



A
Jewish Mirror
or the
Scriptures Reflecting Christ

by Rabbi Isaac Lichtenstein

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JEWISH MIRROR
OR THE
Scriptures Reflecting Christ

BY
The late RABBI I. LICHTENSTEIN
OF BUDAPEST

(Translated from the German by Mrs. Baron)

FIFTH EDITION

THE HEBREW CHRISTIAN TESTIMONY TO ISRAEL
189, WHITECHAPEL ROAD
LONDON, E.

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A JEWISH MIRROR

INTRODUCTION

IN the following pages I wish to hold before you a Jewish mirror, pure as crystal, of the Divine wisdom and might, by looking into which the soul is cleansed, the heart rejoiced, and the foolish are instructed. In this mirror I will show you the Son of Man, who raises us from the depths, who purifies us from all dross, who alone can make peace among the nations, and establish the Kingdom of God on earth. I will show you Christ!

I know that many of my former friends will say, "It is, alas! a pity that this infatuation about Christ has taken possession of Rabbi Lichtenstein." The charge of infatuation is true, my friends, but it is not "alas!" that it should be so. After much search and diligent examination of the signs of the times, founded on the knowledge of both Old and New Testaments, it has become a deep-rooted conviction which fills my whole soul, that Christ is the prophesied Messiah of Israel, and Saviour of the world. In His person and in His work is to be found the true glory of Israel, as well as the true atonement.

I will briefly set this forth in simple language, so that every unprejudiced mind seeking after righteousness and truth may understand and receive it.

"Often have they oppressed me from my youth, may Israel say" (Ps. cxxix. 1). No long explanation is needed to show that in these few words the Psalmist sums up the bitter experiences and sorrows which we, at least of the elder generation, have suffered from our youth up at the hands of the Christian populations surrounding us. Mockery, scorn, blows, and all manner of humiliation,

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have been our portion, even at the hands of Christian children. I remember still the stones which were thrown at us as we left the synagogue, and how, when bathing in the river, and powerless to prevent, we saw our clothes cast, with laughter and insult, into the water.

Once with sorrow and weeping, I saw my father felled to the ground, without the least hesitation, by a nobleman, so-called, because he had not quickly enough made room for him on a narrow path. But these sad experiences are well enough known to need dwelling upon; and would to God that such persecution of the Jew by the Christian were altogether a thing of the forgotten past.

As impressions of early life take a deep hold, and as in my riper years I still had no cause to modify these impressions, it is no wonder that I came to think that Christ Himself was the plague and curse of the Jews, the origin and promoter of our sorrows and persecutions. In this conviction I grew to years of manhood, and still cherishing it, I became old. I knew no difference between true, and merely nominal Christianity; of the fountain head of Christianity itself I knew nothing. Strangely enough, it was the horrible Tisza-Eszlar blood accusation which first drew me to read the New Testament. This trial brought from their lurking-places all the enemies of the Jews, and once again, as in olden times, the cry re-echoed, "Death to the Jew!" The frenzy was excessive, and among the ringleaders were many who used the name of Christ and His doctrine, as a cloak to cover their abominable doings. These wicked practices of men, wearing the name of Christ only to further their evil designs, aroused the indignation of the true Christians, who, with pen on fire, and warning voices, denounced the lying rage of the Anti-Semites. In articles written by the latter in defence of the Jews, I often met with passages where Christ was spoken of as He who brings joy to man, the

Prince of Peace and the Redeemer; and His gospel was extolled as a message of love and life to all people. I was surprised, and scarcely trusting my eyes, I took a New Testament out of its hidden corner: a book which some forty years before I had in vexation taken from a Jewish teacher, and I began to turn over its leaves and to read. How can I express the impression which I then received?

Not the half has been told me of the greatness, power, and glory of the book, formerly a sealed book to me. All seemed so new to me, and yet it did me good like the sight of an old friend, who has laid aside his dusty, travel-worn garments, and appears in festal attire, "like a bridegroom in priestly robes, or a bride adorned with her jewels." "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isaiah lii. 7). This was the light that shone upon me from the New Testament, and now I understood that, as the God of our fathers, in bygone days, went before them in a pillar of cloud to show them the right way, so in this our millennium night of suffering, all unknown to us, Christ Himself has gone before us, to prepare the way of Redemption.

