

Jewish Calendar for August, 1845.

| DAY OF SOLAR MONTH. | DAY OF THE WEEK. | SABBATH COMMENCES. | OCCURRENCES. |
|---------------------|------------------|--------------------|----------------------------|
| August 2 | Sabbath | 6½ | מטות ומסעי Roshodesh Ab |
| 4 | Monday | | |
| 9 | Sabbath | 6½ | דברים |
| 12 | Tuesday | | 9th of " השעה נאב |
| 16 | Sabbath | 6½ | ואתחנן (שבת נחמו) |
| 23 | " | 6 | עקב |
| 30 | " | 6 | ראה |

Missionary Intelligence.

The American Society.

MEETING OF THE BOARD.

Departure of Rev. Mr. Herschell.

AN adjourned meeting of the Board was held on Monday, July 14, for the purpose of taking leave of our dear brother, prior to his departure for England. In the absence of the President of the Society, from indisposition, ELEAZER LORD, Esq., was called to the chair, and the meeting was opened with prayer by the Rev. John Lillie.

After the transaction of other business on hand, a committee, appointed at a previous meeting, and consisting of the Corresponding Secretary, and Messrs. Bussing and De Motte, presented, through their Chairman, the following report, which was read, and, on motion, unanimously adopted:

The committee, to whom was referred the selection of some appropriate acknowledgment to the Rev. Mr. Herschell for his services, beg respectfully

to report, that, having ascertained from Mr. H., that he positively declines any personal remuneration, they recommend the adoption of the following resolutions:

Resolved, That the President of the American Society for Meliorating the Condition of the Jews, be requested to express to our dearly beloved brother in the Lord, the sincere and hearty gratitude felt by this Board for his most abundant, efficient, and generous labors in our behalf, with an assurance of our fraternal interest in all his future plans and efforts for the good of Israel, and of our continued prayers for him, that, cheered, and strengthened, and guided by the good hand of his God upon him, throughout this pilgrimage of tears, he may be kept faithful unto death, and receive the crown of life, when the Chief Shepherd shall appear.

Resolved, That this Board feel it to be a pleasure, and a privilege, to appropriate the sum of two hundred and fifty dollars, to be expended by Mr. Herschell in such a manner as shall, in his judgment, best promote the great cause of Israel: and that we further beg his acceptance of a copy of the *Encyclopedia Americana*, suitably inscribed, as a memorial of his visit to this land of the West, and of the many friends he leaves behind him here.

Resolved, That these Resolutions be published, and a copy presented to Mr.

Herschell, signed by the President and Recording Secretary.

On behalf of the committee,
JOHN LILLIE, Chairman.

In compliance with the first resolution, the President of the meeting addressed Mr. Herschell in a few very feeling remarks, to which Mr. H. replied in his own deeply solemn and affecting manner. Prayer was then offered up by the Rev. Dr. Forsyth, of Newburgh, that the God, who had brought our dear friend and helper to our shores, and sustained him throughout his laborious visit, would be with His servant on the mighty deep, and restore him in peace to his family and flock.

The President and Corresponding Secretary were appointed a committee to accompany Mr. H. to the ship. He sailed from Boston, in the Acadia, on Wednesday, July 16, and carries with him the love and confidence of very many hearts.

THE MISSION-HOUSE AND CHAPEL.

OUR readers have already been apprized of the absolute necessity, in order to effective operations among the Jews, of a *Christian Home*, to which serious inquirers may be introduced, and where they may at once find a shelter from persecution, and, while receiving instruction in the principles of the gospel, may be brought under the influences of Christian society, and Christian love. Under a profound conviction, that something of this kind is really one of the first and most urgent wants of the cause amongst ourselves, the Board of Directors recently appointed a committee to submit a plan for the establishment of a Mission House,

and also to devise measures for securing a place of worship for the Jews, either in the Mission House itself, or, if the necessary funds can be procured, in a building appropriated to this purpose. The Committee, accordingly, have reported a plan, the principal features of which will be understood from the following extract:—

In view of this object, your Committee suggest:

1st. That a suitable house be hired in the eastern section of the city, and furnished in a plain, substantial manner, where the Superintendent, and such other Agents of the Society shall reside, as the Board may from time to time direct.

2d. That a room in said building be fitted up with a suitable pulpit and benches, and used for the present as a chapel. Your committee think this will afford ample accommodation for all those Jewish inquirers, who may desire to hear the gospel preached, until the necessary funds can be raised for the erection of a house of worship.

3d. There shall be appointed by the Board an experienced, judicious, and pious person, (a minister of the gospel if possible,) who shall be a converted Jew, to superintend and direct the establishment, under the control of committees appointed for that purpose.

4th. There shall be appointed by the Board a committee, consisting of three clergymen, who shall have charge of the spiritual affairs of the institution, (under the direction of the Board,) and who shall examine all applicants for admission, that may be recommended by the Superintendent as possessing suitable qualifications for ministers of the gospel, or for missionaries among their Jewish brethren.

5th. The Committee on Employment for the Jews, shall consist of five laymen, and be so constituted, that one shall retire from it, and another be appointed to take his place, each and every month. This committee shall have charge of the temporal affairs of the institution, (under the direction of the Board.) They shall examine and consider the cases of all applicants for admission, or for aid, that may be recommended by the Superintendent, who have not in view the work of the ministry, or missionary labors; and on the committee being satisfied of the

correctness of the character of such, it shall be their duty to procure employment, if possible, for those who may desire it.

6th. As the object of the Board in establishing the Mission House, is to invite and receive such Jews, as do already profess the Christian religion, or are desirous to receive Christian instruction, and to furnish them with the ordinances of the gospel, and not at all to provide a place of refuge for the pauper, the invalid, or the indolent, or a place of correction for the vicious, no one shall be received who is not recommended by the Superintendent, and examined and approved by the committees. The number of persons thus admitted, exclusive of those employed by the Society, shall in no case exceed ten; and such as are desirous of preparing for the ministry, or for missionary labors, shall have the preference.

7th. All persons residing in the House, shall assemble every morning and evening, for the purpose of prayer, and of receiving such religious instruction as the Superintendent, under the direction of the Committee first named, may think proper to give.

8th. Such of the inmates as are preparing for the ministry, or for missionary labors, will be required to devote certain hours during the day for visiting their Jewish brethren, under the direction of the Superintendent.

9th. Such of the inmates as are not able to provide their meals at their own expense, may be allowed a sum not exceeding \$2 25 per week, out of the funds of the Society, for that purpose.

The plan thus arranged has, after mature deliberation, been adopted by the Board, and the same committee, consisting of Messrs. *Charles A. Whitney, Peter Amerman, and James Forrester*, have it now in charge to take immediate measures for hiring a suitable house*—if possible, east of the Bowery—and have the same fitted up and furnished, with a due regard to economy, in accordance with the views of the Board. As soon as the necessary

arrangements shall be completed, the Rev. Mr. Neander and Mr. Pigot will take up their residence in the Institution, the former acting for the present as Superintendent.

