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I. BERKELEY'S IDEALISM.

A splendid edition of Bishop Berkeley's works was issued, in 1871, by Professor Alexander Campbell Fraser, the incumbent of the Chair of Logic and Metaphysics in the University of Edinburgh—the chair once illuminated by the genius of the illustrious Sir William Hamilton. The elaborate dissertations in which the accomplished Editor expounds the Bishop's idealistic system, and the fact that they have emanated from one who has succeeded the great exponent and defender of Natural Realism, have had the effect of calling attention afresh to the principles of Berkeley's philosophy. In proceeding to discuss them we deem it important to furnish a brief preliminary statement of the main features of Berkeley's system :

1. The Denial of Abstract Ideas.
2. The Denial of the Existence of Matter as Substance. There is no such thing as material substance.
3. The Denial of even the Phenomenal Existence of Matter, separate from and independent of spirit: denial of Natural Realism. Material things have no reality in themselves. Whatever reality or *casuality* material things possess, is dependent and relative.
4. *Esse est percipi*: the so-called material world depends for existence upon the perception of spirit. A thing exists only as it is sensibly perceived.

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ment, Original Sin, Depravity, Election, Regeneration, Justification and Probation.

The New Theology is plainly not only evolutionary, but revolutionary. Our work has been mainly expository, only secondarily, and to a very limited degree, elenctic; we shall nevertheless rest here; and we lay down our pen with the confident conviction that no man having tested the Old will straightway desire the New, for he will say **THE OLD IS BETTER.**

SAMUEL M. SMITH.

III. THE RESTORATION OF THE JEWS.

PART I.

This wonderful people, wonderful in their punishment, are still more wonderful in their preservation. It was declared that God would make an end of all the nations that oppressed them, but that He would not make an end of them. And this has happened. Where are their ancient oppressors the Assyrians, Chaldeans, Egyptians, Macedonians, Romans, Goths and others? Gone, forever gone! But the Jew still lives! It was long ago predicted by Balaam: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." And how strictly has this been fulfilled from the beginning until now! They have lived under every sort of rule, mixed with every people under heaven, and yet kept wonderfully distinct, showing that God has not yet done with them as a nation. To repeat a figure, first used by us over 30 years ago: *Like the gulf stream in mid-ocean, projecting its current in a contrary direction to it, and preserving its waters in distinction from it.* "They have been spread over every part of the habitable globe; they have lived under the *regime* of every dynasty; they have shared the protection of just laws, and the proscriptions of cruel ones, and witnessed the rise and progress of both. They have used every tongue and lived in every latitude. The snows of Lapland have chilled, the suns of Africa have scorched them. They have drunk the Tiber, the Thames, the Jordan, the Mississippi. In

every country and every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires, the most illustrious, have fallen, and buried the men that constructed them ; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword, and lighted the fagot. Papal superstition and Moslem barbarity have smote them with unsparing ferocity ; penal rescripts and deep prejudices have visited on them most unrighteous chastisement, and, notwithstanding all, they survive. Like their own bush on Horeb, Isreal has continued in the flames, but unconsumed. They are the aristocracy of Scripture, reft of coronets, princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian are names, known in history only ; their shadows alone haunt the world, and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every Exchange, and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immortality, incapable of extinction or amalgamation."

"Oh tribe of ancestry, be dumb—thy parchment roll review !
 What is thy line of Ancestors, to that which boasts the Jew ?
 The ancient Briton, where is he ? The Saxons, who are they ?
 The Norman is a fleeting shade—a thing of yesterday.
 But he may boldly lift his eyes, and spread his hands abroad,
 And say '4000 years ago my sires on Canaan stood,
 And back in one unbroken line, my ancestors I trace,
 Till Adam stood, a sinless soul, before his Master's face.'
 O ! who shall dare despise the Jew, whom God has not despised ;
 Nor yet forsaken in His wrath though long and sore chastised ?
 From many a distant land the Lord shall bring his people forth,
 And Zion be the glory yet and wonder of the Earth !"

—ARCHDEACON ROWAN.

The Jew has been the standing miracle of the Christian church in all ages and dispensations—a miracle which the infidel has never been able to get over. No imposter would have hazarded the predictions respecting him ; for no imposter, with the least common sense, would have risked the prophecy that so strange a state of things would continue for centuries.

Consider what a mighty miracle is the preservation of the

Jewish people! When a people are driven from their fatherland, and instead of being kept together in their banished state, are dispersed among the nations, and denied the privilege of possessing land or any fixed property whatever; when their efforts to acquire moveable property have been again and again thwarted, their goods seized and themselves subjected to insult and persecution even unto blood—there is no instance of any nation long surviving treatment like this—under such usage, persevered in for any length of time, tribes and peoples melt away by degrees, either becoming extinct altogether, or mingling with and merging in the nations among whom they reside. But though this is the treatment the Jews have met with, this is not the end to which the Jews have come. For they number at this time about seven millions.

How shall we explain this wonderful phenomenon—the Bush ever burning and yet not consumed? Because God is in it! “God hath not cast away his people” Israel. The greatest blessing that God has promised to the church is yet future, viz, the restoration to her bosom of the wanderers of Israel. This is declared again and again by both the Prophet and Apostle. “And the Lord said unto Abram, I will make of thee a great nation, and I will bless thee, and I will make thy name great, and thou shalt be a blessing. *And I will bless them that bless thee and curse him that curseth thee: and in thee shall all families of the earth be blessed.* Unto thy seed will I give this land.” (Gen. 12: 2, 3, 7.) “Lift up thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it and to thy seed forever.” (Gen. 13: 14, 15.) “I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” (Gen. 17: 7, 8.) “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." (Gen. 22 : 17, 18.) "And the Lord said unto Moses, speak unto the children of Israel : If ye will not hearken unto me and will not do all these commandments, but walk contrary unto me, Then will I walk contrary unto you also in fury ; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons and the flesh of your daughters shall ye eat. And will I destroy your high places, and cut down your images and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation ; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen and will draw out a sword after you : and ye shall have no power to stand before your enemies. If they shall confess their iniquity and the iniquity of their fathers, with their trespass with which they have trespassed against me, and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them into the land of their enemies ; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity : then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land. The land also shall be left of them and shall enjoy her sabbaths, while she lieth desolate without them : and they shall accept of the punishment of their iniquity : because, even because they despised my judgments, and because their soul abhorred my statutes. And yet, for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them : for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God : I am the Lord." (Lev. 26 : 14-45.) There we see that the Mosaic or Sinai covenant recognizes its subordination to the pre-existent Abrahamick covenant, which is here proclaimed to be still in force and to be forever in force.

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. And the Lord thy God *will bring thee into the land which thy fathers possessed, and thou shalt possess it*; and He will do thee good and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies and on them that hate thee, which persecuted thee.” (Deut. 30: 1-7). “Blessed is he that blesseth thee, and cursed is he that curseth thee.” (Num. 24: 9).

Thus saith the Lord God: “Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.” (Ezek. 11:16.) “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.” (Isa. 27:6.) “I will sow her unto me in the earth.” (Hosea 2:23.) *Abraham and his seed were to be “the seed sown in the earth;” through whom salvation should be extended to all the ends of the earth.* “Behold the day’s come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Jacob.” (Jer. 33:14.) “Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt. But, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and *I will bring them again into their land that I gave unto their fathers.*” (Jer. 16:14, 15.) “Be-

hold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people and I will be their God." (Jer. 32:37, 38.) "O Israel, fear not, for I have redeemed thee. I will bring thy seed from the east and gather thee from the west. I will say to the north, Give up, and to the south, Keep not back; bring my sons from far and my daughters from the ends of the earth." (Isa. 43:1, 6.) "And ye shall know that I am the Lord when I *shall bring you into the land of Israel*, into the country for which I lifted up my hand to give it to your fathers." (Ezek. 20:42.) "I will take you from among the heathen and gather you out of all countries, and will *bring you unto your own land*. Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And *ye shall dwell in the land* that I gave to your fathers; and ye shall be my people, and I will be your God." (Ezek. 36:24-28.) "Behold, I will take the children of Israel from among the heathen whither they shall be gone, and will gather them on every side, and *bring them into their own land*. And I will make them one nation in all the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And they *shall dwell in the land* that I have given unto Jacob my servant, they and their children and their children's children, forever. 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 forevermore." (Ezek. 37:21-28.) "I am sanctified in them in the sight of many nations." (Ezek. 39:27.) "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah:

Not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know ye the Lord, for they shall all know Me, from the least of them to the greatest of them, saith the Lord. For I will forgive their iniquity, and will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night, which divideth the sea, when the waves thereof roar; The Lord of Hosts is His Name. If those ordinances depart from before Me, saith the Lord, then shall the seed of Israel also cease from being a nation before Me forever. Thus saith the Lord, If the heaven above can be measured, and the foundation of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.” (Jer. 31 : 31--37).

This new covenant is but the renewal, expansion and enlargement of the Abrahamick covenant, the provisions of which require the regenerating and sanctifying influences of the Holy Spirit for the restoration of Israel to the church, and the wonder-working movements of God's Providence for their restoration to Palestine, and reconstruction as a nation. “And it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways and we will walk in His paths: *for out of Zion shall go forth the Law, and the Word of the Lord out of Jerusalem.* And He shall judge among the nations and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not

lift up sword against nation, neither shall they learn war any more. O House of Jacob, Come ye and let us walk in the light of the Lord." (Isa. 2: 2-5). "Thy watchmen shall lift up the voice; with the voice together shall they sing: *for they shall see eye to eye, when the Lord shall bring again Zion.*" (Isa. 52: 8). Not until the Lord bring again Zion, will the watchmen see eye to eye. "When the Lord shall build up Zion, He shall appear in His glory." (Ps. 102: 16). The Lord will not appear in His glory until Zion be built up.

These numerous citations from the writings of the prophets one would think should forever settle the question as to the restoration of Israel to the Church and to the Land. But yet multitudes of Christians, and even of ministers of the Gospel, hold that the Jew has forever forfeited his former position, by his infraction of the covenant, and that all covenant relations between Jehovah and the nation of Israel has been abolished by the introduction of Christianity, never to be revived any more! But to what covenant do they refer? They take it for granted that there was but one. Whereas the Scriptures plainly distinguish between the Abrahamick covenant and the Mosaic or Sinai covenant, or, as it is sometimes styled, "the old covenant." Was the "old covenant" the only national covenant of the Jew? Was it, pre-eminently, *the* covenant of Abraham's race? Did the removal of the "old covenant" at all effect the great National Covenant which preceded it? Why, so truly inferior is that covenant compared with the other that the Apostle Paul expressly states that the introduction 430 years after, *did not disannul the Abrahamick covenant.* (Gal. 3). Who, then, will dare to assert that the Abrahamick covenant is abolished? On the contray, we are taught that the introduction of the New Testament dispensation *unfolds* and *confirms* the Abrahamick covenant. That covenant cannot surely be abolished which, in its first and principal articles, embraces the redemption of man by the Lord Jesus Christ. "Christ," says the apostle, "hath redeemed us from the curse of the law, being made a curse for us, *that the blessing of Abraham might come on the Gentiles through Jesus Christ.*" (Gal. 3:13, 14). When the Jewish nation, in the expectation they entertain

respecting a coming Messiah and a coming salvation, connect such expectations with the covenant of Abraham, they are but following the example of that pious Jew whose words were dictated by the Holy Ghost, and who, in the prospect of the coming Saviour, was moved to exclaim in holy rapture: "Blessed be the Lord God of Israel, for he hath visited and redeemed His people, and hath raised up a horn of salvation for us in the House of His servant David, as He spake by the mouth of His holy Prophets which have been since the world began, that we should be saved from our enemies and from the hand of all that hate us. *To perform the mercy promised to our fathers, and to remember the holy covenant, the oath which he sware to our father Abraham.*" The Apostle, speaking of the Sinai covenant, says: "If that covenant had been faultless, there should no place have been sought for the second. For, finding fault with them, He saith, 'Behold the days come when I will make a new covenant with the House of Israel and with the house of Judah.' In that He saith, 'a new covenant,' He hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away." (Heb. 8: 6-8, 13). The Apostle's quotation is from the thirty-first chapter of Jeremiah, which chapter shows that the new covenant spoken of is the very same covenant which God made with Abraham, Isaac and Jacob—styled "new" because of its renewal and enlargement—and the chapter shows that this same "new covenant" guarantees the restoration of Israel to their own land, and abundant temporal, as well as spiritual blessings therein.