Dear Brethren, it is commonly accepted among us that Jews who worship and confess Christ, do so only in pretence, and from worldly motives of self-interest; I was formerly of this opinion, but since I have convinced myself who Christ is, and in what relation He stands to the Law, and the Prophets, and the whole revelation of God in Israel, how that He is their predicted goal and crown, all my former prejudices disappeared. When I traced from the fountain head how that Law and Prophets are fulfilled in Him, the scales fell from my eyes, and I beheld—the "King in His beauty." Now, however many Jews there may be, who from unworthy motives profess Christi-

anity, there are also others who do so from deep personal conviction. There are Jews, and there have ever been Jews, who, earnestly seeking salvation, have read the Gospel of Christ, to whom He has shone forth in His radiant starry crown, and who have devoted themselves, body and soul, to Him, in perfect trust. I BELIEVE! And you who deeply lament the growing indifference and irreligion; the hollow observances of house and synagogue; the profanity and worldliness; the disappearance of pious customs and holy fear, with the greater number of our people, and especially among the rising generation; do you not mourn, saying, "Is there no more balm in Gilead? Is there no physician there? Why is the hurt of the daughter of my people not healed?"

Will you not listen to the entreating voice of Christ? "Come to Me, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. xi. 28-30). I tell you that he who knows Him and is born again to salvation and peace, has become that which Moses and the Prophets alike indicate—*i.e.*, a child of God. And those Jews, who worship the King of the Jews with the crown of thorns, have entered the circle of the true witnesses of God from among Israel, who in all times have been the light and salt of the earth.

But, you complain, experience shows that the descendants of Jews who have confessed Christ are estranged from their people, lost to their race, that they soon forget the rock from which they were hewn, and the source from which they sprang. In this matter the blame attaches equally to yourselves. Is it not true that Christ appeared in Israel, and for Israel, and that His apostles and disciples were also Jews? Yet what value do most of you attach to Christ and His Gospel? What is your conduct to

such of your people as believe the New as well as the Old Testament? Shall I remind you of the odious epithet which to the present day has stigmatized the Christian Jew? So long as sons of Israel who confess Jesus are thus treated, there will continue to be alienation between Jews and Jewish-Christians.

"Jewish-Christians!" You must accustom yourselves to the expression. There are Jews who are Christians also; Jews who believe on Christ, not in spite of, but because they are Jews, and have found in Jesus the Messiah of Israel. Their number may be few, or many, but all are agreed in this, that they wait, and hope, and pray, with all true Christians among all nations, that Israel may at last welcome its Messiah, the Saviour of the world, and exclaim, "Blessed be He that cometh in the Name of the Lord!"

A JEWISH MIRROR

Christ a Mirror, or the Power which goes forth from Christ.

“Ye shall make Me a sanctuary, that I may dwell among you” (Exod. xxi. 8).

A Jewish schismatic once asked a reverend and learned Rabbi, “Who was it, that according to promise, should appear and dwell in the mean space of the tabernacle of the congregation? The great, the high and mighty God whom heaven and earth cannot contain, how could He enthroned Himself above the Cherubim within this narrow tent?” But the reverend Rabbi returned answer, “Bring hither a mirror, however small, and look therein, thou wilt see thy whole form therein, although thou art thyself considerably bigger than the mirror.” Just so it is with the Divine appearance in the Tabernacle. A crystal mirror of the Divine greatness, and power, and victory, full of beauty and glory, is Jesus Christ. He is the true Sanctuary, the Tabernacle where the majesty of God is enthroned.

Jesus Christ has not merely shown the way of life and salvation, He has not merely re-opened the gate of the Lord by which the righteous enter in, but He is Himself the Gate, the Narrow Way, the Golden Bridge, the Jacob's ladder, which leads to Heaven, where God's voice is heard saying, “I am the God of thy fathers, of Abraham, of Isaac, and of Jacob: walk before Me, and be thou perfect.” “Jesus said to him: I am the Way, the Truth and the Life: no man cometh to the Father, but by Me” (John xiv. 6).