The persuasion, which the Board have long felt, has been greatly strengthened since Mr. Herschell's visit to this country, that the churches of the United States are quite prepared to sanction, and sustain, any judicious and scriptural efforts in the cause of God, and of Israel. In this confidence they now renew their appeal to their brethren of all evangelical denominations, and especially solicit the sympathy and co-operation of the ministers of Christ, and of the conductors of the religious press.

In addition to the very considerable expense necessarily involved in the establishment of the Mission House, however economically conducted, the Board are responsible for the support of *five* missionaries to the Jews, already in the field, besides the Rev. Mr. Lichtenstein, shortly expected from Germany. You see, then, brethren, our efforts and our plans; and the simple question is, Will you, who so liberally assisted former Boards, when the plans, as a sad experience proved, were essentially futile, now withhold your countenance from an honest effort to evangelize these "children of the prophets"—these kinsmen, according to the flesh, of the Lord of glory? We cannot but believe, that what answer the American Church shall give to this question, is a point not wanting in the elements of a solemn responsibility.

May the God of all wisdom and love shed down His Spirit upon His servants, both in the Church, and in

* The Committee have succeeded in securing a very eligible house, on the corner of *Second Street and First Avenue*.

the Board! So shall our humble attempts to do his will, and to hasten the glory of his kingdom, not be in vain.

NEW YORK CITY MISSION.

Journal of Rev. John Neander.

MR. N. has entered with zeal on the work for which in the providence of God, he has been led to our shores. It has been thought advisable to retain him for the present in New York, until such time at least as he shall have acquired some degree of facility in the use of the English language, to the study of which he applies himself daily, in addition to his missionary labors. He can also enjoy here the advantages of being introduced to his new field by our friend Mr. Forrester—a privilege, which by Mr. N. himself, as well as by the Board, is regarded as on several accounts of no small value.

Our readers will soon discern the spirit in which our dear brother, whom we already love in the Lord, has addressed himself to his duties. His reception thus far by the Jews in general does credit to their good sense and candor, although, of course, there are not wanting instances of incivility and rudeness.

Blessed and praised be the name of our faithful covenant God and Saviour, whom we have been rendered worthy to worship and to call upon, and through the power of whose holy name, Jesus Jehovah, we are comforted and enabled to lift up the banner of the cross before all the world, and confess our holy faith according to the testimony of Him, the Crucified, who is our Lord and glory. Yes, praised be He, the Triune God, who in so wonderful a manner has preserved me on the

ocean, and has brought me safe to this country, where, through his grace, I shall announce to the lost and perishing Israel, the power, love and mercy of God. Yes, Lord! stand Thou by me, and be Thou my hope, my guide, my support, and my Rock; and make me also here in this land, a trumpet of thy grace, that through the power of the Holy Ghost, I may be comforted, and enabled to talk and glory in Thee, thou great King, Jesus Christ, who art Jehovah Tsidkenu. Amen.

To you, my friends and brethren in Christ; who have called me here to labor in the great garden of God; you, who wish with all your heart, that Zion should be built up again; to you, do I offer my hand in the Spirit, and call upon you to bear with me in this difficult task, and to remember me before the Lord, from whom alone the increase cometh.

And now I transmit to you the first report of my feebly begun labors, on my station in this city:—

June 15th.—On this day I began to be active in the cause; I preached in the afternoon in the German Mission Church in Houston street, on Isaiah Lv. 1—3. There were several Jews present. I have also been in two Jewish houses, where I called upon my brethren to hasten to the source of life, to look to the word of God, to pray and to ask, Where is the truth? The answer to which is ever one and the same: “Seek Jesus and His light—all other things are of no avail.”

19th.—Mr. Forrester introduced me to four families. In the first house I had a lengthened discussion with those that were present. I proved to them, both from sacred and profane history, how the word from the cross has always celebrated its victories, and how the people of God, the true Israel, who have riveted themselves to the cross of Christ, have continually rejoiced, and loudly gloried, לְיְהוָה הַיְשׁוּעָה “help cometh from God.” A Jew asked me: “Do you acknowledge the truth of the Old Testament, as

such?" I answered, "If a Christian could think lightly of the Old Testament, he would then not be a Christian; each word in the Old Testament is dear and valuable to me, and to every Christian. In it is the Messiah promised and described, even as has been realized in Him who has already come. Only read in this sacred book, and pray for light for your eyes, that you also may therein perceive the saving truth." Upon this, Mr. F. asked him to fetch the Bible; and when he had done so, Mr. F. showed them passages in Isaiah and in Daniel. These passages were read aloud by the Jew, and, after giving a few brief explanations thereupon, we left them. I invited the last mentioned, as well as other Jews, to come on Saturday afternoon to the German Mission Church in Houston street; when I intend, by the grace of God, to preach on several portions of the Old Testament.

23d.—To-day we again set out on our mission to some Jewish families, and were enabled to preach to them the salvation which is in Christ. In one house, addressing myself to the woman of the house, I called upon her to make herself acquainted with the *דרכי החיים* way of life. Mr. F. gave her a tract, which she received thankfully.

I addressed a Jew, whom I met in the street; and he, perceiving who I was, quickly took to his heels. Poor man, thought I, you close your ears still more against the truth.

We met another Jew, who was peaceable, and who also appeared to be well educated. After we had exchanged civilities, I told him who I was, and what my calling is, to tell Israel to return to the living God, *השׁוּבָה וְאִמְנָה*. *The Jew.*—"Are you then a Jew?" *I.*—"The true, believing, pious Christian only, is an Israelite (*ישראל*) a man who stands *יֵשֶׁר לְפָנָיו אֵל* righteous before God, righteous through faith in the Messiah, who is called in Jeremiah xxiii. 6, Jehovah Tsidkenu. He

stands there as Israel made righteous by God. It also signifies, a man, who is striving against all opposing elements of sin, and carrying off the glorious victory, and therefore can exclaim with Jacob, I have wrestled and striven, and have got the victory. 'I have seen God face to face, and my life is preserved.' Gen. xxxii. 31. That you also may become a true Israelite is my heart's desire, and that all Israel may soon be quickened, is the prayer of every Christian." I gave him my address, and we parted friends.

24th.—This day we have been with six Jewish families, by whom we have been received in a friendly spirit. I spoke to a Jew by the name of —. of God's commandments. *He.*—"I keep what I can keep." *I.*—"God is very particular on that point, as it is written, *וְשָׁמַרְתָּ אֵת כָּל מִצְוֹתָיו* thou shalt keep all his commandments." *He.*—"We have sections of prayers concerning the sacrifices, in which we pray, 'that the repeating of this prayer, may be as good as if we had brought the sacrifice.'" *I.*—"If I was to owe you a considerable sum of money, which I was not able to pay you, would you be satisfied, if I should place myself before you daily, and repeat ten or twenty times, that I owe you so and so much? Would you annul my debt for my so doing?" *He.*—"No!" *I.*—"And you can venture to approach God with such a deception?" He remained silent; and, after addressing a few words more, we left him.