It is a singular blunder to bring forward a prophecy which establishes the *perpetuity* of Israel's great national covenant, in support of the assertion that "their national covenant is abolished." It is truly a strange notion, that the covenant of the gospel annihilates the covenant of Promise! Take heed how you abolish the covenant of Abraham, for, in so doing, you abolish the covenant of the Gospel! This notion not only forms no part of Christianity; *it is destructive of Christianity.* No wonder that the Jew is repelled by it. The wonder is, that every Christian is not repelled by it! The covenant that is abolished is *the Sinai covenant.* That was temporary and condi-

tional, dependent on the free will of the people. The Abrahamic covenant, on the contrary, was not dependent on popular caprice, but absolute and abiding, secured by the free grace of God, which secured the free will of the people. The consent of the people to the Sinai covenant in the words: "All that the Lord hath said, we will do, and be obedient," was of very short duration. At the foot of Sinai, the covenant of Sinai was broken in its fundamental articles. "They made a calf at Horeb." "They have turned aside quickly out of the way which I commanded them," is the solemn charge against them by God Himself, from Mount Sinai. "Their heart was not right with Him, neither were they steadfast in His covenant." "They kept not the covenant of God and refused to walk in His law." At the very Mount of the covenant, they forfeited the benefits of the covenant and incurred its penalties. Idolatry and other sins of which, under the covenant, they were guilty, were sins for which there were no sacrifices. Hence the covenant was remedilessly broken. Why, then, did not the God of Israel at once withdraw His gracious presence, and take away the pillar of cloud by day and of fire by night? Why did He still "lead them about and instruct them, and keep them as the apple of His eye?" Nay, why did He not let His heavy judgment fall upon them and immediately exterminate them? The answer is, it was owing to the pre-existent Abrahamic covenant—that unconditional, absolute covenant, that held Jehovah bound to Israel by an everlasting tie—that the nation was not consumed at the foot of Horeb. This was the plea of Moses, when he "stood before the Lord in the breach, to turn away His wrath," in the matter of the calf—his only plea, a sufficient and effectual plea—the *covenant with Abraham*. "Lord, why doth thy wrath wax hot against the people? Remember Abraham, Isaac, and Israel thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land which I have spoken of will I give unto your seed, and they shall inherit it forever." (Ex. 32: 13.) For this reason, the full effect of a broken covenant did not immediately fall upon Israel. The wonderful forbearance of God was exer-

cised for many generations, but it was abused, and “for all that they sinned yet more and more.” “Many times did He deliver them, but they provoked Him with their counsel, and were brought low for their iniquity. Nevertheless, He regarded their affliction, when He heard their cry,” (and why?) “*He remembered for them His covenant.*” Yet Israel turned back and dealt unfaithfully, as their fathers did, filling up the measure of their guilt, until, by the rejection of God’s own Son, their own Messiah, the measure of their own iniquity overflowed, and “the wrath of the Lord kindled against His people, insomuch that He abhors His own inheritance, because they believed not in God and trusted not in His salvation.” (Ps. 78: 21, 22.)

And now was fully displayed the justice of a holy God, by the entire desolation of the Jewish economy, the disappearance of the national temple, the ruin of the Holy City, and the dispersion of the twelve tribes of Israel—followed by a series of unexampled persecutions and punishments in all lands for ages, which have not yet altogether ceased.

“Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!”

What other nation ever fell from such a height to such a depth? Their present long-protracted punishment has exceeded in intensity and duration all that ever befell them in their previous experience. What could be the cause of this? What national sin, transcending the guilt of all the past, procured a punishment of eighteen centuries? If it be not the rejection of Christ their Messiah, what was the adequate cause? Let them specify any other if they can.

[But a remarkable exception is found among them in

THE SPANISH JEWS INNOCENT OF THE CRUCIFIXION.

In the notes to Southey’s “Don Roderick,” there is a letter relative to the Jews, so remarkable and so curious that I have attempted a translation, although the original is in quaint old Spanish, differing as much from modern Castilian as the English

of our days does from the English of Chaucer's. Mr. Southey prefaces this letter in the following words :

“ When Toledo was recovered from the Moors by Alonzo VI., the Jews of that city waited on the conquerer, and assured him they were part of the ten tribes whom Nebuchadnezzar had transported into Spain, not decendants of Jeresulem Jews, who had crucified Christ. Their ancestors, they said, were entirely innocent of the crucifixion : for when Caiaphas, the high priest, had written to the Toledan synagogues to ask their advice respecting the person who called himself the Messiah, and whether he should be slain, the Toledans returned for answer that, in their judgment, the prophecies seemed fulfilled in this person, and, therefore, he ought not, by any means, to be put to death. This reply they produced in the original Hebrew and in Arabic, as it had been translated by command of King Galifre. Alonzo gave ear to the story, had the letter translated into Latin and Castilian, and deposited among the archives of Toledo. The latter version is thus rendered by Sardeval.”

Here follows the letter in the old Castilian tongue, of which the following is a translation :

“ Levi, chief of the synagogue, and Samuel and Joseph, honorable men of good report in the congregation of Toledo, to Eleazer Nugad, high priest, and to Samuel Canud, and to Anus and Caiaphas, good and noble men of the congregation of the Holy Land, health in the God of Isreal. Your messenger, Azarias, a master of the law, has brought us your letter, by which you inform us of the signs and acts of the prophet of Nazareth. A certain person of the name of Samuel, the son of Amacias, lately passed through this city, and he related many good deeds of this prophet ; that in his conduct he is very meek and humble, freely conversing with the miserable, doing good even to his enemies, while he does injury to no one. To the proud and wicked, he is unyielding ; and because he tells you your sins to your faces, ye are his enemies and bear him ill-will. We inquired of the man the year, month and day of his (the prophet's) birth, and we remember that on the day of his nativity three suns appeared in the heavens, which, by little and little,

formed themselves into one, and when our fathers beheld this sign, they were astonished, saying to the assembly, ‘Messiah will soon be born, or mayhap he is already come into the world. Beware, therefore, brethren, lest he (Messiah) be come, and ye did not recognize him.’ Moreover, the same man told us that one of his shepherds said about the time of the nativity, certain Magi, men of great wisdom, came to the Holy Land, inquiring the place of the holy child’s birth; and also that Herod, your king, was astonished, and sent for the wise men of the city, asking them where the child should be born. They inquired of the Magi, and they said in Bethlehem of Judah. The Magi said that a star of great brilliancy led them from far to the Holy Land. See now if the prophecy be not fulfilled which says, ‘Kings shall behold, and shall walk in the brightness of his nativity.’ Beware lest ye persecute him whom ye ought to receive in honor. But do whatsoever to you shall appear right. For our parts, neither by our advice, neither by our will, shall this man be put to death: For should we do such a thing, in us might be fulfilled the prophecy which says, ‘They gather themselves with one consent against the Lord, and against his Messias.’ And, although you be men of much wisdom in such matters, this advice we give you, lest the God of Isreal be angry with you, and destroy your temple a second time; and know this for a certainty that it soon will be destroyed. This is the reason why our fore-fathers escaped from the Babylonish captivity. Pyrro being their captain, empowered by King Cyrus, laden with much riches, in the sixty-ninth year of the captivity, dwelt at Toledo, being there received by the Gentiles; and not willing to return to Jerusalem to build the temple, which was again to be destroyed, they built one in Toledo.”—*From the “Ladies Companion.”*

Here is one honorable exception to a nation’s guilt and a nation’s judgments.]

But have fearful apostacy and fearful ruin disannulled the Abrahamick covenant? Clearly not; for the Mosaick covenant had as truly been broken before, as at the time of the destruction of Jerusalem. And yet, long after the breach at Sinai, with

guilt accumulated upon them, Jehovah still declares the existence, the strength of His covenant with Abraham. He expostulates with them: "Where is the bill of your mother's divorce-ment whom I have put away? Or which of my creditors is it to whom I have sold you?" (Isa. 50: 1). You have broken your marriage vow—but have I changed my mind? Is my love diminished? "I am Jehovah: I change not; therefore ye sons of Jacob are not consumed." (Mal. 3: 6.) "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." (Isa. 54: 7-8.) "Turn, O backsliding children, saith the Lord; *for I am married unto you.*" (Jer. 3: 14.) The marriage relation between Jehovah and Israel will abide for ever. Woe to those who come between this husband and this wife! If a mighty king should wed the humblest maiden of his realm, how unnatural for this queen, forgetful of her origin, to arrogate to herself the glory of her king and even to resist his authority, rebel against him, and even to conspire against him, or even to conspire against his life! Such has been again and again the course of Israel. The fewest among the nations, the King of Kings has been pleased to wed her to Himself, and to elevate her to the highest throne on earth. But this queen, forgetting that, like the moon, she shines only by reflected light, appropriated to herself the glory of her King which He will not give to another, and rebelled against her Sovereign, and proved unfaithful to the marriage covenant. Hence, He says to her: "You only have I known of all the families of the families of the earth; therefore, I will punish you for all your iniquities." (Amos. 3: 2). The queen acts unseemly, disgracefully, and the King must visit her transgressions with the rod; but the marriage covenant is not thereby dissolved, for He has wedded her to Himself in an everlasting union. God employs the agency of wicked nations to correct the backslidings of his chosen people, and then justly brings upon these wicked instruments the punishment they inflicted upon Israel. "I will curse him that curseth thee." The Apostle affirms the same truth with the Prophet. Notwithstanding their awful guilt, with its terrible

consequences, "They are still beloved for their fathers' sakes." The unfaithfulness of man never can nullify the unconditional promise of God. "God gave it to Abraham by promise." The interests of mankind require their continuance as a nation. With the destiny of Israel inseparably united the destiny of the church, the destiny of nations, the destiny of the very earth we live on. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people *according to the numbers of the children of Israel.*" Even in their dispersion, they have been made to minister to the moral, as well as physical, interests of the nations. "Lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, *yet shall not the least grain fall upon the earth,*" says the Prophet Amos (9:9). And the Prophet Ezekiel declares that fallen and scattered Israel should become "*an instruction to the nations where Jehovah hath executed judgment upon them*" (5:15). They were "sifted among all nations," exhibiting in their own persons, to every nation, "the *severity of God,*" as for ages past they had declared to Assyria and Egypt, to Greece and Rome, "the goodness of God." (Rom. 11: 22). The branches were broken off, indeed, not to be cast into the fire to be consumed, but to be scattered over the face of the earth, there to spread the knowledge of the one true and living God, from one end of Heaven even to the other.

Moses declared to his people that the wisdom of their laws should make the Hebrew system the admiration of the world. "Behold I have taught you statutes and judgments, even as the Lord my God has commanded me. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and say, surely this great nation is a wise and understanding people." There is no reference to be found in any book, ancient or modern, to any system of laws answering to those of Moses. The renowned Plato drank of the sacred fountain of inspiration. He confesses that all laws came from God, and that no mortal man was the founder of laws. Diodorus Siculus says: "Moses was the

first who persuaded the people to use written laws, and to abide thereby, and this Moses was commemorated to have been a man of great soul and a well-ordered life." Servanus, in his preface to Plato, asserts that this philosopher received his symbolic system from the Jews. Aristobulus of Alexandria says of Plato: "He followed the Jewish Institutes and closely and diligently examined the several parts thereof." Numenius, the Pythagorean, asks in derision: "What is Plato but Moses Atticizing?" Clement, of Alexandria, styles Plato the Hebrew Philosopher, and frequently asserts that the Greeks stole their chief opinions out of the books of Moses and the Prophets: "Whence, O Plato," says he, "did you thus darkly set forth the truth? Truly I well know your teachers, though you may wish to conceal them. *From the Hebrews you have borrowed both all your good laws and your opinions respecting the Deity.*" Pythagorus, as his biographer Hermippus testifies, translated many of the Jewish laws into his own philosophy, "and that he was an imitator of the Jewish opist." Porphyry also states that Pythagorus had conversations with the Hebrews. Clearchus, a distinguished scholar of the immortal Aristotle, says that he heard his master speak of a certain Jew with whom, when he resided in Asia, he had held frequent conversations. This person Aristotle described as of wonderful learning, wisdom, temperance, and goodness, and said that he had received more knowledge from him than he was able to impart in return. With truth and justice could Tertullian exclaim: "Which of the poets who did not drink altogether of the prophets' fountain? Thence also the philosophers quenched their thirst; so what they had from our Scriptures, that we receive again from them."

Josephus informs us that the Jews held that the Shepherd Kings, who for so long a period reigned over Egypt, were their own ancestors, who brought with them from the East the doctrine and the discipline peculiar to their race.