And Christ is also the Lamb without blemish, the perfect Sacrifice, the true sufficient Atonement for the sin of the whole world, of unceasing efficacy and eternal value,

the fulfilment and completion of all sacrifice: and this is why the whole system of sacrifice, under the old Covenant, has ceased to be. “Therefore, when He came into the world, He said: “Sacrifice and offering Thou wouldest not, a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast no pleasure. Then said I, Lo, I come, in the volume of the book it is written of Me, I come to do Thy will, O God . . . by the which will we are sanctified through the offering of the body of Jesus Christ, once for all” (Heb. x. 5-14). Here is the meek endurance of the Lamb; here embodied are unshaken constancy, faith in God, love and hope. Here is the heavenly fire which burns without consuming: the light of God which illumines without blinding. Here is also the continual light of the seven-branched candlestick within the Holy Place. The true eternal High Priest stands before us, wearing the royal and the priestly crowns; and on His breast, upon His insignia of office, the names of the children of Israel; while upon, and in His heart, are the Urim and Thummim, light and perfection; and the bells of pure gold upon His skirts, that the sound may be heard when He goes in and out in the sanctuary of God. Yes! in Jesus Christ has been revealed to the world the Prophet of all prophets, the true High Priest and everlasting King. He is the goal of all our holy history, the essence and embodiment of all our sacred symbols. In every aspect He is shown to be divine and glorious, immeasurably surpassing the merely human. The man who hears the voice of His lips, and feels the breath of His Spirit, is translated above the earth. His gospel sings and reverberates in the soul, angels draw near, new hopes arise, and aspirations awake, more precious than all treasure, than everything that can enchain the heart of man on earth. As Paul says, “For me to live is Christ, and to die is gain.”

Of Christ it is never said, as it is of Moses and the

prophets, that God appeared to Him, and spoke with Him; for, as the living soul in us makes itself evident by the pulse of life, so was God in Christ, the soul of His life; and all His words and actions were born of the Holy Spirit. His person was the Holy Tent filled with the Glory of God, the reflection of His Being. He was light of His Light, a companion sun, a second rainbow glorious with all the colours of the first. Philip asks Him, "Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou, Shew us the Father? Believest thou not that I am in the Father and the Father in Me? The word that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, He doeth the works" (John xiv. 8-10).

Moses is remarkable among the prophets in that God spake to him mouth to mouth, but in Christ, God was always present: He was the incarnate Word of God, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us, and we beheld His glory, as of the only begotten Son of the Father, full of grace and truth" (John i. 1-14). This truth in Christ has the impress and seal of God, and it continually makes its way like a mighty stream, like the ocean which embraces the world. As the sun penetrates to regions the most remote; as the air finds entrance through the smallest crevice and is necessary to life, and growth, and health; so is the grace of Christ to the soul, the one essential element of life. His grace and truth are like the river which went forth from Eden and after watering it divided it into four heads; it is like the dew of heaven; it is the spring of a double blessing, for body and spirit, for time, and for eternity. Paul writes to the Corinthian Church, "I thank my God for the grace of God

which is given you by Jesus Christ, that in everything ye are enriched by Him, in all doctrine and in all knowledge" (1 Cor. ii. 3-5).

All that is great and noble in our days of philanthropy; every spiritual advance made during the past eighteen centuries—indeed, our whole civilisation—springs from this one root, and whether the origin be recognised, or the fountain be concealed by overgrowth: whether the light be on the candlestick, or hid under a bushel; it is Christ who has re-made the history of the world, and introduced a brighter age: "Old things are passed away, and all things are become new." "For God, Who has called the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

Why is it that kings and statesmen are unwilling to engage in war, and consider rather how peacefully to settle their disputes by arbitration? How comes it that so much is done for the relief of the poor, and that differences of class and race are giving way? Whence come the homes for the poor and aged, the Orphanages, the Hospitals, and People's Kitchens, the countless institutions for the alleviation of suffering and the healing of the sick, for the relief of the miserable and forsaken? Are not all these eloquent witnesses of Christian love and pity? What is their origin? They were never known in Greece or Rome. What is their origin? Listen!—"But he, willing to justify himself, said to Jesus, Who is my neighbour? Then Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the same place, came and looked on him, and passed by on

the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise" (Luke x. 29-37).