25th.—In another house we found a woman weeping and mourning over the recent death of her children; I addressed her with words of consolation, and Mr. F. gave her a Bible, which she received thankfully and with much joy. Passing through some street, we observed several Jews congregated in groups, and saluting them, I exhorted them to become true children of Abraham.

26th.—In one Jewish family, the woman of the house defended, in a lively way, the Judaism of the pre-

sent day. On my replying to her, she listened patiently, whilst I proved to her, that the Judaism of the present day is not based on the revelation of God, and consequently there can be no life in it.

We then passed through several streets, and in one of them we fell in with a Jew, whom Mr. F. knows. *He.*—הַיְהוּדִי אַתָּה, "Are you a Jew?"

I.—יִשְׂרָאֵל אֲנֹכִי כִי אֲנִי כֹאֲמֵן בְּיֵשׁוּעַ הַמָּשִׁיחַ "I am an Israelite, because I believe in Jesus Christ." Upon this the Jew became very violent, and began to curse and to blaspheme. I remarked: "To such weapons, all ignorant people and drunkards have recourse. If I am wrong, prove it to me; or else, if you will be quiet, I will prove to you, that you lie in deep darkness, and you cannot see the light, which is so bright, and shines so sweetly over the whole earth." He cried, "Money! you do it for money only." There was nothing to be done with that poor man, who still continued to cry, "money." Before we finally left him, I told him, "You appear to me to be a great worshipper of Mammon, having your mouth constantly filled with it; and by it you judge every noble object; which you cannot conceive as such; and thus you measure every thing by this standard, money." Leaving him, we visited several families, who were very friendly towards us.

30th.—This afternoon I preached on Ps. xxxii. 1—3; setting forth the consolation of the man whose sins are forgiven. There were some Jews present. May the Lord Jesus bless my feeble sowings, and may He render me capable of defending his cause.

BALTIMORE CITY MISSION.

Rev. Mr. Altman.

Mr. A. returned from the West about the beginning of July, and has resumed his missionary labors at this station.

We are glad to learn that our friends in Baltimore are determined to take vigorous hold, and that, as one way of deepening and extending the interest already felt in the cause, they mean to have a course of lectures delivered on the subject in that city, next winter.

MR. SILIAN BONHOMME.

Mr. B., when last heard from, June 24, was at Raleigh, N. C., expecting to start next morning for Petersburg, Va.

Formation of Auxiliaries.

WE are pleased to announce the formation of the *Raleigh, N. C., Female Jews' Society for Promoting Christianity among the Jews*; also of the *Fayetteville, N. C., Female Auxiliary Jews' Society*.

We shall hope to receive ere long, from the respected Secretaries of these Societies, *full* lists of their respective Officers.

P. S. A letter from Mr. B., of recent date, informs us, that a vigorous Society was about to be organized in Norfolk, Va.

We respectfully solicit frequent and free communications from this, and all our other, auxiliaries.

FEMALE JEWS' SOC., NEWBURY-PORT, MASS.

WE are much pleased to hear from the Treasurer, that the zeal for Israel of our friends in Newburyport "hath flourished again." In Israel's name we thank them, and commend their example to others.

The Ref. Dutch Church.

ACTION OF THE GENERAL SYNOD.

On Friday, June 6, Mr. Herschell delivered, by invitation of this Reverend body, then in session at New Brunswick, N. J., a public lecture, in the First Dutch Church in that city, on the state and prospects of his brethren. A large audience was present. After lecture, a collection was taken up of \$46 50; and a committee was appointed, consisting of the Rev. Drs. Proudfit and Ferris, to report a minute expressive of the sentiments of the Synod on the subject. On a subsequent day the following report was presented, and adopted.

The committee to whom were referred the statements of the Rev. Mr. Herschell of London, before the Synod, in relation to the state and prospects of the Jews, respectfully report:

That many considerations conspire to attract to the cause of God's ancient people, the fervent sympathy of our Church, her earnest prayers, and her cheerful efforts and contributions.

The Republic of Holland was among the first powers of Europe to extend protection and political rights to the Jewish race. The illustrious pensionary of Holland, De Witt, visited London, in company with an eminent Jew, in order to exert his influence with the Protector Cromwell, in their behalf; and this interposition resulted in the grant of important political privileges to the Jews in Great Britain. The Jews retain, to this day, a grateful remembrance of the sympathy and protection, thus extended to them in the hour of their adversity, and Amsterdam bears among them the title of "Jerusalem of the West."

Great and peculiar, also, are the

promises made to those who befriend the people, who are especially "the portion of the Lord, and the lot of his inheritance." "Blessed is he that blesseth thee," is a promise which has lost nothing of its virtue by the lapse of ages. "Pray for the peace of Jerusalem—They shall prosper that love thee." We fervently desire that our Church, in all her interests and institutions, may share the blessings promised to those who "bring the sons of God from afar," and may escape the judgments predicted against those who are "not grieved for the afflictions of Joseph."

Your committee recommend the following resolutions:

1. That the Synod have listened with deep interest to the statements of Mr. Herschell, and cordially rejoice in the evidence they afford, that Israel has begun to "turn unto the Lord," and that "the veil" has, according to the promise, been in some measure "taken away from their hearts," and that from all the signs of the times, we are permitted to infer, that the promised day of Zion's redemption and glory has begun to dawn.

2. That the Synod recommends to the confidence and co-operation of our churches, the American Society for Meliorating the Condition of the Jews, as worthy of a liberal share in their contributions.

All which is respectfully submitted.

J. PROUDFIT,
Chairman.

The London Society.

SPEECHES OF REV. MESSRS. EWALD AND M'NEILE.

THE *Jewish Intelligence* for June contains a full report of the proceedings at the late anniversary. We select the principal portions of the speeches of the Rev. F. C. Ewald, a member of the Jerusalem Mission, now in England, and the Rev.

Hugh M'Neile of Liverpool. To these addresses, although among the most interesting delivered on the occasion, the newspaper report, from which we previously quoted, did not enable us at all to refer.