In European countries the impress of Jewish Institutes is found, particularly on the Germanick and Anglo-Saxon Constitutions, the model of which, as Sir Henry Spelman, in his "Ancient Government of England," and other Antiquarians observe,

was found in that fundamental rule recommended by Jethro to Moses. "Appoint rulers over thousands, over hundreds, over fifties, over tens,"—the decimal arrangement obtaining throughout. The ten wards, into which villages were divided, being styled *Tythings* or *Decennaries*, ten of these Tithings constituted a hundred, governed by elders, *eldermen* or *aldermen*. The terms "hundred," "tything," still denote the civil divisions of the English people. Limited monarchy, constitutional law, representative government, an efficient civil police, and trial by jury, are easily traced to an Israelitish origin. Moses wears not one only, but many crowns upon his honored brow. Not only in the department of legislation, but also in literature, philosophy and science, the obligations of the world to the Jews are unspeakably great. Not to multiply instances in proof, take but one. The name of Lord Francis Bacon is one of the most illustrious on the roll of Genius. But a far abler man than he was one but little known, his namesake, Roger Bacon, who preceded him by three hundred and fifty years. The charge which Francis Bacon unjustly brought against Aristotle, that he concealed his obligations to previous philosophers, and only mentioned their names for the purpose of reprehending their doctrines, is justly brought against him. For whilst he merely mentions the name of Roger Bacon once, he never acknowledges his obligations, direct and indirect, and very extensive, to that pre-eminent and wonderful genius, whose utterances, sentiments, style, expressions and doctrines, he both imitated and appropriated. Induction and experimentation, and the repudiation of all research into occult causes, have been regarded as the characteristic triumphs of the Baconian method, but the true Baconian method is the method of Roger Bacon, which was caught up, devoured, and appropriated by Francis Bacon. The famous *dictum* of the latter respecting the four species of idols or fallacies which beset the human mind, viz: the idols of the Tribe, of the Den, of the Market, of the Theatre, is not original with him; for though the quaint designations are Lord Bacon's, the division itself is Roger Bacon's. It is not going too far to say that in all probability the *Novum Organon* of Lord Bacon would never have been

written, had he not had access to the *Opus Majus* of Roger Bacon. The latter never seeks to conceal, but always proclaims his authorities. The former is careful to hurl out of sight the ladder on which he mounts to fame. He announces himself as the herald of a new philosophy, he promulgates a reform in his own name, in these lofty, towering words: "Thus thought Francis of Verulam, and this method he adopted himself, the knowledge of which by his contemporaries and posterity, he deems of interest to themselves." This is the tone of a monarch, the utterances of a king, the decree of an autocrat, the voice of a solely self-sufficient legislator. Whether this haughtiness of expression should be admired as the fruit of sublime confidence, or censured as the strut of arrogant pretension—whether Francis Bacon was the discoverer and founder of the system he promulgated—whether he was the author of what he thought, or merely the sonorous mouthpiece of another man, whose name he left to languish in cold obscurity—whose torch lighted his way, but the light and the guide both unacknowledged by him whom they illuminated—will be determined when the Avenger, Time, shall have brought about a strict, rigid, and thorough investigation of his claims.

An eminent French scientist (Figuier) pronounces Roger Bacon the vastest intellect England ever produced, and says: "He studied Nature as a natural philosopher, rather than as a chemist, and the extraordinary discoveries he made in those branches of science, are familiarly known: the rectification of the errors committed in the Julian calendar, with regard to the solar year; the physical analysis of the action of lenses and convex glasses; the invention of spectacles for the aged; that of achromatic lenses; the theory, and perhaps the best construction of the telescope. From the principles and laws laid down, or partially apprehended by him, a system of unanticipated facts was sure to spring, as he himself remarked; nevertheless, his inquiries into chemical phenomena have not been without fruit for us. He carefully studied the properties of saltpetre, and if, in opposition to the ordinary opinion, he did not discover gunpowder, which had been explicitly described by Marcus Græcus

fifty years before, he improved its preparation by teaching the mode of purifying saltpetre, by first dissolving the salt in water, and then crystalizing it. He also called attention to the chemical action of air in combustion, 'And seems to have suspected the polarization of light.'" Such were some of the achievements of this wonderful genius of the 13th century. Where are the actual scientific discoveries of Francis Bacon which can be compared to this brilliant array? There are none. The philosophical theories of the two are identical; only the one is succinctly given, the other luminously expanded and magnificently expressed. The superb motto of Francis Bacon, "*Aut viam inveniam aut faciam,*" is a delusion; he neither invented nor made the road he travelled; he followed in the path beaten by the footsteps of a far mightier forerunner—of a leader as remarkable for ingenuousness and candor as his follower was for craft and dissimulation. And what aid and advantages did this master-mind enjoy? He frankly tells us, Roger Bacon has placed on record, *that he was indebted for much of his extraordinary knowledge and achievements to the libraries of Jews, so rich in science, philosophy and historic lore, which on their expulsion from England, they were compelled to leave behind.* Here, then, is the origin of the true Baconian Philosophy, and of the inestimable benefits it has conferred upon modern society! The brilliant crown which adorns the brow of Francis Bacon, the more brilliant crown which adorns the brow of Roger Bacon, are but borrowed crowns, and belong, of right, to the *brow of the Jew!*—the *Crown of Law, the Crown of Literature, the Crown of Philosophy, the Crown of Science, the Crown of Art—the universal Crown, placed by the hand of God upon the brow of the world's great leader, the world's great benefactor, THE JEW!*

And so are fulfilled the words of Micah, (v. 7, 8.) "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest," an Imperial Race, even in their captivity, the born kings and leaders of men, capturing

their captors, the sources of beneficent influences, refreshed and fructifying society, born to command and born to bless,—as a people, distinguished above all nations of the earth, for brotherly kindness. And yet, many point to Shakespeare's Shylock as the representative Jew! Justice demands that the origin of this character be given. Shakespeare and the writers of his day were accustomed to draw upon a famous work called *Gesta Romanorum*, for many of their characters. It was a collection of legends by the monks of the Middle Ages. The original of Shylock is there. But mark! he is not a Jew, but a *Christian!* A Knight has borrowed money from a so-called *Christian Merchant*, the condition being that in the case of any inability on the part of the former to repay the loan, the whole of his flesh be forfeited to the latter. The *Christian Merchant* stands before the court also on his bond. Then the wife of the Knight enters, disguised in man's clothing, and in a manner similar to Shakespeare's play, over comes the letter by the letter. She says to the judges, "You know that the Knight never literally bound himself to anything, but that the merchant should claim to cut his flesh from his bones, but without shedding of blood, concerning which nothing was agreed to. May he lay hands on him immediately? If he should shed blood in doing so, the King has to judge him." Thereupon the merchant replies, "Give me my money, and I relinquish all claims." But the money is forfeited, and he is obliged to depart shamefully. Here, then, this *Christian merchant* claims not only a pound, but the whole flesh, and insists on it as stubbornly as Shylock does. And the only motive prompting him is a blood-thirsty and demon-like insisting on his bond. This, then, is a more horrible picture than Shakespeare has drawn. This, however, is but a fable. But what we next mention is not a fable, but a fact, which occurred in Shakespeare's time, in the year 1587, recorded by Gregorio Letti, biographer of Pope Sixtus V. Paul Mario Sechi, a rich Roman merchant, communicated to Simono Cenede, a Jewish merchant, the news that the Admiral Francis Drake had conquered St. Domingo. The Hebrew merchant disputed the truth of the report, and, in the heat of debate, exclaimed: "I bet a pound of my flesh that

the report is untrue." "And I lay a thousand scudi against it," rejoined the other, and in a haughty and unrelenting temper caused a bond to be drawn up, signed by two witnesses, a Jew and a Christian, to the effect, that in case the report proved untrue, the Roman merchant is bound to pay to the Jewish merchant the sum of one thousand scudi, and if proved true, the Roman Catholic is justified and empowered to cut with his own hand, with a well-sharpened knife, a pound of the Jew's flesh, of that part of the body it might please him. The truth of the report having been established, the Roman Catholic insisted on the fulfilment of his bond. In vain did the Jewish merchant offer 1,000 scudi in lieu of that which he staked. The Romanist was immovable and relentless. He swore that nothing would satisfy him but the literal fulfilment of the bond. In the anguish of his soul, the Jew ran to the Governor, and the Governor communicated this unprecedented affair to the Pope, who condemned both parties to the galleys, from which they were obliged to release themselves by paying a fine of 2,000 scudi each, to the hospital of the Sixtine bridge. A German writer remarks, there can be no doubt that Shakespeare was acquainted with this fact, occurring in his day, so closely connected with a natural event, in which the greatest man of the age, the Pope, figured conspicuously. Here, then, is something that is not fiction, but fact, a horrible fact, where the Jew was not the persecutor, but the victim. Let the name of Shylock then disappear, and that of Sechi, the fiendish butcher, the devil's "Christian," take its place!

We have spoken of the impress of the Jewish polity and Jewish literature upon English legislation and English civilization. Because of the striking parallelism between the two, a wild theory has been broached and championed by a zealous, but weak advocate, a Mr. John Wilson, and is in our day revived, viz: that the ten lost tribes of Israel are the Anglo-Saxon race; that they were transformed into wild, predatory Saxon hordes, and in the fifth century established themselves in Great Britain, Germany and the North of Europe. But a death-blow to this theory is the testimony of the learned Jerome, who

affirms as a matter beyond contradiction that at the very period of the alleged transformation, "the ten tribes still remained in the land of their original deportation, having never collectively or universally departed from it, whatever colonies or insulated detachments might have gone forth;" and he adds that "they were servilely captive!" Observe the unmistakable marks which separate them from all other nations. A distinguished physiognomy—an accepted separation from all other people—the rite of circumcision—ceremonial laws and observances—keeping of the seventh day—expectation of Messiah as natural King and Deliverer—acceptance of and trust in the Talmudical traditions—trust in their own righteousness for acceptance with God—expectation of ultimate restoration and return—attachment to the Hebrew language. Are these the characteristics of Englishmen? When God's time has come and the hidden ones shall be manifest, then the ten tribes and the two tribes, Ephraim and Judah, shall, we are told by the prophet, be re-united in their own lands. Are Englishmen to be removed from England and settled in Palestine?

But enough of this idle notion which merits the ridicule it receives in England by the appellation, "The Anglo-Israel Craze." It is time that the roll of early English history gives us the honored names of many ancient Jews almost all of whom were Christian Jews and some of whom were dignitaries in the Church, who were fully amalgamated with the English people, such as these: Adam le Jeu, Mansell, Abel, Benet, Briton, Blount, Hamon, Chattuck or Shattock or Chittock, Sampson, Jacob, David, Jordan, Adamson, Bartholomew, Seth, Paul, Morrell, Andrews, Ansel, Wolf, Ricardus, Michel, Goldsmith, Francis, Symon, Lovetot, and many others. (So, too, in modern times and various countries Disreali, Simon, Gambetta, Casteear, Bismarck and Todleben. The descendants of some of the ancient English Jews are now in the United States, and the purity of their blood is dependent entirely on the proportion of Jewish blood that flows in their veins.

Thus we see that the scattered Nation has been "sifted among all nations," for a benefit to all. "Now, if the fall of them be

the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" If Israel banished be the source of so many blessings, what will Israel restored be?

Another inconsistency in the interpretation of Scripture has placed an additional stumbling-block in the way of the Jew, and wrought no little harm among ourselves. The strange *doctrine* has come to be generally accepted, that as Israel typifies the fortunes of the Church, so when Israel is spoken of, the *Christian Church* is always meant—at least when promises and blessings are treated of. How such accommodation of the terms "Israel," "Jerusalem" and "Zion," for the elucidation of God's purposes, in the present dispensation, can destroy their original and obviously intended primary signification, we are at a loss to see. Especially, when the "Christian Church," or, more properly speaking, the *Gentile Church*, for the Church of God has been "Christian" in all ages, has been incorporated with the Church of Israel, and made partaker of its blessings. If the national covenant has been abrogated and Israel extinct, and the name now designates the "Christian Church," as many hold, then consistency requires that *all* that is said touching Israel be made to apply to the Christian Church. But this is by no means done. A middle wall of partition is still run between the two, and a convenient and comfortable principle of division obtains, by which all the *curses* are distributed to "Israel," and all the blessings are appropriated by ourselves. Israel *curst* is the *literal* Israel, but Israel *blessed* is the *figurative* Israel, *i. e.*, the *Christian Church*. Israel *scattered* is quite *literal*, but Israel's *restoration* is *conversion* to the Christian faith! The *threatenings and curses*, the evils of their present misery and dispersion, we give them cheerfully, but the *promises and blessings* of restoration and wondrous national glory, we take to ourselves! "This is simply public plunder as to the property of your neighbor, and infidelity as to the interpretation of Scripture." Trodden down by the Infidel Gentile literally, and by the Christian Gentile figuratively, Zion has reason to groan beneath her afflictions, longing for the "times of the Gentiles to be fulfilled." (Luke

21: 24). No wonder that the Jew is disgusted and repelled by this false representation of Christianity, and cannot think it to be of God, if it involves a denial of the repeatedly confirmed promise made to the fathers. The wonder is, how any honest mind can tolerate this double-dealing with prophecy, and how any sensible person can adopt so inconsiderate and puerile a principle of interpretation.