I would ask you, dear Jewish brethren, does not every step we take in reform testify of Christ? The stones of our hospitals, orphanages, and asylums; the opened doors and covered tables of our People's Kitchens; the rich endowments of schools and synagogues; do they not with one voice say, "Behold, this is my Beloved, this is my Friend, oh, daughters of Jerusalem; He it is who looks in through the window lattice."

And when you neglect some Rabbinical observance, do you not seek to quiet your conscience as follows, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God" (Rom. ii. 28, 29).

In how many points that might be enumerated, do not the Synagogue and the Jewish Community take the Christian Church and practice as their model? In your splendid synagogues, instead of the endless inharmonious prayers, do not the voices of the choir, accompanied by the music of the organ, ascend triumphantly to heaven?

According to the last accounts of the Jewish press, a

sisterhood of educated Jewish ladies of the higher class has been founded in Berlin, who devote themselves to ministering to the sick. Is not this a praiseworthy imitation of well-known Christian Institutions? At the "Confirmation" of your children the modern Jewish preacher passes as lightly as possible over points such as the strict laws regarding Sabbath rest, and diet, in order to avoid that which might cause the parents to blush, and with all possible solemnity pronounces the words:—"Hear, O Israel, the Lord our God is one God," as if in this, and this alone, Judaism consisted. But this truth, the Alpha and Omega, the foundation and top stone of the Tabernacle, is also to be found in the Sanctuary of Christ, "And one of the scribes came and asked Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the chief commandment. And the second is like unto it, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto Him, Master, Thou hast said the truth, for there is one God, and there is none other but He" (Mark xii. 28-31). Thus the New Testament, in perfect agreement with the Old, teaches the unity of God. Love of God and love of man are the two lines of the angle, whose meeting-point is Christ. And when your heart is touched with compassion, and love moves you to help the sad and suffering, to dry the falling tear, and to relieve the need, you are led to do so, unconsciously to yourself, by the Man of Sorrows, the Friend of Man, with whom none other can compare, whose whole life was consecrated a sacrifice of love. You will no doubt reply, the exercise of love and compassion has been impressed upon us as a

Jewish duty from our infancy, both by our parents and the Holy Scriptures. This is indeed quite true, yet Christ, as the Son of Man, was that Jew, who in His own Person was Love incarnate, and whose life set forth, as none before or after Him has done, what is meant by the love of God and the love of man.

In Him you have One who not only taught love, but who lived it, who Himself is Love. He is the Crown and the Glory of Israel. Salvation is of the Jews, for Jesus the Saviour was a Jew, and in the first place He was sent to us Jews. He was to found the New Covenant of which the prophets spoke, and the salvation of Israel and of the world was to be accomplished by Him. The Law and the Prophets recognise in Him their perfect fulfilment: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled" (Matt. v. 17, 18). The aim and purpose of the law has been fulfilled in Him who has shed a bright light upon its very heart and meaning. Who other than Jesus is the seal and end of the predictions of the prophets, who foretell the Kingdom of God, the gathering of the peoples to it, and proclaim a true and spiritual worship of God?

Who indeed, but He? Now Paul can say, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation unto every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written: the just shall live by faith" (Rom. i. 16, 17). That faith and righteousness to which Abraham was called, and which, through Abraham, the blessed of the Lord, should come to all the world, has in Jesus Christ become reality, and historical fact. All peoples are blessed in Him. Now we can understand such words as the following:

"These words spake Jesus, and lifted up His eyes to heaven, and said: Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me, and they have kept Thy word. Now they have known that all things whatsoever Thou has given Me are of Thee. For I have given unto them the words which Thou gavest Me, and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me (John xvii. 1-8).

The Jew is justly proud of the many great and noble among his nation, the heroes and martyrs of Jewish history; he reverences the wise and learned of his race, and prides himself also in the fame of men of Jewish origin who have professed the creed of other nations. But from Jesus Christ, who is the greatest of all great men among His people, to whom the entire world owes more than to any other of its sons, he has withheld all recognition. Jesus Christ, whose appearance completely changed the history of the world, introducing a new epoch; Jesus, whose life and influence was so full of beauty and power that it still moves the heart of the world; Jesus, whose Name is above every name—it is only in Israel that the Name of Jesus is unrecognised, unnamed, unknown! To the light of the world and the glory of His people Israel, Who in wisdom, purity and love excels all other, Israel not only denies the

palm, but utterly ignores Him. But to what purpose does Israel ignore Him? Let him deny His superhuman greatness and wonderful Being, as he may, we Jews are walking in the light and glory which He brought into the world; we also bear His palm, walk under His banner of victory, and delight ourselves in His glory. The King of the Jews crowned with thorns, "the stone which the builders rejected has become the Headstone of the corner," the true House of God.