REV. MR. EWALD—The Jews in the holy city are divided into two distinct communities,—the Spanish Jews, who are the native Jews, and the German Jews, who are those who emigrate constantly to that country. It has been well observed, that the Jews long, if they cannot live in Jerusalem, to die there, and to lay their bones down in the Valley of Jehoshaphat, where thousands and thousands of Jewish graves mark that most mysterious spot. Many who, in former times, could not go thither to die, directed their bones to be sent to be buried in the valley where their fathers have been buried. But in our days, many who can afford it, and have real Jewish feelings, who have not cast off their nationality, wish to die and be buried in Jerusalem. I have seen Israelites in Jerusalem, whom I have met, in former times, in other countries, rich, and surrounded by a rising and lovely family. They have arrived alone; and when I have asked the reason, and said, "Is not God every where?" the reply was, "Yes, the Lord is every where present; but my father, my grandfather, and my great grandfather, were all buried here, in the Vale of Jehoshaphat, and I also wish to lay my bones down there." I met one Israelite, who was seventy-two years old, and I asked him, "Why do you come to Jerusalem?" He replied, "I am now just two days old." When I asked him to explain, he said, "All the life I spent abroad is vanished away like a dream; but now it is just two days since I arrived in the land of my fathers, and I have only thus begun to live." Before Protestant Missionaries came to the Jews in Jerusalem, they did not know what true Christianity was. They had had, from time to time, pro-

claimers of the gospel of Christ. Dr. Wolff, my dear friend and brother, was one of the first missionaries who went to preach the gospel of Christ in Jerusalem; his footsteps I could trace even after fifteen years. But when we went to Jerusalem to establish a church, with a bishop, priest and deacon, then there was a great movement among the Jews; they saw that Christianity was not idolatry. Formerly, they had only seen the abominations which corrupt churches exhibit in the East and in the West; and, therefore, when we went to proclaim Christ, and him crucified, they asked, "Will you make us idolaters?" They could not believe that there was such a being on earth, as a Christian who did not worship idols, and who had not in his habitation, or about his body, some idol. Some Jews said, "You have some idol about your person?" because, they said, they never saw a Christian without an idol. You who know what Roman Catholics are, know that a great many of them wear a rosary around their necks, to which an image is appended. Then again, the Jews in Roman Catholic countries cannot imagine Christianity to be a religion of love, because they know that their race has always been persecuted by those who called themselves after the most holy name of Christ. The Christian Church is only known among them as a persecuting church. True, we are living in the nineteenth century, and we seem to believe that the spirit of persecution has left the Romish Church. But, I am sorry to state, the same persecuting spirit still pervades that church as it did 1000 years ago. In Jerusalem, the Jew cannot enter the Christian quarter without being molested. Even now they dare not pass the street which leads to the holy sepulchre. A short time ago a Jew passed that way, and the Roman Catholics and Greeks fell upon him, and nearly killed him. It was almost by a miracle that he was rescued. He was a Jew from Algiers, under French protection. He complained to the

French Consul, who had some of those who had maltreated him put into prison. What was the consequence? A deputation from the Roman Catholic convent was sent to the French Consul, to ask, how he dared do such a thing, and infringe upon their rights. They said, "If a Jew passed that way, they had a right to kill him!" The French Consul properly answered, "I know not what your laws are; but I know a law which says, he who kills shall also be killed." When I arrived at Tunis, twelve years ago, the Roman Catholics there had a little chapel in a back street; but they increased rapidly, and soon built a chapel in one of the most populous streets. And after that chapel was consecrated, the first thing they did was to persecute the Jews. In the holy week, I went out of my house, and saw 400 or 500 Roman Catholics in the streets, with sticks in their hands; and as often as a Jew passed, they fell upon him, and beat him. When I spoke to them about it, they said, "It is holy week." I asked, "Well, and what then?" "We must beat the Jews in the Holy Week," they replied. I went to the Chief of the convent there, and besought him to interfere. I said, "Before your door this is going on; you are a Christian, you must show what Christianity is. I shall do the same. Why do you permit your people to do such things?" He was excessively angry, and said he knew very well what his duties were, and that he was responsible only to the holy See. I saw that I could do nothing with him. I addressed the mob twice. I rescued, at the risk of my life, as many Jews as I could. I went to all the European consuls, begging them to interfere in behalf of the oppressed Jews. They at once promised their assistance, and sent messages to the Chief of the convent, who was then obliged to make proclamation that the Jews were not to be molested; nor were they afterwards, so long as I was there; but, my Lord, I find by the

papers, that last holy week they were persecuted again by the Roman Catholics.* In Jerusalem, the first thing the bishop did, was to introduce divine service twice in English and once in German on each Lord's day, and daily service in Hebrew in the morning, and in English in the evening. We could show to all who wished to see, that we endeavored to worship God "in spirit and in truth," that we needed not images to carry our minds up to heaven, but that we had the Holy Spirit who directed us to God, whom we wished to worship in humility and sincerity. Jews came to see our place of worship. I had forty Jews coming to me secretly, to be informed about Christianity. They must do it secretly, because the whole Jewish body in Jerusalem is maintained by voluntary contributions from all the Jews in the world:

* THE following are the particulars of the revival, at Tunis, of the atrocious practice among the Roman Catholics, of beating the Jews on Good Friday, referred to above.

The "Morning Chronicle" for April 22, states the facts as follows:

Our letters from Tunis, of the 28th March last, announce to us a subject of considerable importance—no less than the removal of the Roman Catholic Mission of Tunis from under the authority of the Capuchin Convent of Malta, to the protection of France, which was effected about eighteen months ago, in spite of the most strenuous efforts to prevent it, and to the detriment of British interests in Tunis; for, out of the eight thousand Roman Catholics in that regency, more than four thousand are Maltese British subjects. The most cruel and disgraceful custom of beating the poor Tunisian Jews on Good Friday, by the Christians, was stopped, [of late years,] but this year we have to deplore its renewal—a disgrace to the age in which we live, and a bitter satire against our boasted Christian charity and Christian civilization. Had the Mission continued under the superior direction and control of his [the French Bishop's] predecessor, this flagrant violation of all good principles by the barbarous Tunisian Christians would not have taken place.

We are happy to be able to state that, through the interference of Sir Thomas Reade, the British Consul-General, measures have been taken which will, we trust, prevent for the future, the perpetration of similar disgraceful outrages.

the Jewish congregations in the Holy City send messengers into all quarters of the globe, to collect money for their brethren; and the moment it is known that a Jew is inquiring into Christianity, he is summoned before the Chief Rabbi, and told that, if he continues, the supplies will be stopped. We were obliged to go outside the city, and hide ourselves behind rocks, and in solitary places, so that the enemy should not see us; and it has pleased God, by means of this inquiry, to bring many Jews to believe in Christ as the Messiah. We first prove to the Jews that God promised a Messiah; then, that the Messiah was to be a divine person; next, that he was to die for sinners; and, lastly, show that the time fixed for his appearing is passed. And then we bring the New Testament, and show the Jew that all that God promised in the Old Testament is fulfilled in the New. Two rabbies among the converted have endured much persecution; their families were torn from them. One of them was even cast into prison. The unconverted rabbies worked so much upon the feelings of their wives, that they refused to live with their husbands, at the same time making their husbands pay for their support. All those who know the oral law, know that it is a very easy thing among the Jews to divorce a wife. In fact, one rabbi maintains that if a wife spoil her husband's broth, he may divorce her. To guard against that law being carried to extremes, at marriage, the husband makes promise to pay a sum, as a dower to the wife, in case he should divorce her. Therefore it was that the Chief Rabbi said to these women, "If you become Christians, your husbands will send you away without a dowry; but if you refuse to live with them, we will make them pay." Remember, my friends, that the poor Jewish women there are very ignorant. They know little about God or their own souls. But there is another law with respect to divorce; the Jew and his wife must both say that they consent. But Rabbi ———

would not consent; and the law says, the man may be beaten until he says he will consent. Rabbi ——— said they might do what they liked with him: he would not consent, and so he was put in prison. These two rabbies, and four other Israelites, were baptized, soon after our arrival. When these men were baptized, there was a great outcry, not only in Jerusalem, but over the whole Jewish world. Never did our Society, since its establishment, experience so much opposition from the Jews. The Jews well knew, that if it pleased God to establish a church of believing Israelites in Jerusalem, Rabbinism would totter, and the truth flourish.