The misapprehension of another passage of Scripture, which treats of the abolition of the ceremonial law because fulfilled in Christ, and the reception of Gentiles into the Church of Israel, and making them one with Jews, in the participation of the blessings of the Gospel, has led to the unwarranted inference, that henceforward all distinction between Jew and Gentile ceases in the Church, the superior position of the former no longer obtains, and in fact God has no further use for him as a Jew, when, individual by individual, he is brought into the Church. This is to confound things that are distinct. The scope of the Apostle's argument is to prove a title to Gospel blessings *for Gentiles*. He is not pleading for Jews; their claims he assumes as beyond dispute. The question is not, May the Jew come into the Church, for he is in; but may the *Gentile* come in? May he draw near to a covenant God, and, with the Jew, enter into his privileges and enjoyments? Yes, the Gentile may now come nearer to God than he did when under the Temple, for there "the Court of the Gentiles" was provided for him. He may now be a fellow-heir with the Jew, and of the same body, grafted into his olive tree; but if at any time disposed to assume an air of superiority to his elder brother, he is reminded that it is contrary to nature to graff a wild branch into the good olive tree, and so it does not become him to boast against the natural branches, for he does not bear the root, but the root bears him! He does not bring anything to the olive tree, but receives everything from it! He is grafted in, *among*, not instead of, the natural branches, partaking *with* them, not in their place, of the roots and fatness of the olive tree. And the root and the natural branches, must always take precedence of *foreign grafts*. To quote the words, as many do—and, strange to say, Dr. Hodge among them—"In

Christ Jesus there is neither Jew nor Gentile," is to quote what has no bearing on this question. The New Testament expressly asserts the continuance of the national distinction between Jew and Gentile: "What advantage hath the Jew? or what profit is there in circumcision? *Much every way.* What if some did not believe? Shall their unbelief make the faith of God without effect? *God forbid:* yea, let God be true and every man a liar." The profit of circumcision still remains, because the faith of God cannot be made without effect. But one profit of circumcision was the grant of the land of Israel: (Gen. 17: 7, 8.) That grant, therefore, still continues in force. Though their forefathers at the Exodus never possessed it, but died in the wilderness through unbelief, yet the land remained the property of the nation, and was in due time given to them. So, likewise, their present unbelief does not render ineffectual the faith of God to the whole nation, which, in God's own time, shall make good to them the promise of restoration.

The Apostle, when asserting that the Jews are still beloved for the fathers' sakes, lays down as a general principle, "that the gifts and callings of God are without repentance." Now, one of God's gifts to the fathers, and through them to the nation, was the land of Canaan. Nothing ever bestowed upon them was more freely an act of God's grace, or more solemnly confirmed by covenant, than the land of Israel: "In the same day the Lord made a covenant with Abram, saying: Unto thy seed have I given this land." (Gen. 15: 18). "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan *for an everlasting possession.*" (Gen. 17: 7-8.) "Unto thee and thy seed I will give all these countries, and *I will perform the oath which I swear unto Abram, thy father.*" (Gen. 26: 3.) If "the gifts and callings of God are without repentance," then the gift of the land is without repentance, and therefore, when Abraham's children shall have his faith (which their covenant secures to them), they shall have his land also.

The asserters of amalgamation rest, principally on these two passages: "There is neither Greek nor Jew, circumcision nor

uncircumcision, Barbarian, Scythian, bond nor free ; but Christ is all in all." (Col. 3 : 11.) "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus." (Gal. 3 : 28.) Here, it is said, the Apostle declares that all distinction between the Jew and Gentile is at an end. Yes, but only in the same sense in which he asserts :

1. That all distinction between Greek and Scythian had also ceased. Did he mean to say that a believer born a Greek ceased to be a Greek, and that a believer born a Scythian ceased to be a Scythian, and that now there is no *national* distinction between them ?
2. That all distinction had ceased between slave and freemen. Did he mean to say that a slave by becoming a Christian ceased to be a slave, and that a freeman becoming a Christian ceased to be a freeman ?
3. That all distinction had ceased between circumcision and uncircumcision. Did he mean to say that a believing Jew ceases to be circumcised, and a believing Gentile ceases to be uncircumcised ?
4. That all distinction had ceased between male and female. Did he mean to say that the distinction of the sexes is done away with by Christianity, that a believing male ceases to be a male, and a believing female ceases to be a female ?

He teaches no such nonsense. He teaches that in Christ Jesus before God, with reference to eternity, all these distinctions have ceased, but that in time, and in this world, the difference between Greek and Scythian as to nationality,—the difference between bond and free as to liberty,—the difference between circumcised and uncircumcised as to state,—the difference between male and female as to sex, all do combine. It is evident, then, that the national distinction between Jew and Gentile in this world is not effected by these passages.

According to the true sense of the apostles' words, Jew and Gentile are one in Christ Jesus, and yet the national distinction between them continues and will continue ever.

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I. SPURIOUS RELIGIOUS EXCITEMENTS.

It is believed all thoughtful Christians are alive to the fact that religious excitements, which consist of temporary movements of the emotions devoid of any saving operation of the Truth on the reason and conscience, are equally frequent and mischievous in America. This judgment not seldom expresses itself in very queer and inaccurate forms. Thus: good brethren write to the religious journals grateful accounts of a work of grace in their charges, and tell the Editor that "they are happy to say, the work has been purely rational and quiet, and attended by not the slightest excitement." They forget that the efficacious (not possibly, tempestuous) movement of the feelings is just as essential a part of a true religious experience, as the illumination of the intellect by divine truth; for indeed, there is no such thing as the implantation of practical principle, or the right decisions of the will, without feeling. In estimating a work of divine grace as genuine, we should rather ask ourselves whether the right feelings are excited; and excited by divine cause. If so, we need not fear the most intense excitement. This misconception is parallel to the one uttered by public speakers, when they assure hearers that, desiring to show them the respect due to rational beings, and to use the honesty suitable to true patriots, "they shall make no appeal to their feelings, but address themselves only to their understandings." This is virtually impossi-

III. THE RESTORATION OF THE JEWS.

PART II.

The design of our calling, as Gentiles, is, that we may be *tributary* to the ultimate Restoration and Reinstatement of the Chosen People: not only indirectly tributary, by God's using us to provoke His own people to jealousy by them that were no people, but directly tributary, by labouring for their conversion, which shall secure for us the highest privileges and richest blessings that can be obtained on earth.

An interregnum of twenty-five centuries, during which Israel, the Church of God, has been kept in an abnormal condition, is now drawing to a close. The Theocracy, while it flourished, was the foremost of the kingdoms of the world. Hence, no other monarchy could be recognized as universal or supreme, until Israel had been formally rejected and visibly cast off from their national eminence, for their transgressions. As soon as the chosen people had filled up their iniquity, the predestined supremacy of the world-power began. The first year of Judah's captivity was also the first year of Nebuchadnezzar's predominance, and the prophetick date of the Babylonian Monarchy. From this time, the independence of Israel departed for over 2,000 years. The whole period into which Israel entered at the commencement of the Captivity—which has not yet terminated, but which is now in process of termination—the period of the dominion of the world-powers, from the downfall of the Theocracy till its final restoration, was the period which was to be revealed by the light of prophecy. The Coming of Christ introduced no material change into this period of the World's Dominion; for under it, it behoved Him to suffer and die, and be raised from the dead, and ascend to Heaven, and sit down on the right hand of the Majesty on High: "Whom the heaven must receive until the time of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." And by the mouth of His holy Prophets did God set forth the two-fold Coming of the Messiah: first, as a suffering and dying

Messiah ; second, as a triumphant and reigning Messiah ; and the first in order to the second—a vital point, at which many Jews refuse to look. Christ had to instruct His own disciples on this point, again, after His resurrection :—“*Ought not* Messiah to have suffered these things, and to enter into His Glory?”

The 53d chapter of Isaiah, exhibiting, as it does, both a suffering and a reigning Christ, has long been a stumbling-block to the Jews. Refusing to admit its plain application to the Messiah, varieties of interpretations have been devised, to get rid of the difficulty. But the difficulty will not thus be got rid of. The most popular exposition is that which makes the Jewish Nation the subject of the prophecy, and many go so far as to affirm that no personal Messiah is to be expected, but Israel itself is God’s Messiah to the nations. Insuperable objections exist to this interpretation, such as these : The character described in the prophecy does not agree with the character of Israel. The Person spoken of, was to bear the sins of others. The transgressions of others, not His own, are the cause of His afflictions : “He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed.” Now, this is not true of Israel. The Jews suffer not because of the sins of others, but because of their own. Neither is it true that other nations are healed, in any sense, by the afflictions which the Jews have suffered. Both Jews and Gentiles are sinners, and those who are themselves sinners, and are suffering the punishment of their sins, cannot be an atonement for the sin of others. Another characteristic of the Person described in this chapter is equally inapplicable to the Jewish Nation. It is this,—a patient endurance of injuries, a non-resistance of evil : “He was oppressed, and He was afflicted, yet He opened not His mouth ; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.” Now, the meekness and gentleness of lambs do not characterize the Jews. True, their provocations were great, exceedingly great. But that is not the question. The question is, Did the Jews bear oppression like lambs?

Did they suffer evil without resisting it? History answers in the negative. The history of the Jewish Captivity for the first seven centuries after Christ is a history of insurrections, fierce and violent, against the nations.

It is only in the controversial commentaries of Rashi, Kimchi, Aben Ezra, Abarbanel and others, that a strained and unnatural exposition is given of this chapter. In their non-controversial books, this prophecy is applied to the Messiah. The Book of Zohar, an authority of great weight among all Rabbinical Jews, has these words: "The Messiah exclaims, May all the diseases, all the griefs, all the punishments of the Israelites come! And they all come upon Him. But unless He took them away from Israel, transferred them to Himself, there would be no man who could bear the chastisement of the Israelites, on account of the heaviness of the punishments pronounced in (the) (our) law; and this is what is written: He hath borne our griefs, He was wounded for our sins." Such is the testimony of this book to the Messiah. It testifies also to the doctrine of the Trinity.

Again. Every year at the feast of the Passover, the 52d and 53d chapters of Isaiah are attributed to Messiah in all the synagogues of the world, in the following prayer: "Accelerate our redemption, my Beloved! Hasten that the shadows may flee away. Let Him be *exalted* and *extolled* and *high*, that is now despised. Let Him *deal prudently*, and reprove, and *sprinkle many nations.*" Every Jew who is in the habit of saying his prayers knows that these words are understood of the Messiah. Is it honest, in prayer to a heart-searching God, to apply this passage to the Messiah, and, in controversy with men, to deny this application?

But not the Prophets only, but the entire Jewish Economy preached Christ to Israel. All their institutions preached Christ to them. All their ceremonies preached Christ to them.

"Israel in ancient days,
Not only had a view
Of Sinai in a blaze,
But learned the Gospel, too:
The types and figures were a glass,
In which they saw the Saviour's face.

“ The paschal sacrifice,
 And blood-besprinkled door,
 Seen with enlightened eyes,
 And once applied with power,
 Would teach the need of other blood,
 To reconcile an angry God.

“ The lamb, the dove, set forth
 His perfect innocence,
 Whose blood of matchless worth
 Should be the soul’s defence ;
 For He who can for sins atone,
 Must have no failings of His own.

“ The scape-goat on his head
 The people’s trespass bore,
 And to the desert led,
 Was to be seen no more :
 In him our Surety seemed to say,
 ‘ Behold ! I bear your sins away !’

“ Dipped in his fellow’s blood,
 The living bird went free ;
 The type, well understood,
 Expressed the sinner’s plea ;
 Described a guilty soul enlarged,
 And by a Saviour’s death discharged.

“ Jesus ! I love to trace
 Throughout the sacred page,
 The footsteps of Thy Grace,
 The same in every age.
 O ! grant that I may faithful be
 To clearer light vouchsafed to me.”