A Jew, in whom there beats a truly Jewish heart, always thinks of himself as one of a people whom God chose as the organ of His revelation, as His instrument for the salvation of all peoples. Thus he holds fast the promise that in Abraham all the families of the earth should be blessed, and that *through Israel* should come to the world salvation and the true knowledge and worship of God, and yet has it been so? Paul, the Benjamite, wrote to the Galatian Christians: "Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham" (Galatians iii. 6-9).

"The strength of Israel will not lie nor repent; for He is not a man, that He should repent" (1 Sam. xv. 29). The promise of God in Abraham has already become truth, Israel has already fulfilled his God-given mission, in Jesus, who is the true seed of Abraham.

Rome destroyed Jerusalem, laid the Sanctuary of Israel in ashes, and led the people of God into captivity, but in how short a time was this scoffing and cruel victor in its turn led captive by the gospel! Such was the growth of Christianity in the days of Constantine, that this emperor,

feigning himself to be a Christian, bowed his knee to the crucified King of the Jews, and planted the cross on the Capitol of Rome. On the Areopagus at Athens, the Greek philosophers mocked at a certain Paul, but shortly afterwards their academies became centres from which went forth the message of salvation from Israel.

O Israel, awake! Cast off this heavy slumber, and look abroad on the wide world about you. What do you see? Scarcely a corner of the earth which is without a messenger from Israel's Prince of Peace. Already the wilderness and desert places rejoice and blossom as the rose; they see the glory of the Lord, and the excellency of our God (Isa. xxxv. 1, 2).

Our Psalms are sung in every tongue, and our prophets quoted, while our Torah is revered with devotion as the Word of God. The songs of Zion may be heard alike in palaces and in the peasant's hut. Everywhere may be heard the strain, "Sing unto the Lord a new song; for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His salvation: *His righteousness hath He openly shewed in the sight of the heathen*. He hath remembered His mercy and His truth in the house of Israel: *all the ends of the earth have seen the salvation of our God*" (Ps. xcvi. 1-3).

"Salvation is of the Jews," as Jesus said to the woman of Samaria. Yes, truly, salvation is of the Jews, and yet not of such Jews, of whom the Psalmist laments that "they mingled among the heathen, and learned their works; they served their idols, which were a snare to them" (Psa. cvi. 35, 36). Still less is salvation of the wise and learned, who have entrenched themselves in their own religious system, and make no secret of their antipathy to men of another race. And least of all can salvation come from the modern Jew, who boasts that "Judaism seeks to make no proselytes."



To make no proselytes. Yes, that is well. But if you have the truth, why do you not make it known? Has Israel "a mission to the world? Where are your missionaries? Do you believe that in your bosom lies the religion of the world? Why, then, so inactive and inert? Are not these expressions, so often on your lips, mere words without meaning? In no sense is Judaism redeeming the world; but long since the Redeemer came out of Israel, and conquered the world by His Word, and His triumphal train is still marching forward.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me" (Isaiah lxiii. 1-3).

"When the Most Holy appeared, the attendant angels came to Him and perceived that His garments were red as crimson. They asked, 'Why is Thy garment red?' Then He made answer, 'I had a little winepress, which I have trodden, as it is written (Isa. lxiii.), I trod the winepress alone.' At the same time the Most Holy took the sins of all peoples, and laid them on His shoulder, so that it became red as scarlet; then they were washed, and became white as snow, as Daniel said, 'His garment was white as the snow' (Dan. vii. 9—an abbreviation of Midrash Jalcut on Isa. lxiii). 'And Joshua was clothed with filthy garments, and stood before the angel. And he answered, and spake unto them that stood before him, Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment' (Zech. iii. 3, 4).