Wherever the gospel was preached, it aroused the attention of the Jews. There are now in our colleges six believing Israelites, two of whom were formerly rabbies of distinction. When I was on the coast of Africa, I met a rabbi to whom I proclaimed the gospel. He said, "What, you would make me a Christian? I go about to make Christians Jews." (Unfortunately, sometimes it happens that poor deluded men, who know nothing of religion, go to Turkey, where the Jews are very zealous, and do every thing they can to get a proselyte: and a Gentile sometimes wishes to become a Jew.) I met him a second time, and spoke to him again and again, afterwards I lost sight of him. Soon after our arrival in Jerusalem, I was told that a rabbi wished to see me secretly. When he came in, I said, "I have seen you before." He said, "Yes, eight years ago, on the coast of Africa. Those words you spoke to me at that time I never forgot. I thought them wicked words. I came here to live and die as a pious Jew; and the first thing I find is, you are here." We began to converse, and it pleased God to open his heart and mind; and he and his two children were baptized last Easter. Since our establishment in Jerusalem thirty-nine have been baptized.

I used to visit all the Jewish fam-

ilies in Jerusalem on the Feast of Tabernacles; and once visited the Chief Rabbi of the Spanish Jews of Jerusalem, who is the Chief Rabbi of the whole Jewish world, as he himself said. I introduced Mrs. Alexander, and told him she was the lady of our Bishop. According to the Oriental style, all compliments were paid. When we left, he said, "I, the Chief Rabbi, present my respects to the bishop." But the language which he used, strictly means something more than that—something resembling the expression, "Pray for the peace of Jerusalem." "I pray for the peace of the bishop." Well, I wrote home to our Society, that this was the message which the Chief Rabbi had sent to Bishop Alexander, through his lady. It is sometimes unfortunate that our Missionary Reports are published. Our "Jewish Intelligence" is read in the holy city, by Sir Moses Montefiore's physician; he could not believe it to be true. It so happened that several Englishmen were in Jerusalem, who begged me to go a little about with them, to show them the localities of Jerusalem. I did so, and went also with them into the house of the Chief Rabbi. One of these travellers was Mr. Frere, of Poet's Corner, Westminster, who is a student of prophecy; he put several questions to the rabbi. I stood as interpreter. All at once Dr. F—— came in, and said, "I want, ladies and gentlemen, to investigate a case before you. Mr. Ewald has written home, and stated that the Chief Rabbi sent such a message to your bishop. Can this be true?" I said, "We are now in the presence of the Chief Rabbi, the best way is to ask him." It was a delicate matter, because, at the first interview, the family only of the Chief Rabbi were present; now he was surrounded by many rabbies, but still I said to him, "Your honor knows full well that, on such a day, I was here with the lady of our bishop, and you were kind enough to send such a message." He said, "Yes, I have done so; but *what*

was the use of writing about this thing?"

REV. MR. M'NEILE—It has been said in this assembly that, in order to feel duly for the Jews, we must know their condition. I do not know to what particular in their condition our Reverend Friend referred in so saying; but there is one particular which we, even as Gentiles, are capable, as Gentiles, of feeling for and fully entering into, that is, their *lost* condition; their scriptural description is "cut off," their scriptural character is "unbelief;" while the scriptural description of the state of the saved is the opposite of both those terms. "He that believeth and is baptized—grafted in—shall be saved." Does the Jew believe? He is described in the Scriptures as an "unbeliever." Is the Jew baptized? He is described as "cut off." He wears none of the marks which truth has given of the saved. We are called upon to feel for the Jews, but we should be unfaithful to our convictions, if we could allow an undefined and an unexamined charity to cause us to entertain hopes of the final happiness of those, who die without present holiness and reconciliation with God in Christ Jesus. I well know how painful it is to many of our feelings, to have such a truth pressed home upon our convictions. At the same time, I feel that the very spring of real Christian effort to promote Christianity among the Jews, must be deepened in the hearts of those who know that without Christianity they cannot be saved. We cannot consent to propagate Christianity as one among many ways of salvation; neither can we consent to allow our motives to degenerate into a desire to promote the civilization of the world. Civilization will be granted, in proportion as our great object is attained. But that object is, "to seek and to save that which is lost," and must continue lost, if it continue without the gospel of Christ. It is on this ground, and nothing less than this, painful as I have already said it is to

many of our feelings, but no more, as I sincerely believe, than fidelity to our highest principles,—on this ground I claim from this multitude, and from all the friends of Israel throughout the land and the world, that they should not only take part in a meeting, which has much of enjoyment and excitement, and a little of romance to add to our enjoyment, but that they should take part in the patient and unwearied labors of the Society. We want to secure support for the Society, to commend it to our friends, to invite contributions for it, to show the expense inevitably attendant upon its labors, to swell its funds, and to pray for its success. The subject, however, must be distinguished in many respects from the immediate object of this Society. I have always felt, in considering this great subject, that it is of much importance to distinguish the Jewish subject from the Jewish Society. The Jewish Society has a distinct object—to promote Christianity. But then the people, among whom it aims to promote Christianity, are collaterally connected with many other interesting topics. Hence, the subject, united to the character of the people, enlarges itself into many aspects, all interesting in themselves. The object of the Society is a missionary one; while the Jewish subject extends back and forward. It is historical and it is prophetic: moreover it anticipates the sum total, which we find presented in the New Testament. I think an early friend of the Society was in the habit of comparing the Book of Leviticus to a watchmaker's board, on which the various pivots, rings, and springs were spread, in order that they might be examined *seriatim*; and then he compared the Epistle to the Hebrews to the watch, with every thing put in its place, going, and showing the true time of God's eternal truth. The ancient representation of Christianity has not ceased to be valuable. Many persons are disposed to take away from our use the typical Christianity of the gospel according to