—COWPER.

When the question is between the Rabbis and the Prophets, the commentaries of men and the Word of God, we do not hesitate a moment to choose. “ Let God be true, and every man a liar.” The Talmud may boast of its superiority to the Old Testament, as well as to the New ; and the Rabbis have a saying : “ The Bible is water, but the Talmud is wine ;” but the contact between the two cannot fail to be as efficacious as that of the Ark of God with the Image of Dagon.

The statements in the famous Essay on the Talmud, in the *London Quarterly*, by Emanuel Deutsch, were taken for granted

by many readers, as they had been taken for granted by the author himself from writers who preceded him, but its superficial character was readily discerned by true scholars, who exposed its blunders, and chastised its author for his pretensions. This blunderer, led by preceding blunderers, affirmed that the Lord's Prayer was borrowed from Jewish Liturgies, whereas the contrary is the fact. After the days of Christ, certain of its petitions were incorporated with Rabbinical Liturgies. But previous to Christ, none of them contained these petitions. *Let him who affirms it, prove it, if he can.* Certain of these petitions are found in the O. T. Prophets, and our Lord frequently quoted, and made use of those writings which were inspired by His Spirit, and which all testified of Christ. Particularly, the writings of David and Daniel teem with the praises of Christ's Kingdom, Power and Glory, and predict the transcendent blessedness which shall characterize the Restoration of the Kingdom to Israel.

Christ has not, as yet, restored the Kingdom to Israel. His Kingdom has not, as yet, fulfilled its destiny and become the Kingdom of the World. But it is to be. The Prophet Daniel declares: "In the days of those kings, (or kingdoms,) shall the God of Heaven set up, (or, as it is properly, *raise up again,*) a kingdom which shall never be destroyed." The same great truth was declared by the Apostle James, in the General Assembly at Jerusalem: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name; and to this agree the words of the Prophets, as it is written, After this will I return, and *will build again* the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will *set it up*, that the *residue of men might seek after the Lord, and all the Gentiles upon whom My Name is called*, saith the Lord, who doeth all these things." Thy kingdom come.

"Glorious things of Thee are spoken,
Zion, city of our God!"

The greatest blessing that God has promised to His Church is yet future, viz: the restoration to her bosom of the wanderers of Israel. This is declared again and again, by both Prophet and Apostle. The remarkable vision granted to the Prophet Ezekiel,

of the valley of dry bones, symbolickal of the present condition of the Jewish people, which would seem to forbid the possibility of their restoration, occurs in the midst of a prophecy, which, nevertheless, assures us of it, (Ezekiel 37) a prophecy, which nothing that has already occurred, such as their return from Babylon, has satisfied, and which nothing can satisfy, but their final restoration to their own Church and their final possession of their own land. They are to be taken out of their graves, recovered from among all nations, and brought into their own land; and it is only in their own land that the two divided kingdoms of Judah and Israel shall become one. Their present scattered and unconverted state is fitly represented by a number of dry bones. No longer a body, but separated, bone from its bone,—their civil and ecclesiastickal policy broken up,—never has there been the least approach towards the reconstruction of any government of their own. They have never been anything else than the skeleton of a nation, and a skeleton whose bones have been detached, and spread confessedly throughout the whole world. “No more do they possess that life and spirit which distinguished their holy ancestors, but are as dry as bones which have been long dead,—not only devoid of everything like true religion, like other sinners, but singularly averse from it; not only dry, but very dry. They retain something indeed of the semblance of religion, but it is that which a skull retains of the human countenance,”—many of them not Jews, but Infidels, caring as little for Moses as they do for Christ.

A distinguished missionary to the Jews, himself a born Jew, the Rev. Mr. Wolkenberg, says: “What *practical* test shall we adopt for proving the moral condition of the Jewish people? Certainly not the absence or presence among them of such crimes as require boldness, daring, and open defiance of law for their commission. This unwarrantable criterion has been repeatedly urged by the Jewish press all over the world, and tacitly admitted by the unreflecting Christian publick. And what has been the corollary drawn from it? Nothing less than the moral superiority of Judaism to Christianity, and that in the face of the legalization by the former of polygamy, divorce, and a host of other evils,

both social and moral, for whose partial suppression in some parts of Europe the Jews are indebted to Christian legislation and its enforcement by Christian authorities. The incompatibility of reckless violation of law with a state of political servitude and grinding oppression endured for centuries, has been prudently ignored by Jews, and thoughtlessly overlooked by Christians. The best test for Jewish morality is not the *number* of Jewish convictions, but the *nature* of the offences of which they are convicted, and the *social position* of the convicts. These offences are almost invariably dictated by insatiable avarice, and characterized by such a shrewd evasion of the law that it is but seldom that the arm of justice can reach them. The recent trial for libel against the *World* newspaper, in which the prosecutors were non-suited, is far more reliable as an indication of the low ebb of Jewish morality, than are the high-flown phrases and confident assertions of the Jewish press. It was instituted by, and it implicated a considerable number of, men of the highest reputation in the Synagogue, some of whom aspired to fill the office of the Lord Mayor of London. And one of them, in a letter to the *Jewish Chronicle*, plainly insinuated that his moral standard was not by any means lower than that of the United Council of the Synagogue, from which he had been expelled in consequence of his inconvenient notoriety. 'The disqualification of the Jews,' says a correspondent of the *Pall Mall Gazette*, 'is part of a measure for the better administration of railways in Russia.

. . . The Jews have been much employed as inspectors of goods depots, and some of them have, as such, proved themselves untrustworthy. They are disqualified, not for their belief, but for their morals—not *qua* Jews, but because, as a class, they are what travellers in Eastern Europe know them to be.' More than one-sixth of the Jews in Russia live by means of the liquor trade, as they themselves admit.

The legitimate inference deducible from these and many other facts, which might be easily adduced, is simply this: whereas the moral delinquencies of the Protestant nations are more striking, but limited to comparatively small and neglected sections of the population, who repudiate every religious profession ;

those of the Jews are less apparent, but almost co-extensive with the whole people, and more or less due to the baneful influence exerted by their creed. The honourable exceptions, which, it must be admitted, are not inconsiderable, especially in this country, (England,) are mainly the effect of the social and commercial contact between the better class of Jews and Christians.

It is scarcely necessary to dwell upon the spiritual condition of the Jews. The combination of a low moral standard with spirituality of mind is a monstrous conception, and does not deserve a moment's consideration. It has been reserved for superstition to unite deliberate neglect of the Decalogue with deep religious devotion. Two ways are open to the educated Jew. He must either embrace Christianity as offering the most perfect solution of all his difficulties; or, he must declare open war against Moses and the Prophets, and denounce them as impostors. But pride of intellect, the fatal example of faithless Christian professors, and his own inherited prejudices conspire to prevent his adopting the former course. And, on the other hand, his long cherished national aspirations—based originally upon a rooted belief in the Divine origin of the Hebrew Scriptures, and interwoven with every fibre of his being—could not at first be absolutely renounced, without doing extreme violence to his inner consciousness. Even now, when this difficulty is being rapidly removed, any outspoken adoption of a purely deistic creed in opposition to all Revelation, would at once exclude him from the pale of the Synagogue, which, to accommodate that very class of Jews, is content with a mere *profession* of Judaism on the part of its members, and that not even verbal, but only tacit. And why should he place himself in a painful position of extreme social isolation, when the condition of avoiding it is so easy—the sacrifice of truth, which, ‘for the sake of the ways of peace,’ has always been sanctioned by Judaism? (‘For the sake of the ways of peace,’ God Himself is represented, in the Talmud, as having told an untruth. Tract Yebamoth, fol. 65, col. 2; Baba—metzia, fol. 87, col. 1.)

To this peculiarity, therefore, in his social position, the logical inconsistency of Judaism, and the ease with which the Syna-

gogue, whether Orthodox or Reform, adapts itself to the exigencies of the age, are due that religious insincerity and want of straightforwardness which, more than any other vice, mark the character of the Jew, whenever and wherever he is brought into contact with the effects of Christian enlightenment, and not under the direct influence of the Gospel itself. It is that religious constraint which corrupts his heart, deadens his moral sensibilities, and blunts his spiritual perceptions.

Such being the intellectual aspect of the educated, it may easily be inferred what must be the moral and spiritual condition of the uneducated Jew. The traditional standard of morality, low in itself, but reduced still lower by external circumstances of an unusual kind, is now fixed by the logical and practical inconsistency of 'enlightened' Judaism; and what was formerly the partial result of supervenient impulse has now become the necessary sequence of an untenable system.

Few among the intellectual, and none among the illiterate Jews may be able to perceive clearly the demoralizing effects of their creed, but its influence is none the less baneful for their deficiency or want of perception. It is seldom that the patient has a distinct apprehension of the disease which undermines his constitution, but so far from being impeded, its ravages are rather aggravated by his ignorance of the nature and extent of its operation. Besides, unless unalloyed Scripture truth is substituted in its place, the mere renunciation of superstitious belief will leave wholly unaffected the moral and spiritual evils engendered by it. The mind may be intellectually enlightened, and the heart remain utterly unimproved."

So far the testimony of this eminent scholar, who speaks of what comes under his own observation.

The present attitude of the Jews in Europe towards Christianity is not that of mere rejection, but that of active opposition. And this must be taken into consideration, if we would have a correct understanding of the Anti-Jewish agitation, which threatens to be more wide-spread in Europe than it is already. An impartial examination of the causes of this agitation will reveal the fact that some of these are eminently creditable to the

Jews, and that others are not. It very rarely happens, in the strifes and controversies of this world, that the fault is altogether on one side. The *rationale* is this: That in spite of the hatred and prejudice of ages, which is by no means extinct, within less than a century from the beginning of their emancipation, the Jews are everywhere showing a tendency to outstrip their Gentile fellow-citizens in the race of life, and so become a dominating class. A feeling of jealousy and envy, on account of this, is, without doubt, one chief reason of the Anti-Jewish feeling in Europe, and one which, probably, underlies many other reasons that are put forward. A German writer puts the whole case, thus: "The question has, in our day, arisen, not, as on former occasions, whether the Jews shall have *equal* rights with all others, but, whether they shall be allowed to have and exercise *more* power and influence than others." Again: "The rapid rise of the Jewish Nation to leadership is the Great Problem of the future for East Germany."

And because Jews prove themselves to be smarter than all other peoples, must they be made to suffer for it? It would be more honourable to emulate them than to seek to crush them. Do not talent and energy, everywhere, command respect? Are brains at a discount only in the case of the Jew? In order to keep the Jew down, must a premium be put upon Gentile incapacity and indolence?

One ground of dissatisfaction is the extraordinary tendency of *capital* in Europe, more and more, to concentrate in Jewish hands. The well-known position which has long been held by the Rothschilds is not an exceptional one. In Germany and Austria, the Jews almost monopolize the business of banking. They have become, more than ever before, the money-lenders of Europe, and are becoming, to a startling extent, owners of the soil in Central and Eastern Europe. It was said, in a debate in the German Reichstag, that the lands in Upper Silesia and Posen have, largely, passed by mortgage foreclosures out of the hands of the German population into those of the Jews, and that "the Christian population, stripped and impoverished, were almost incapable of raising themselves again." In Hungary, the Jews

have already obtained possession of so many of the old estates as to make a change in the Hungarian Constitution a necessity.

Another ground of dissatisfaction is the eminent position occupied by the Jews in the matter of *education*. The doors of the Schools and Universities of Europe being thrown open to Jews, they have entered eagerly into the intellectual contest with Christians, and a much larger percentage of their number is already found among the educated and educating classes. In every land, men of Jewish blood are found, holding positions of the highest prominence and influence, as scholars and educators of the people, to an extent out of all proportion to their number. A remarkable example is afforded even in Islam. In Cairo, Egypt, is the largest Theological College in the world. It has 300 Professors and 10,000 Students. Those students come from all parts of the Mohammedan world, from West Africa to China. They take their course of study, and go forth devoted missionaries of Islam, into the depths of Africa and wilds of Central Asia. It is not easy to over-estimate the influence of this great Arabick University, perhaps the most effective religious Propaganda in the world. But at the head of this ancient institution of learning, stands one of the Jewish race! A Jewish pervert to Islam, by name Abbasi, holds authority over all those three hundred Professors and ten thousand Students, and, so, occupies the highest position of theological instruction in the Mohammedan world.