Dear brethren, we live at the close of the nineteenth

century, in an age of rapid progress, and we boast ourselves that the shadows of the past have rolled away, and that now it is enlightened reason which rules the day. If this is so, what hinders our discovering the truth? "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over Kings? He gave them as dust to His sword, and as driven stubble to his bow" (Isa. xli. 2). The prophet puts the question concerning Cyrus the Persian monarch; we ask it concerning Christ the King of the Jews. Who has subdued the peoples under Him? Why are new peoples continually brought under His rule? Why are the gods fallen before Him, the grooves of idolatrous worship disappeared? How could He compel the heathen world, and bring untold millions to God and His kingdom, were He not the predicted Deliverer from Israel? Explain the riddle if you can! Do you name Mahommed? Mahommed made use of the sword, and concocted his Koran from materials of Jewish and Christian doctrine. Christ also has a sword—the sword of His Spirit, and by the might of His Spirit alone He hath gotten Him the victory. If He is not the Messiah, who is He? The history, experiences, and facts of centuries have long since given the answer. Jesus bears on His forehead the seal of God. "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" (Rev. xxii. 16). "We have a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. i. 19). The question is often asked, Where are the signs of the Messiah and of His kingdom of peace on earth? Submit thyself first to His sceptre, become a subject of His kingdom, and the peace of God shall reign in thine heart, and thou shalt know the truth of the prophet's word. The

kingdom of God was founded in thy very midst, and it can never be complete without thee.

O Israel! When Joseph-Jesus, thy heavenly Brother, shall be found of thee, and He shall fall on thy neck, and make Himself known unto thee, then a new epoch will dawn in thy history, and on that of the kingdom of God on earth. Then the strife of the nations will cease, 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" (Isa. ii. 5). Whence should hatred, envy, and strife arise, when all are animated by the Spirit of Christ, when His blood has been the atonement of all alike, and His gentle shepherd-staff rules over all? The name of this universal Mediator is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. ix. 6). Where love enters, which "beareth all things, believeth all things, hopeth all things, endureth all things; which rejoiceth not in iniquity, but rejoiceth in the truth; love, which is the fulfilment of the law—there war must cease to be.

It is true, O Israel! a wonderful mystery has controlled thy very being and history. Paul speaks of it in words taught by the Holy Spirit, when writing to the Christians at Rome: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

Once more shall Jacob, the supplanter of his brother, pass through a night of wrestling, when his eyes shall be opened to know Him with whom he wrestles; and when the day dawns, he will be no more Jacob, but Israel, the prince with God, who shall fight the battles of the Lord

and His Anointed among the nations. Then shall Israel find peace and fulfil his appointed mission in the world. The "everlasting Jew," who is now a stumbling-block to every one, will become a witness of God and His Christ, to whom all will give ear.

The light is come! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, 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" (Isa. lx. 2).

The people which walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. ix. 2).

O House of Jacob, come and let us walk in the light of the Lord! "Then Jesus spake again unto them, I am the Light of the world: he that followeth after Me shall not walk in darkness, but shall have the light of life" (John viii. 12).

Dear Jewish brethren, I have been young, and now am old. I have attained the age of eighty years, which the Psalmist speaks of as the utmost period of human life on earth. When others of my age are reaping with joy the fruit of their labours, I am alone, almost forsaken, because I have lifted up my voice in warning, "O Israel, turn to the Lord thy God, for thou hast fallen by thine iniquity. Take thee words, and turn thee to the Lord thy God." "Kiss the Son, lest He be angry, and ye perish from the way."

I have been an honoured Rabbi for the space of forty years, and now, in my old age, I am treated by my friends as one possessed by an evil spirit, and by my enemies as an outcast. I am become a butt of mockers who point the finger at me. But while I live I will stand on my watch-tower, though I may stand there all alone. I will listen to the words of God, and look for the time when He will return to Zion in mercy, and Israel shall fill the world with

his joyous cry, "Hosanna to the Son of David. Blessed be He that cometh in the Name of the Lord! Hosanna in the highest!" This will be the day when "the watchmen upon the Mount of Ephraim shall exclaim, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations, join in the song of praise, exult and sing; the Lord has saved His people, the remnant of Israel!" (Jer. xxxi. 6, 7).