Moses, as being antiquated, and no longer of use to us. I think very much the reverse, and will endeavor to show how exceedingly valuable it is. The New Testament is short: its principles are general principles, briefly expressed, and liable to be drawn aside by human ingenuity. We all know how the great principles of the gospel have been so drawn aside; and how various sects, claiming the name of Christian, get rid of the great doctrines of Christianity, while they get rid of any direct reference to the Old Testament. An authoritative interpretation of the New Testament has been desired, amidst the conflicting opinions of all who refer to the same standard in support of their opinions. Where is the rectifying interpretation? One appeals to ancient creeds; another to the consent of the Fathers, not so easily obtained, however; another to tradition. Now, we have found that we can place no confidence in human tradition. I think it requires very little experience to ascertain that an occurrence, however faithfully told in the first instance, and however recited again without any intention to misrepresent, after passing through many hands, turns out to be exceedingly different from what it was at first. There is an instance recorded in the Scriptures, which seems to me to be a warning against placing confidence in human tradition. It is recorded, that our Lord, when describing in his last hours upon earth, the future circumstances in which his disciples would find themselves placed, after he had uttered a prediction about the species of death whereby the Apostle Peter should glorify God, then said concerning the Apostle John, “‘ If I will that he tarry till I come, what is that to thee, follow thou me.’ Then went this saying abroad among the brethren,”—this is the first tradition, and a tradition amongst apostolical brethren,—“‘ That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?’” At the very

first step our Lord's statement was misrepresented. The only statement we can lay our hands upon, and say positively that it is an apostolical tradition, is an erroneous statement. The inquiry returns, then, Where can we find a satisfactory standard of interpretation of the New Testament? I regret that, in the controversy carried on upon this subject, little use is made of the Mosaic types. They present a platform on which a true interpretation of the gospel ought to be founded, for they were constructed for the purpose. "See," said God to Moses, "that thou make every thing according to the pattern that was shown to thee on the Mount." A pattern implies an original; the original was the everlasting gospel, which Jehovah purposed for his own glory before the world was, when the Lord Jesus Christ was set up in the purposes of God as the Lamb slain before the foundation of the world. A pattern of these purposes was placed before Moses in the types of the Mosaic ritual. It is not to be wondered at, that they harmonize with the gospel; they had been constructed to serve that purpose till the time of Reformation, when the Lord Jesus should come. I need not argue to prove that the law had "a shadow of good things to come." I am, therefore, fully justified in referring to types; and in saying that, unless an interpretation of the Gospel harmonizes with the types in the ritual, it is not a true one. There is a class of religionists who still call themselves Christians,—and it is not necessary for my purpose that I justify my own judgment, when I say that I cannot call them Christians,—but they call themselves so. Through their abstract philosophy, working upon general principles, they have contrived to abstract from the New Testament the doctrine of the atonement; they say that repentance is all-sufficient for forgiveness of sins, and they urge, as unphilosophical, that there should be a vicarious sacrifice and blood-shedding, to atone for sins committed against God.

Now I take that interpretation, and carry it back to my Mosaic type, and I find, "Without shedding of blood there is no remission of sin." But in the Socinian system, I find that shedding of blood is not at all required for the remission of sin. Therefore, if Moses give a true type, Socinianism has no true Gospel. The application, however, does not end here. In those same types for the forgiveness of sin to which I have referred, there are three distinct classes of sacrifice. First, there is the great Paschal Lamb, in virtue of which the whole circumcised congregation had deliverance from the land of Egypt, and entered into their own land. This was repeated once a year, the type of our passover. Secondly, there was every morning a lamb, and every evening a lamb slain. And, thirdly, when an Israelite was guilty of special transgression, he was to bring a special sacrifice, and again there was blood-shedding. Now I look to an interpretation of the Gospel, which refers us to the great atoning sacrifice of the Gospel, for the deliverance of the whole world from sin; and if I find that interpretation continuing to refer us to the same blood-shedding every morning, and to the same every evening, for our morning and evening approach to God; and if I find that in any special transgression being committed against God, the interpretation again refers us to the same sacrifice, and invites us to return to Him, I recognize an interpretation that suits the type, and I find in the type a confirmation of that interpretation; but if I find an interpretation put forward, which refers the whole baptized community to the great atonement, for forgiveness in baptism freely and fully,—but which, for sins committed after baptism, refuses to refer freely to the same atonement, and sends the sinner to some performance of his own, some discipline, some austerities, some ecclesiastical observance, without which it is declared impossible that he shall ever regain

his baptismal standing, and even by which it is declared impossible that he shall ever perfectly obtain it:—if I find the atonement kept back for sin after baptism, I ask, Where is my morning lamb, and where is my evening lamb? And if, under any special transgression, I am told that I must repair to that which is called “a second plank after shipwreck,” a remarkable saying, the saying by which the Council of Trent described the sacrament of penance, a saying which has slipped in, I know not whether designedly or not, in the description of penance now,—not by an avowed disciple of the Council of Trent, but by one who has aimed to prove that he has studied the Council of Trent with an attention due only to better councils;—if I find that instead of being referred to the Lord Jesus Christ, under a sense of newly committed sin, I am referred to a “second plank,” to penance, to austerity; and I am told that it is impossible for me to regain the standing I have fallen from, and that there is no forgiveness, except in baptism and at the day of judgment, and that the condition of a man who has sinned after baptism, is always uncertain: then I go back and ask, Where is the sacrifice, whereby the transgressing Israelite was permitted to return to the tabernacle, laying his hand on its head, and giving it over to the appointed officer? and where is the declaration of the Word of God, that it shall be accepted by Him, to make an atonement for sin? It is by such comparisons as this that we find the Gospel according to Moses, helping an interpretation of the Gospel according to Paul. It is by comparing one part with another, that we really find the value of the holy Scriptures, and prove that they were all “given by inspiration of God; and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” And in confirmation of the application just made, allow me just to add, that the case I have supposed

is directly put and answered in the New Testament. It is put by the beloved disciple, addressing his “little children,”—a phrase in which he was fond to address his believing brethren: he actually makes the supposition that one of them sinned. It is painful, I confess, to treat of such subjects in a controversial tone, because one is compelled to use, with comparative lightness of feeling, terms, which at other times we use with different views, and rejoice to dwell upon with a different spirit. But in times such as these, we are obliged to do violence to our tenderer feelings; it is our duty not merely to keep the citadel of truth, but to come forth and man the ramparts; we must do violence to our feelings, and wear the appearance of men of war, with sword in one hand,—although, it may be, the shield of faith is borne on the other, and clasped as closely and as tenderly, as if no sword were used at all. But St. John makes this supposition, that one of the disciples has sinned; and what is the remedy he announces? Does he refer the transgressor to any penitential exercises? No; such exercises will never regain communion with God. The only atmosphere in which happiness can be imbibed, is set forth in this simple prescription of the apostle. “If any man sin,”—he knew the type, he knew the antitype, he knew the heart of man and of God, when he said, “If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.” It is in this way that the subject, typically considered, is instructive. You have well said, (to the Bishop of Chester,) my Lord, that this subject should be studied historically, and that, in the history of these people, we are permitted to see the secret springs of the Divine administration. I would make only two brief comments on two portions of the history of Israel. One throws a light on the judgment, which national idolatry is sure to receive from the hand of an unchangeable God, and the