If we turn to Europe, we find a remarkable proportion of men, in the foremost rank as scholars and as educators, to be men, of Jewish blood. On the side of Christian scholarship, Jewish names of renown are found, compared with whom, the Company of Bible Revisionists are but pigmies. In Germany, where they are not two per cent. of the population, the Jews hold seventy Professors' chairs in the Universities. In all the higher institutions of learning, the proportion of Jews is one in ten. So that in a few years more, every tenth educated man in Germany will be a Jew!

Another ground of dissatisfaction is the extensive controul of the European press by Jews. In London, the paper having the

largest circulation is owned by a Jew. In Spain, where there are not four thousand Jews, a Jew leads the radical party, and a Jew edits the most influential paper. In Italy, the press is greatly indebted for its vigour and brilliancy to Jewish pens. With the memories of the Mortara outrage, and the merciless cruelties of the Inquisition fresh in their minds, the Jews in Italy, as elsewhere, are the most unsparing enemies of Papal pretensions, and by their influence thus exerted through the press, powerfully contributed to that change in Italy which culminated in the final overthrow of the temporal power of the Pope. And herein, they have done admirable service, both to God and man. Out of twenty-three Liberal papers of Berlin, there are only two which are not in the hands of the Jews. In Lower Austria, of three hundred and seventy Authors, two hundred and twenty-five are Jews.

Another ground of dissatisfaction is the prominent position of the Jews in the *politicks* of Europe. This fact attracts attention everywhere. In Italy, the Jews number scarcely 40,000, but they hold eight seats in the Chamber of Deputies, including the Vice-Presidency. In England, where there is only one Jew in eight hundred of the population, they held, recently, nine out of the six hundred and fifty-eight seats in the House of Commons, while, as every one knows, one of their race was at the same time Prime Minister. So, also, it was a Jew, the late Sir Geo. Jessel, the Master of the Rolls, and pronounced the ablest lawyer in equity that has sat in that court in the present generation, and the most distinguished graduate, in his day, of the University of London. In France, lately, no less than twenty-one Jews were decorated with the order of the Legion of Honour. It is alleged, that it is not simply the politickal success of the Jews that has awakened so much angry feeling, as the conviction that their ascendancy in politicks is a danger to the State. Those who bring this charge against them affirm, that, as a rule, the Jews of Europe belong to the radical, and often to the revolutionary, party, and therefore they form a disintegrating element in the State, and they point to the fact, that the Radical leaders, Castelar, Lasker, Schultze, Delitzsch, Oppenheim and

Bamberger, and the Socialist leaders, Laselle, Marx, Bebel and Leibknecht, are all Jews; and that of the sixty-two recent convictions in the Nihilist trials in Russia, no less than nineteen of the convicted were Jews, *i. e.*, nearly one-third of the whole.

But the most potent element of dissatisfaction, which is felt by many of the most earnest religious men, is the belief, that in view of the pronounced hostility of the Jews to all evangelickal Christianity, the undue preponderance of their influence cannot but be most pernicious in its effect on the Christian life of any people. It is the conviction, that the Jewish Question is "above all, a religious question," that has excited such wide-spread interest in it, and has given it such a deep hold on popular feeling. It is extensively believed that it is the Jews, who, since their emancipation, have been among the most prominent agents in unsettling the publick faith in Christianity, and the loyalty of the people to the existing order of society, and continuing the present condition of insecurity on the European continent. To appreciate the case fully, we must remember that the modern Jews are divided into two schools, the Orthodox, and the Liberal or Reformed. The former substantially agree with Christians in their belief in the infallible authority of the Old Testament Scriptures, and are still looking for the Messiah to come and fulfil unto them the promises made unto the Fathers. The Reformed, on the other hand, are avowed Rationalists, of various grades; and their views as to the Divine authority of the Old Testament, however they may differ among themselves, seem to agree, in general, with those of Rationalists in the Christian Church. These expect no Messiah, but maintain that Israel itself is the Messiah, appointed of God to be the Saviour of the world. Their position is set forth in these words of Rabbi Wise, of Cincinnati: "We do not wish to return to Palestine, nor do we pray for the coming of Messiah. An American Israelite who trusts in God, and believes in the Divine truth of the Bible, needs no King to govern, no Messiah to redeem, and no miracles to demonstrate the truth of religion." These words involve a contradiction. No one who "believes in the Divine truth of the Bible" could possibly embrace so monstrous a creed, but would

reject it with horror. The man who could utter such words is no Jew, but an Infidel, and deserves to be excommunicated from Israel.

Numerically, the Orthodox are much stronger than the Reformed. But the Reformed are much the stronger in wealth and general education, and it is they that controul the press of Germany and Austria. Both Orthodox and Reformed are hostile to Christianity, but the latter are much the more bitter and aggressive of the two, giving their whole strength to the extension of that rationalistick movement against Evangelickal Religion, which the Jew Spinoza, 200 years ago, in a manner began, and which, with untiring zeal, they are so prosecuting "until Germany and Austria are threatened with de-christianization by their means." A distinguished Professor in a German University says: "The root of this whole Antichristian movement in the German Empire is with the Jews. They have come to controul almost the entire secular press, and are using all the power of that press to diffuse unbelief in Christianity among the masses of the people."

These are momentous facts. Matters are now reversed. The sin of so-called Christians in persecuting the Jews, and carrying on a fearful crusade against them, is now the sin of Jews, inaugurating a fresh crusade against Christianity, and crying out: "Crucify it! Crucify it!"

The present hopeless condition of the Jews is fitly expressed by the question addressed to the Prophet: "Can these bones live?" Judging by sense alone, the answer must have been: They cannot. There is no people so hardened against conviction; none who have lived among Christians so much in vain; none who are so unwilling to be reasoned with; none whose conversion is so improbable. Even they themselves seem to have no hopes but what are of a worldly nature. And now, if at any time there had come to us a voice from heaven, demanding whether such dry bones could live, our only response would be: "O, Lord God, Thou knowest!" The bones are scattered: who shall collect them? They are dry: who shall animate them? But yet Ministers of the Gospel are commanded to prophesy re-

specting these dry bones : to declare in unqualified language that the Jews shall again be brought back to their fold, the Church of God, and to their land, when "the times of the Gentiles are fulfilled."

But an objector will say : Does not the New Testament declare that the Jews are blinded ? Is it not written (2 Cor. 3:14) : "But their minds were blinded ; for until this day remaineth the same vail untaken away in the reading of the Old Testament ; which vail is done away in Christ. But even to this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away ?" Is not both the blindness here plainly asserted and the period of its continuance fixed ?

The objector mistakes the sense of the passage. The Apostle is not speaking of a blindness inflicted upon the Jews because of their rejection of Christ, but of a blindness which began in the days of Moses. Neither is he speaking of a blindness which renders faith in Christ impossible, but which prevented the Jews from the time of Moses until Paul's time, and, we may add, until our own time, from understanding the nature of the Mosaick Dispensation. Note the context : "Seeing, then, that we have such hope, we use great plainness of speech : and not as Moses, who put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished (*i. e.*, the Mosaick Dispensation) : but their minds were blinded ; for until this day *remaineth*, (not, which now is inflicted because of the rejection of Christ, but which began in the days of Moses, and from that time until this day, *remaineth*) the *same* vail untaken away in the reading of the Old Testament, which vail is done away in Christ." This vail is so far from preventing faith in Christ, that we know that it remained on thousands, not excepting the Apostles themselves, after their conversion to Christ, and after the outpouring of the Holy Spirit, until at last it was removed by a special vision vouchsafed to Peter : yea, and it will, as the Apostle tells us, remain on the Jews until after their conversion : "Nevertheless, when it shall turn to the Lord, the vail shall be taken away." Mark his words. He does not say that

this vail shall be taken away, in order to render their turning to the Lord possible, but that they shall turn to the Lord first, and then the vail shall be taken away.

This passage, then, rightly interpreted, does not warrant the assertion that the present condition of the Jews is beyond recovery. Abundant Scriptures, as we have seen, proclaim the certain restoration of Israel. And what has already occurred is sufficient to confirm our faith in the fulfilment of the Divine prediction, and to admonish us not to argue from a difficulty to an impossibility. *The British Society for Propagating the Gospel among the Jews* states, that during the last fifty years, the number of converts who give every evidence of sincerity that man can give, is counted, not by hundreds, but by thousands. Since the beginning of this century, 100,000 have been converted, and the rate of increase now is over 1,000 a year. In England, and on the continent, there are 30,000 converted Jews, of whom 400 are Ministers of the Gospel. There are, at this time, over one thousand children in Sunday-schools in Palestine, the majority of whom are in Jerusalem. This should encourage us respecting the full accomplishment of the sure word of prophecy. Let not Christians exclude them from their prayers, their sympathies, their affection, and their labors.

“God hath not cast away His people” Israel. Let us not cast them away. The Abrahamic covenant that made them a nation is still in force, and provides for their continued existence, and their ultimate restoration to all their glory, and all their privileges. It made them what they were, and it will again make them even greater than what they once were. Its hold is upon them, never to be removed! God hath not cast away His people Israel. They are not cast away *totally* nor *finally*. Not totally, for a chosen remnant has always existed, and does to this day. Not finally, for in the latter days the *whole nation*, and not a remnant, simply, as many suppose, *shall be restored*. “And so *all Israel* shall be saved,” says the Apostle. And this will be when “the fulness of the Gentiles shall have come in,” *i. e.*, not the general conversion of the world to Christ, as some take it, for in

this work restored Israel is to be the chief agent ;* but, until the Gentiles have had their *full* time of the visible Church all to themselves, while the Jews are out, which the Jews had once all to themselves, until the Gentiles were brought in. To represent the restoration of the Jews as subsequent to, and consequent upon, the conversion of the nations, is contrary to the argument of the Holy Ghost : “ If the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fulness ? ” “ If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead ? ” Who can estimate “ the riches of the world, ” occasioned by the fall of the Jews—the triumphs of the Gospel in many lands, the number of converts, the illustrious army of martyrs, the innumerable blessings to society, the splendid monuments of Christian civilization, and culture and genius ! And yet all this is not to be mentioned in connection with the universal and wonderful effects which are to follow the restoration of Israel. If the diminishing of the Jews has enriched the world, what shall their fulness do ? Through their fall, multitudes of individuals have been brought to Christ ; but, by their recovery, *multitudes of nations* shall be brought to Christ. *The conversion of the whole world to Christ, the coronation of the King of Zion as the King of Nations, can be effected only by the Jew.*

As God had but one Church under the Old Testament, and this one Church, was, as to its polity, Presbyterian, and as the various Churches that do now exist are scriptural and fruitful only in the proportion in which they partake of the root and fatness of this one grand Old Testament Presbyterian Olive Tree ;

* The Apostle Paul, quoting from the 59th of Isaiah, says : “ All Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” He here informs us, that the Prophet predicts the National Conversion of Israel. But mark the words which follow his quotation : “ Arise, shine ; for thy light is come, and the Glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and His Glory shall be seen upon thee ; and the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

so, when Israel re-enters the Church of God, its own Church, that Church shall be again, in every respect, one, the denominational differences that now mar its unity and impede its progress ceasing; and this united Presbyterian Church of the New Testament shall enter upon a new career of unexampled splendour, power and success.

Tributary to this result, in its own sphere, will be the restoration of civil polity to its normal relation to Him who is Head of all principality and power, the King of Kings and Lord of Lords, Jesus Christ, who is Head over all things to the Church. The governments of earth are unsettled, as they have always been unsettled, and can never find rest until they rest in Christ, their lawful Head. The entire political creation groaneth and travaileth in pain until now, subjected to vanity and sighing for deliverance, that deliverance which is to be found only under Messial's gentle reign—the reign of righteousness and reign of peace. And it will come, when, with the restoration of Israel, the Theocracy shall also be restored, not limited to one nation as before, but a universal Christian Theocracy, wherein the State and the Church, in all lands, are both subject to Christ, the Head of all power, but yet are kept without interference or collision, each to its own appropriate orbit, to transcend which, and encroach upon that of the other, would be to rebel against the authority of their common Head.* Under this universal Theocracy, the nations, for the first time, render unto Jesus, Prince of the Kings of the earth, that allegiance and honour which are His due, and receive from Him, in return, those smiles of His Providence and influences of His Spirit which secure stability, prosperity and renown. The enthronement of the Theocratic principle in the governments of the earth will accompany the restoration of the Theocratic Nation, and this will take place when “the fulness of the Gentiles shall have come in.”

* Under the Jewish Theocracy, Church and State were not united, nor confounded—a common, but gross error. The Church was not the Nation, nor the Nation the Church. Each had its distinct rulers, courts, laws, subjects, revenues, penalties and duration. The Jewish Church survived the Jewish State 135 years.

The winding up of the Gentile period of exclusive possession of the Church will, in all probability, be marked by revolutions and wars throughout the nations, as the winding up of the Jewish period of exclusive possession of the Church was marked by violence and war. A universal instinct is now leading the nations to prepare for wars, as they never were prepared before. And the state of society, both in Europe and America, presents features so revolting, as to startle every thoughtful mind—the statesman and the philosopher, as well as the minister and the layman. The *decay of Faith*—the decrying and scouting at the supernatural; the contempt of the Sabbath; the trampling upon the relations of husband and wife, parent and child, master and slave, ruler and subject; the impatience of the restraints of law; the degrading materialism and besotted sensualism of the age; the ever growing apostacy in the Churches; the conspiracy of the nations against the Lord and against His Anointed, and their malignant hostility to the sacred truths and institutions of the Gospel; the blotting out, in some places, the *very name of God*; Spiritualism, or the worship of devils; the wonderful activity everywhere exhibited by the Roman Antichrist; fierce, remorseless Atheism rearing its horrid front, and, hand in hand with lawlessness, making fearful strides towards the throne of society: these are fearful signs of an impending universal catastrophe. The spirit that is now abroad—agitating, agitating, agitating—is the spirit of Infidelity, that has struck down one domestic relation, and aims to strike down all government, all society, all the barriers which man has erected to guard against the corruption of his fellow-man, and to run the ploughshare of ruin over all the dearest interests of humanity, for this world and the next. The troubles which disturb society find not their origin in politics, but, back of this, in a corrupt theology, in a false religion. It takes a long time for either religious truth or religious error to mature and bear fruit. The stream which comes down to us finds its source far away and high up among the mountains. Religious heresies will always, if unchecked, originate social and civil heresies. The corrupt creed which scouts at the Bible doctrine of the representative character of Adam and of Christ,

originated in politicks, that mischievous individualism which would disintegrate society, destroy its cohesive principles, and afford no solid foundation for the fabrick of government to rest upon. It is simply a contest between the Mediator and Satan for headship over society. The question is, whether Law and Order and Liberty shall maintain the ascendancy, or whether Anarchy shall wave its horrid sceptre over the broken altars and the prostrate institutions and the blighted interests of every people, and crazy devils riot over every murdered government and every ruined land! This is the Devil's Millennium, and the frantick Jubilee of Hell!!

All around the horizon there are forebodings of a coming storm which may wrap the whole world in darkness. It is idle to urge that all these dangers have always more or less existed. It is the universal feeling of Christendom that such a combination and marshalling of all the forces of evil against the kingdom of God never before existed. The partial revivals in the Church that here and there occur, even if all these were genuine, bear but little proportion to the mighty and wide-spread revivals that now mark the kingdom of darkness. The season of temptation that will try all them that dwell upon the earth has come. And the true Church of God will be no loser, but a gainer by it. She comes out of the furnace purer than before.

The glorifying the sovereignty of His Grace is the ultimate end of God in all His works. Nature is nothing without Grace. Providence is nothing without Grace. Grace itself is nothing, if left to itself; it must always be kept depending upon God. No man, no nation can glory before the Lord. No dispensation can glory before the Lord. Patriarchal, Jewish, Gentile, all have been tried, and though serving important ends, all have failed in holding the world for Christ, and establishing the universal kingdom of God. Through the unbelief of the Jews, mercy came to the Gentiles. And so God will conclude the Gentiles in unbelief, that He may have mercy upon all, both Jews and Gentiles. Man's extremity is God's opportunity. No flesh can glory in His presence. *The setting of the Gentile sun which we are now witnessing, will be succeeded sooner or later,*

after a dark and awful night, by the rising of the Millennial Sun, which will fill the whole earth with the glory of the Lord. And to this glorious consummation the Jew will pre-eminently contribute. "In consequence of the unbelief of the Jews, the development of the Church assumed a different form from what it might have done; and thus the ideal of the New Testament Church was not realized then, but deferred till the time when Israel shall be brought back again to the Lord." And the restoration of Israel will prove to be the restoration to the Church of her true position, of her proper power, and of the normal operation of it. It is a great mistake to suppose that the normal state of the Church was found in the days of the Apostles,—when one half, and the better half, of the Church was then out of it.

Romanism—Satan's Theocracy—and Mohammedanism are not only, in themselves, the two greatest curses under which this earth is now groaning, but they constitute the two greatest hindrances to the greatest blessing which this distracted world is yet to receive at the hands of God, viz: the reconstruction of the Jewish Nation, their restoration to the Church and to their own land. The enmity of these two false systems of religion to the Jew is unappeasable. With respect to Romanism, hear the testimony of a Jewish Doctor, Dr. Philippson, the editor of an influential journal in Germany: "*The Church of Rome has made it an integral part of its very essence and endeavours, to persecute the Jews, in word and deed, in the most hateful manner, and to plant in the hearts of the nations the bitterest enmity, hatred and contempt against the Jews.* We need not turn to the pages of history. It is well-known that Popery, as soon as it had obtained temporal power, deprived the Jews of all civil rights, placed them *below* the lowest classes of society, and through all the middle ages continually stirred up princes and people to the most bloody excesses against the Jews, and at length, in more modern times, established the Inquisition, in order to destroy the Jews, whom it had forced to give up Judaism. During the last twenty years this spirit manifests itself again. As soon as Ultramontanism began to gather strength, it turned its sharpest sting against the

Jews. The entire Ultramontane press made it their business every day to calumniate the Jews in the most shameless manner, and to advocate their destruction. They did what they could, that burning torches might everywhere be cast into the houses of the Jews, and that their lives and property should be destroyed by infuriated mobs. It has been asked with astonishment, What have the Jews done to excite such unheard of conduct? Since the time when the Governments of Germany, Austria and Italy have opposed the pretensions of the Romish Hierarchy, and notwithstanding that we might have expected that the leaders of Popery would have too much to do to contend with their opponents, to busy themselves with the harmless Jews, things have become much worse."

Similar is the attitude of Mohammedanism to the Jews. Innumerable instances of cruelty still mark the course of that persecuting power. But recently, it burnt to death a Jew in Persia, because of his religion. But its downfall is approaching. The settlement of the great "Eastern Question" cannot be delayed much longer. And that will result in setting Jerusalem free. Moslem rule will be utterly overthrown, and the Jew will no longer be a slave in his own land.

When the fulness of the Gentiles shall have come, then a whole nation of seven millions or more will be restored *to their own Church*; for, remember, it is the Jewish Church into which we have been taken. The middle wall of partition was taken down, not to let Jews into the Gentile Church, but to let Gentiles into the Jewish Church. The New Dispensation, as well as the Old, had its foundations laid by Jewish Apostles and Prophets, and among the ancient people of God. Jewish Missionaries planted the cross throughout the Roman Empire. The New Testament Church was in all its offices represented by members of the House of Israel. The multitudes of them that believed through the preaching of the Apostles were mainly Jews. Jews gave to the world not only the Law of God, but also the Gospel of Christ. The Christian Church was established long before any number of Gentiles were converted to the faith; was constituted of Jews exclusively for fifteen years after the Ascension;

and during the first century consisted principally of Jews, the Gentiles forming almost everywhere the minority. "Salvation is of the Jews." Judaism and Christianity are not two religions. The latter is as entirely Jewish as the former. The Author of Christianity was a Jew. But one *Perfect Man* has walked on this earth,—and He, *a Jew!* the Man Christ Jesus! The first Preachers of Christianity were all Jews. The Apostle Paul was a Jew.* The first Christians were all Jews. In discussing the truth of these systems, we are not opposing a Gentile religion to a Jewish religion, but comparing one Jewish Creed with another Jewish Creed; one "fulfilling," or *filling out* the other. We are disciples of the Jews, converts to Jewish doctrines, partakers of the Jewish hope and of all Jewish privileges, and advocates of that truth which Jews have taught us. Protestantism owes everything to Jews. The Jew did much for the Reformation, by his use of the newly-invented printing art to spread the Hebrew Scriptures. One of the most eminent precursors of the Reformation was a Christian Jew, an Englishman by birth, and educated in the University of Oxford, the famous *Nicolas DeLyra*, who wrote a Commentary on the Old and New Testament. Deeply

* The Talmud narrates the following interesting incident: Gamaliel, the President of the Sanhedrim, and the head of the more lenient school of Hillel, being looked upon by the more violent as a traitor, and goaded on, probably, by the vituperations of the fierce Shammaites, thought it high time to vindicate himself from the imputation of heresy, to which his defence of the Apostles exposed him. While engaged in drawing up the "Eighteen Blessings," which, to this day, form the principal part of the Jewish Liturgy, he exclaimed: "Is there no one capable of formulating a prayer of imprecation against the Christians?" whereupon, Saul the Little (afterwards Paul) sprang to his feet, and with the approbation of the Council, proposed the adoption of the following form: "Let the Christians, doomed to perdition, and the hereticks, have no hope; and let all evil doers perish in a moment; and may they all be speedily cut off. Hasten to root out, break down, cast to the ground, and subdue the presumptuous sinners in our own day, quickly. Blessed art Thou, O God, that breakest down the enemies and subduest the presumptuous."

The same man, who anathematizes Christians here, afterwards, as the Apostle Paul says: "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha."

versed in the ancient tongues, and well read in all the works of the learned Rabbis, he selected their best opinions, and expounded the Scriptures in a manner far above the age, being better acquainted with the principles of interpretation than any of his predecessors. The great Wickliffe profited much by DeLyra's writings, and used them frequently when translating the Bible. So deeply indebted was Luther to these Commentaries, which contained numerous animadversions on the abuses of the Romish Church, that many have doubted whether the Reformation would have taken place when it did, had not DeLyra lived and written. The Polyglot of Complutum was the work of Hebrew converts. The Bible of Ferrara (about 1540,) was only one of the productions of the Hebrew press in Italy. The Reformation did nothing for the Jews in return. Luther, at first kindly disposed, became a relentless foe, and advised the strongest methods of dealing with them. Calvin, owing to his views on the fulfilment of prophecy, was coldly indifferent. The Reformed Churches followed their leaders in this neglect or hostility, and the Reformation itself suffered; its progress was checked by the Thirty Years' War, its growth stayed by the failure of its early heat, and the loss of its first love.

Such was the opposition of the old Christians, that they destroyed most valuable Hebrew Manuscripts of the Old Testament—things of great importance in the revised translation of the Old Testament Scriptures. So violent and wicked was their opposition, that Jews were forbidden, in the name of Christendom, to enter a Christian Church! And what could the effect be of all this folly and wickedness—of this neglect, coldness and opposition, which, in some places, still exist? A most disastrous one upon Christendom itself! The world is now facing a remarkable and fearful example of God's law of retributive justice. The prime movers, the head and front of the Communistick and Atheistick movement that now threatens the social upheaval of the Eastern continent, are Jews. They are Jews whom the Church would not make Christians, and the enemy of the Church has made them Atheists. Disraeli himself, in his life of Lord George Bentinck, adverts to this fact. Infidelity is

slaying its thousands in Israel. In France, copies of Voltaire are almost as common among the Jews as the Pentateuch or the Books of the Prophets. They are, as we have seen, largely the conductors of the press abroad, and are poisoning the publick mind with pestilential social and religious heresies, seeking to abolish the Sabbath and everything that is sacred. They are the leaders of unbelief and of the most godless materialism, many of them avowed and boastful Atheists. What a retribution on Christendom for spiritual neglect of the Jew! This comes of letting him alone, and making no effort for his conversion. Their eyes having been put out, they are, like Samson, pulling down the present Gentile Dispensation. To neglect and despise *them*, is to neglect and despise our own mercies, because "Salvation is of the Jews," always and forever; for it is "*the blessing of Abraham* that has come upon Gentiles," and will come upon them in all its fulness, when the entire nation of Israel shall be restored to the Church.

Restoration to their Church will be followed by restoration to their Land. People and Land are bound together in indissoluble ties. As defection and dispersion were connected, so reconciliation and restoration will also be connected. The great Abrahamick covenant secures both the People for the Lord, and the Land for the People, "for everlasting possession." Numerous predictions declare this, as we have seen. The dispersed among the nations are to be restored to their Church, and then re-established in Palestine. "Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt, but, The Lord liveth which brought up and which led the seed of the House of Israel out of the north country, and from all countries whither I had driven them, and *they shall dwell in their own land.*"

We remark, in passing, that there will be no revival of temple-worship, with its sacrifices and ceremonies, in restored Palestine, for these are forever done away with in Christ. Ezekiel's Temple does not refer to Palestine future, as many suppose, but to Palestine past, the return from Babylon. The chapters in Ezekiel which treat of it are not prophetick, but pre-

ceptive, directive, and contain commands, which, like all other commands, may be disobeyed, through sloth, unbelief and wickedness of men. But we cannot enter upon the full elucidation of that subject here.