other shows the view which God takes of abused ordinances, even ordinances of his own appointment. The history of Israel is a running commentary on the national dangers of idolatry. When they bowed the knee, whether the heart bowed or not, whether it was worship or not, whether it was adoration in the high sense of worship or not, I call attention to the fact, that the outward act was the transgression; the Holy Ghost has put on record, that the transgression was the bowing of the knee to the image of Baal. When they bowed the knee to Baal, God's wrath fell upon them; when they put away their images, they were restored to God's favor. I know very well that the obvious applications of such passages of Scripture are called politics. I do not wish to introduce politics; and I leave the application to your own minds. But I must say, that I think it most awful, that a nation, in possession of the truth, having the Bible, the Word of God, having churches scattered through the land for the worship of God in spirit and in truth, should carry her complaisance to any of her people so far as—not only to promote the temporal welfare, for such is her duty; not only to do justice, without violating the Word of God, for such is her duty; not only to consult their feelings and be kind to them, for such is her duty;—but, that she should carry her conciliation farther than is warranted by the acknowledged truth of God. This manifests a disposition not to be instructed by the history of Israel. There is another observation we see in the history of Israel—the disasters incurred by abused ordinances. Instead of using the ordinances as types, they were used as substitutes for violated morality. The Jews had recourse to them as substitutes, when they had offended God. Long prayers, broad phylacteries, ecclesiastical services, paying tithes of anise, mint and cummin; all these forms were used as substitutes for violated morals, and the consequence was that

the Lord of heaven and earth told them, by his prophets, that their new moons and fasts were become an abomination to him. He that killed an ox, became as if he slew a man. It was a most frightful state of things, that even the ordinances of God's own appointment, owing to their abuse, had become hateful to him in the observance. And does not this teach us how important it is to make a right use of Christian ordinances, and not to turn things intended as aids to spiritual truth into substitutes for violated morals! But the subject claims attention in another point of view. I have already said, that the object of the Society is a missionary object. Complete that object, and the duty of the Society ceases. But the interest of the friends of the Society cannot stop there. As you enter into the concerns of this wonderful people, you are invited to ask, who they are, what they are, and what they shall be? and the subject insensibly becomes prophetic. It is a typical subject, an historical subject; and it becomes, as we trace it, a prophetic subject. Our Lord, in conversation with the Jews, passed from the historical to the prophetic. He set forth the subject by a parable, and, in the thread of the narrative, he passed into futurity, and prophesied before the parable ceased. By the story of the vineyard, he set forth the Lord's dealings with his people from the first: how he hedged it around and planted. What was the treatment of his servants, whom he sent for the fruit from the husbandmen? being beaten, and stoned, and killed, and sawn asunder. The master then sent his son, saying, "They will reverence my son." At that moment the speaker of the parable arrived at the immediate point of time at which he spoke the narrative of the people; it had hitherto been history, now it became of present application. He spoke to them of what was passing in their own minds—"Come, let us kill him, and the inheritance shall be ours." And the next words of the parable

are prophecy—"They caught him, and cast him out of the vineyard, and slew him." That event did not take place when the parable was spoken; but it took place afterwards. The parable, however, did not terminate there. "What, therefore, shall the Lord of the vineyard do unto those men? He shall come and destroy those husbandmen, and give the vineyard to others." They saw what he was at; they perceived that he spake of them; and the involuntary exclamation burst from them, "God forbid!" It is written, "Jesus beheld them, and said, Have ye never read, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doings, and marvellous in our eyes?" Now, that destruction has come upon those "miserable husbandmen;" they were cast out, and the vineyard was given to others. But that casting out was not final. Neither was it total. It was partial, it was temporary. And so we advance into the prophetic branch of our subject. It was not total, for all the Jews were not cast out; the commencement of the Christian Church was a company of Jews: the apostles were Jews; the seventy were Jews; the 3000 converted at Pentecost were Jews. These formed the commencement of the Christian Church; so all Israel were not cast out. There was a remnant, then, according to the election of God's grace. He did not cast away his people whom he foreknew; Saul of Tarsus, is an instance that the Jews were not cast off. But how could the Jews be preserved in the favor of God, when Judaism was abrogated? Judaism was abrogated; all its services were connected with the Temple. There, and there alone were those services acceptable. Take away the veil, and the most holy place behind the veil, and Judaism becomes a blank, an unmeaning blank. Now, when our Lord Jesus Christ expired on the cross, "the veil of the temple was rent in twain from the top to the

bottom." I have ever looked upon that wondrous miracle, as the finger of God himself abrogating Judaism. If then it is abrogated, how could the Jews continue to be saved? they became Christians; they were members of the primitive Christian Church; and from that day till now, I believe there were always Jews members of the Christian Church. In the Christian Church I do not recognize either Jews or Gentiles, for all are one in Christ Jesus. There is but one faith in the Christian Church, as there is but one Lord; and there is but one hope:—not the hope of the resurrection in the likeness of Jesus, to one,—and the hope of the land of Canaan, to another;—but the resurrection is the hope of the Christian, whether that Christian was a Jew or a Gentile antecedent to his conversion. But the nation, as such, distinguished in every age from the converted remnant, is cast off, yet still preserved. It has never been lost sight of; it has been allowed to mingle with other nations. This is a most singular phenomenon; a topic that might be dwelt upon at much length. But it leads to the question, What is the object of keeping the Jews distinct from other people? And the answer is: That they may be restored to the land of their fathers. But upon what words of holy Scripture does that hope rest? Where is it to be found declared that they shall be restored to the land of their fathers? I am sure, my Lord, you would be ready to supply me with many passages, and it is not because I doubt the existence of those passages, that I ask the question; but because I would that the nature of them, and of the whole context, should be well looked at and considered. Because I wish to show that their King, as well as their land, forms a feature in prophecy. The King of the Jews is alive. They killed him, indeed, but death was not the end of him. He has another kingdom. He rose again from the dead on the third day. He is alive.

He went up into the invisible world, and angelic messengers told his followers that he would "return again in like manner." So we see this wonderful sight; a nation preserved without a country, or a King, or a government, without the power of carrying out their own religion, without a home; and we see in the Word of God a marvellous announcement, that the King of this nation shall return into this world, in like manner as he went up out of it. So we have a nation, kept on earth for the King, who is waiting in heaven for the appointed time of his coming. And we have it written that he shall return, and "his feet shall stand upon the Mount of Olives." I have never seen or heard a figurative interpretation of *that* passage. Many passages I have seen so interpreted, that they were frittered away; but here is a passage, the substantial meaning of which, the alembic of spiritualization has never yet been able to dissolve. We expect, then, when we take these passages in their integrity, that this nation shall indeed be restored to the land of their fathers; but that, when there, they shall have, as was said to-day, the kingdom of David and Solomon re-established. But who, are we authorized to say, shall sit upon the throne of his father David, and reign over his countrymen for ever? Of whose kingdom is it written that it shall have no end? Surely of Him whom we know to be the King of the Jews. And this connects itself with another topic, alluded to already by you, my Lord. You did most truly say, all our efforts are comparatively trifling; that, while we were gathering a handful, we were leaving a nation. And not only as regards the Jews, but the Gentiles also, we do reach only the confines of the kingdom of Satan, even in our own country; and no one knows better than you, my Lord, what large domains of Satan are yet left unreclaimed. How is this? Are not our efforts proper? Is there not a blessing upon them? How is it that we

have reclaimed so small a portion of our race? Why, there are thousands, and tens of thousands, remaining in the "darkness, that may be felt," and is felt by all who have hearts of Christian sympathy. I believe it is not because our efforts are not of the right kind. I believe that we are enabled to make efforts of the right kind. I believe we are taught of God to preach "Christ and him crucified," the Divine truth, upon which we expect the Divine promise. What is that Divine promise? Is there a promise that the Church, in her present condition, and by her present means, shall convert the world? There is, I believe, no such promise. I believe the revealed purpose of the present dispensation is not total nor final, but that it is partial. I believe that Scripture warrants us to expect that every where a people shall be converted out of the world, where the Gospel is preached; but that every where, so long as the New Testament remains a practical book, the world shall be opposed to the Church, and not identified with the Church. The Church is represented to be a small body, as compared with the world, and the way of life a narrow one. If it were not so, the description would not be true that "many are called, but few are chosen;" and a large portion of the New Testament would become inexplicable and obsolete. And who has a right to make it so, until He returns who gave it all? And, when he comes, and under his sway, the world will indeed believe. But then, an awful catastrophe intervenes. For when he shall so come, to crown his servants with joy, to raise all who have suffered with him, that they may reign with him; then shall come the dreadful catastrophe of apostate nations, and the deep and deepening pit opened for apostate Churches, for all who have reviled his people, for each of whom he says, "It were better for them that a millstone had been hanged about their necks, and they cast into the

midst of the sea;" for the great and mighty ones of the earth, who have been, by degrees, getting rid of the restraints of religion, who have been aiming at the government of countries without God, who thought to carry on the affairs of nations without introducing the inconvenience of acknowledging the Word of God; who have been making the truth of God subservient to their own convenience, and mystifying, and modifying, and explaining it away, in order to amalgamate into coherence all the discordant materials of an unbelieving world; when they shall have done this, and, as described in the Psalms, shall cry, "Let us break their bands asunder," and shall have become impatient of control of religious principles, and shall have arrived at the conclusion, that every one is right in what he thinks, and wrong when he tries to make another think with him, and that every one is right and safe in his own opinions, as long as he keeps them to himself, but the moment he begins to proselyte, he is wrong—a scheme for getting rid of the troublesome part of religion—when this has reached its height, when authority has abused its position so as to plume itself at having maintained the order of nations without any help from a higher Power; when the nations of the Gentiles shall have arrived at their climax of infidelity, and the Jews at the climax of their punishment; when the Church has arrived at the time for numbering the elect, when the Lord is about to establish his kingdom:—then, I believe, that the trumpet, which has been alluded to, shall be sounded, and the Lord shall appear; "the trumpet shall sound, and the dead shall be raised," and the living transformed; "we shall not all sleep, but we shall all be changed." Then sudden destruction shall come upon the enemies of God, as a woman in travail; they shall not escape while they are saying "All is peace and safety;" when they are saying that they have "got rid of the trouble-

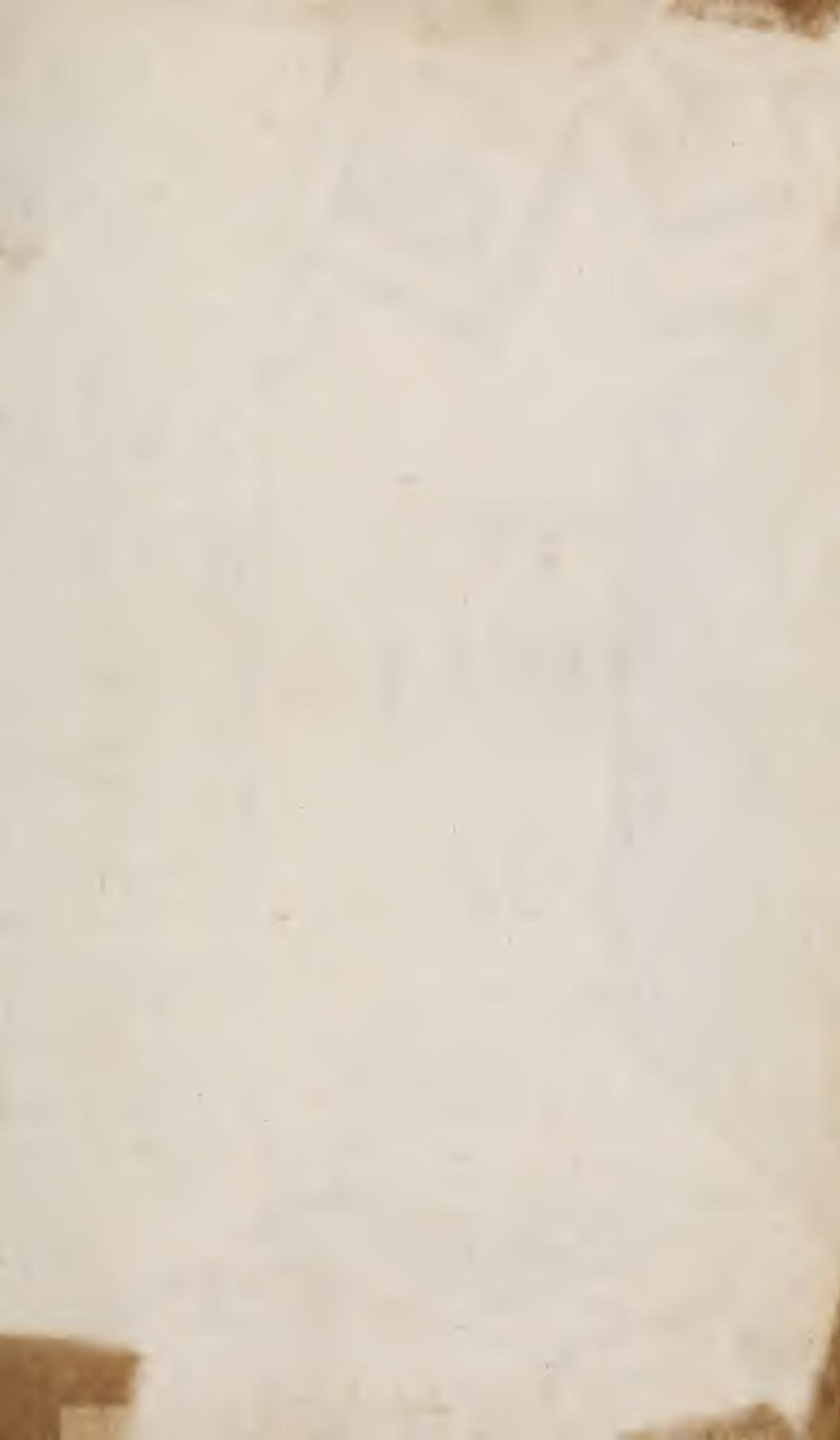
some saints, and have put down this confounded bigotry;" when they are congratulating themselves on their security, and crying, "What have these dreamers' hopes come to? What are their prophecies? Nothing. It was all a vain boast, a false alarm. Where is now their God?" then will be heard the exclamation, "Lo, this is our God! we have waited for him; he will save us. This is our God, the King of Israel, the King of saints. We have waited for him; we will rejoice and be glad in his salvation!"

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