It is true that very many Jews are already in Palestine, and it may be, as some think, that all will be there, ere they get "the new heart" promised to them. But, in that event, they will be there only as sojourners. Their covenant-right to Palestine takes effect, and their covenant-possession of it begins, only upon their reconciliation to God and restoration to their Church. Their conversion will be effected by a glorious outpouring of overwhelming light from the Sun of Righteousness, dispelling forever satanic mist and compelling them to see, in the rejected Christ, their own Messiah. But prophecy intimates that fearful trials will precede this, and be necessary to effect this. Even now, God is "stirring up their nest," and will, doubtless, continue to do so, unsettling them, in the countries where they would fain abide, and continually unsettling them, until he settles them in Palestine. And *there* will the last great battle be fought—the Battle of Armageddon—that will result in their everlasting deliverance from all their foes. In Ezekiel, 38th and 39th chapters, after making known the purpose of God to bring Judah and Israel together out of all lands, and unite them as one kingdom in their own land, it is intimated that the envy of Russia will be excited by beholding the ease and prosperity, in their own land, of a people, two and a half millions of whom were once her own subjects, and her insatiable lust of dominion will impel her to go against Israel, like a cloud covering the land. "Son of man, set thy face against Gog, the land of Magog, the Prince of Rosh, Mesheck and Tubal,"—*i. e.*, the Prince of Russia, Muscovy and Tobolsk,—“and prophesy against him.” (*Rosh* is both a proper and a common name, the latter signifying *head, prince, chief*. Our translation unhappily renders it by a tautology, “chief Prince,” treating it as a common name, instead of a proper, designating *Russia*.) “Say unto Gog: Thus saith the Lord God, in that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from out

of thy place in the north parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army. And thou shalt come up against my people Israel, as a cloud to cover the land. It shall be in the latter days, and I will bring thee against my land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes. And I will call for a sword against thee, throughout all my mountains, saith the Lord God. And I will plead against thee with pestilence and with blood. I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. Thou shalt fall upon the mountains of Israel, thou and all thy bands. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field, for I have spoken it, saith the Lord God."

The fearful straits to which Israel is reduced, before deliverance comes, produce the desired effect. They will then look upon Him whom they have pierced—with astonishment will they look upon their crucified Saviour—and then shall they mourn with a bitter mourning, as one mourneth at the death of the first-born. The mourning will be universal and particular. "The whole land shall mourn." "The family of the House of David apart, and their wives apart," or the representatives of the royal line shall mourn. "The family of the House of Levi apart, and their wives apart," or the representatives of the sacerdotal line shall mourn. Then "all the families that remain, every family apart, and their wives apart." Such a mourning as will then take place, the world has never seen. Such a mourning will move, excite, and shake the world! And then what wondrous effects will ensue throughout the earth! Already the languages of earth are at their command. And the resources of earth are coming more and more under their controul. And the discipline to which they have been subjected has produced a capacity for endurance, and a tenacity of purpose, which, with other qualities when sanctified, fit them to be the most valuable missionaries in all the world. And then, if not before, will the universal observance of the unpealed law of the Tithe, still

honoured by them, be restored in the Church of God; the effect of which will be to speedily cause the Millennial Dispensation to culminate in power, honour and majesty.

The "Eastern Question" is looming up more and more prominently before the nations of Europe, and the eyes of Christendom are turning more and more towards Palestine.

"England is ever watching with the utmost anxiety, the occupation of Constantinople by Russia, because Constantinople commands the high road by sea to Suez, just as Kars and Erzeroum command the high road by land, which Russia now controuls. England's communication with India is dependent on that narrow isthmus of Suez, and, in consequence of the absence of the Jews from Palestine, the approach to that Isthmus from the north is altogether uncovered. The highway from the north is open to any enemy, and what England and France require for the protection of Suez, is a strong people in the very district which God gave to Abraham, the district reaching from the sea to the river. The return of the Jews to Palestine is just what is required to allay the anxieties of Western Europe. If they were to return with all their great talents and enterprise and throw all their wonderful energy into the revival of that magnificently fertile territory, they would supply exactly what Europe requires, a protective power on the northern side, for the Alexandrian Railway and the Suez canal."

Palestine's capital will more than regain her ancient influence and grandeur. As it was at the first, when "the Most High divided to the nations their inheritance; when He separated the sons of Adam, He set the bounds of the people *according to the number of the children of Israel*," so will it be seen at the last. The future metropolis of the world will not be Rome, or Paris, or London, but *Jerusalem*. From Jerusalem will go forth influences that will govern the whole earth. She will give law to the world.

Then shall the crown of earth's power and grandeur and glory be placed upon Israel's brow! Then shall her songs of victory be chanted in sublimer strains than Moses or Isaiah knew! And then, the exultant shout of a people, redeemed, regenerated and

disenthralled, shall thunder through the land: "In the name of our God we will set up our banners!"

"Behold! the Mountain of the Lord,
In latter days shall rise
Above the mountains and the hills,
And draw the wond'ring eyes.

"To this the joyful nations round,
All tribes and tongues shall flow,
Up to the Hill of God they say,
And to His Courts we'll go.

"*The beams that shine on Zion's Hill,
Shall lighten every land,
The King who reigns in Zion's towers,
Shall all the world command.*"

As it was at the beginning of the New Dispensation, so, doubtless, will it be seen again:—The General Assembly of the Presbyterian Church of the world convened at Jerusalem. The Presbyterian Church is, above all others, a debtor to Jerusalem. Let her carry back to her that Gospel which sounded forth from her throughout the world. "The fact that Palestine is the stronghold of Rabbinism, appears to be a sufficient reason why Christians should direct their most vigorous efforts to send the light of the Gospel among the Jews of this land." "Jerusalem is the heart of the nation, and everything done there, or in the Holy Land, will tell upon the whole Jewish world. When conversions take place, although they wish to keep them quiet, still the intelligence is soon communicated and known, and spoken of everywhere." "Those who come to Palestine are the *elite* of the devotional and strictly religious Jews of other countries." "The climate of Jerusalem is decidedly healthy." [*Mission of Inquiry to the Jews.*]

We have reason to remember the Jew at a Throne of Grace, and yet how few prayers are put up in his behalf. The same incredulity that was manifested by Jews at the beginning of the New Testament Dispensation, touching the introduction of Gentiles into their Church, is now exhibited by Gentiles, in even greater degree, touching the restoration of the Jews to their own Church! The accomplishment of the latter is considered a far greater and more difficult work than was that of the former;—

which is contrary to the argument of the Holy Ghost: "If thou wert cut out of the olive tree which is wild by nature, and wert grafted, *contrary to nature*, into a good olive tree, how MUCH MORE shall these, which be the natural branches, be grafted into their own olive tree?" The blindness that has, in part, happened to Israel will not last always. Through their unbelief a dispensation of mercy came to the Gentiles, not to the extent of national conversions, but an *electick dispensation*: "to take out of them a people for His name," as the Apostle James declared in the Jerusalem General Assembly (Acts, 15:14): an extraordinary dispensation termed by the Apostle Paul "a mystery"—"the mystery hid (*i. e.* partially, not totally hid, as the predictions of the Prophets shew) from ages and generations, but now made manifest to the saints, that the Gentiles should be fellow heirs (with the Jews), and of the same body, and partakers of His promise in Christ by the Gospel,"—a parenthesis, as it were, in the settled economy of ages, during which the *first fruits*, only, of the Gentiles are gathered into the Church of God; for the reaping of the harvest of nations will be the glorious work of Israel, under the Universal Dispensation inaugurated by their Restoration. The greatest blessing that can be given to earth, is the Restoration of Israel to the bosom of the Church. No other event is to be compared to it for the magnitude and grandeur of its consequences. It will place the Church of Christ on an elevation before the eyes of the nations never yet attained. Her conquests, thenceforward, will be rapid, universal, complete. The Gospel-car will be borne with resistless energy through the earth, and the Banner of the Cross float in triumph round the globe! Mark the words of the inspired Apostle: "If the *fall* of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their *fulness*! If the casting away of them be the reconciling of the world, what shall the receiving of them be but *life from the dead*?" "*Life from the dead!*"—which it could not be, if, as some suppose, society and the Church shall be in a continually ascending scale, culminating at last in Millennial purity and splendour. No! there must, first, be a condition of *death*—spiritual death, eccle-

siastickal death, social death, civil death, politickal death—before that grandest of all events takes place, the Restoration of Israel, which shall be to the world, *Life from the dead!* “Behold! the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and His Glory shall be seen upon thee, and the Gentiles shall come to thy light, and Kings to the brightness of thy rising.” So wonderful will its effects be, that the Apostle compares them to the changes that shall be witnessed at the Resurrection Day!

Oh, then! let us fervently supplicate the God of Israel to hasten that auspicious era, and let us look forward in the confidence of faith and the assurance of hope, to that happy time, when Jew and Gentile shall together rejoice in the blessings of one common, free, transcendent, blood-bought Salvation, and with united hands place the Crown upon the Saviour's Brow, and with united tongues hail Him, LORD OF ALL!

“Hail Glorious Day! expected long,
When Jew and Greek *one prayer* shall pour,
With eager feet *one Temple* throng,
With grateful praise *one God* adore!”—*Amen!*

“Come forth out of Thy royal chambers, O Prince of all the Kings of the earth! Put on the invisible robes of Thy Imperial Majesty! Take up that unlimited Sceptre, which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy Bride calleth Thee, and all creatures sigh to be renewed!”

“Come then, and added to Thy many Crowns,
Receive yet *one*, the Crown of all the Earth,
Thou who alone art worthy! It was Thine,
By ancient Covenant, ere nature's birth;
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.

“One song employs all nations, and all cry:
‘Worthy the Lamb, for He was slain for us!’
The dwellers in the vales and on the rocks
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy,
Till Nation after Nation taught the strain,
Earth rolls the rapturous HOSANNA round!”

—*Amen and Amen.*•

A. W. MILLER.

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I. THE LOLLARDS.

IN the Middle Ages there were developed two opposite views of the sphere and mission of the church. One was that of Hildebrand and his school, who began with the claim that the church should be independent of the secular power, and ended with the demand that all civil rulers should recognize the successor of St. Peter as their suzerain. The natural outcome of this theory was that the administration of civil governments should be largely in the hands of ecclesiastics, that the hierarchy should be enriched at the expense of the state, and that the whole body of the clergy should be practically divorced from their spiritual functions.

The other view found advocates in William of Ockham and Marsilius of Padua, who held that the sphere of the church was purely spiritual. Not only was the state independent of the church, but the pope, with all ecclesiastics, was of right, in all secular concerns, subject to the civil ruler.

Of this latter view John Wyclif became the champion in England. It was as a member of the Parliament of 1366, which repudiated the papal claim for tribute that King John had engaged to pay, that we first hear of Wyclif's opposition to the pretensions of Rome. From that time forth he was busy refuting her claims, and, by the use of all the means in his power, helping on the efforts, then making under the lead of John of Gaunt, to exclude the dignitaries of the church from secular offices and confine them to their legitimate work.

come with testimonies to the blood of Christ that speaketh the forgiveness of sin. The disjointed members of his body take up the defiance of old Tertullian, and proclaim to Mwanga and his ministers, "*Plures efficimur, quoties metimur a vobis; semen est sanguis christianorum.*" They speak to all the doubtful, and all the timorous, and all who deprecate the sacrifice, these noble words :

"The greatest gift the hero leaves his race
Is to have been a hero. Say we fail!
We feed the high tradition of the world,
And leave our spirit in our children's breasts."

Lexington, Va.

JAMES HENDERSON SMITH.

NOTE.—THE RESTORATION OF THE JEWS.

Part II. of this article (PRESBYTERIAN QUARTERLY, October, 1887,) presents facts, touching the present state of the Jews in Europe, which should have been credited to *Jewish Intelligence*, *Jewish Herald*, London periodicals, and to "The Jewish Question in Europe," an article in *The British and Foreign Evangelical Review*, October, 1881, by the Rev. Dr. S. H. Kellogg. Particularly, the statements on pp. 258-260, October No. PRESBYTERIAN QUARTERLY, should have been credited to Dr. Kellogg's excellent article. Facts were also obtained, by personal correspondence, from eminent Hebrew-Christian ministers in Europe.

A. W. MILLER.