

SOLEMN QUESTIONS

Addressed to Hebrews of Culture.

BY PROF. FRANZ DELITZSCH.

Translated from the German by the Rev. Wm. C. Daland.

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A discussion of Christianity by an eminent scholar well versed in Jewish learning. Price, in paper, 10 cents.

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THE PECULIAR PEOPLE.


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A Christian Monthly Devoted to Jewish Interests.

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Domestic Subscriptions (per annum),	35 Cents.
Foreign " " "	50 "
Single copies (Domestic),	3 "
" " (Foreign),	5 "

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 Drafts, checks, or money orders should be made payable to JOHN P. MOSHER, Agent, Babcock Building, Plainfield, N. J., to whom all business correspondence should be addressed.

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 The Editors are not responsible for the opinions of contributors.

Entered at the Post-office at Plainfield, N. J., as second-class mail matter.

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY.

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.

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"The Lord hath chosen thee to be a peculiar people unto himself."

Deut. 14:2.

Vol. 9.

May, 1896.

No. 2.

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PUBLISHED BY
THE AMERICAN SABBATH TRACT SOCIETY,
BARCOCK BUILDING, PLAINFIELD, N. J.

OUR PLATFORM.

THE PECULIAR PEOPLE is to serve *Jewish national interests* by advocating the adoption, by the Jewish people, of the following:

1. Jesus of Nazareth as the Messiah promised to our fathers.
2. Palestine as the country in which to re-establish a Jewish commonwealth.
3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

THE PECULIAR PEOPLE will discuss all current events which bear upon Jewish national interests from a biblical point of view. Its contents will, therefore, be of *equal interest to members of the Synagogue as to members of the Church.*

The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

The latter—the members of the Christian Churches—will learn what is *the real state of the Jewish mind*, and they will be able to correct many erroneous notions rife on the subject.

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"The Lord hath chosen thee to be a peculiar people unto himself."—Deut. 14:2.

*A Christian Monthly devoted to Jewish Interests, Political, Social,
Literary, and Religious.*

הַבִּיטוּ אֶל-צֹר חַצְבַּתֶּם
Isa. 51:1. וְאֶל-מִקְבַּת בֵּיר נִקְרָתֶם

"For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—Psa. 122: 8, 9.

VOL. IX.

PLAINFIELD, N. J., MAY, 1896.

No. 2.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

IT IS natural for us to felicitate ourselves that the present age is superior to every other in this, that there is more liberality in religion, more charity among men of different faiths, more general agreement among those who are sincere worshippers of God. There is greater liberty in regard to non-essentials of faith and practice, a more wide-spread agreement as to the great essentials, and a kinder charity toward all who do not see things just as we do. This is, to be sure, a good sign, a cause for thanksgiving to God who has led us to so high and divine a state.

BUT may it not be possible that one great cause of the agreement and friendliness that exists among these diverse believers is something else than the broad spirit of brotherly love? Brotherly love ought to exist everywhere, it ought to pervade all our life, as well as to be exhibited when we are touching upon matters of creed. We are not yet at the ideal of brotherliness, as the wrongs and injustices of our day bear ample testimony. Still in many quarters, in the camp of Israel as well as in the different parts of the Christian church, we find a great cry of unity and toleration, a serene brushing away of all

that would make a difference, as though the desideratum of our religious commonwealth were that we should agree and be at peace, at all hazards. Is it not possible that the cry is, "Peace, peace!" when there is no peace? Is it not the case that indifference to religious teaching, a feeling that, after all, religious ideas and teachings do not amount to so very much in comparison with the practical affairs of life is the source of so much willingness to pass over our differences and unite our hearts in such a brotherly union. We yield to no one in a longing after the realization of the prophet's longing, when he said, "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother?" We desire as much as anyone can that the time should speedily come when we are to fully realize that our Saviour said: "One is your Master, all ye are brethren." But we do not think that real deep and honest brotherly love is the source of all the sweetness and light that apparently prevail in religious circles. We fear it is too much indifference and a failure to apprehend the importance of religious teaching.

THERE is not very much difference between the average religious Jew and the ordinary Gentile Christian. Their creeds differ quite materially, but their actual religion is much the same, and not very much at that. The difference is largely formal, except that, as is likely, the Christian has a higher ideal of what a religious man ought to be, and as he does not live up to it, he is continually acting under his own protest of conscience and is by no means happy in his religion, while the Jew has a more wholesome trust in God, albeit his theology is not always clearly defined to himself. They both believe in one God, whose attributes they apprehend as essentially the same. The Christian's conception of the love and mercy of God, and the personal influence of God in the life of the believer is more clearly defined by his view of God in Christ. His

trust in God is based upon that belief; the non-Christian Jew's trust in God is based upon his belief in God as the God of Israel, with which people he is proudly conscious of his relation. Their ideas of morality are hardly different, if they be of the same general culture and refinement. Their views of the future life are not probably different, for neither gives very much thought to it anyway. The life of both is a vague mixture of conscious failure of duty and a dread of divine wrath with a sort of trust in God's mercy and a hope that somehow all will be well, the two so balancing each other that, with good ethical teaching and a fairly brave moral effort to do right toward God and man, both turn out good citizens and are mourned by a decent number of friends when they are through with this world.

Now our religion ought to go deeper than this. There is no gain for the Jew to give up all his religious ideas and practices and for the Gentile Christian to ignore his, and so both approach a similarity by letting go what is virile and potent in its effect on the religious nature. That produces weak and uncertain men in respect of religion; it never produced a hero, a Moses, an Elijah, a Paul, or a Luther. We need to gain a more certain conception of the reality of sin and our need of help from without and above ourselves, a clearer idea of the fact of the Divine life planted within us, the work of the Spirit of God. We need a more fixed conception of duty and Divine law, and a more complete sense of the love of God and of that love which in us is the crowning grace of our religious life. The truths of Christianity are essentially these and they can and should, without being a barrier to human or religious fellowship, be maintained. Those of the house of Israel are aware of the difficulty, nay, the impossibility of holding the inward and spiritual facts without the outward expression of them. The whole ceremonial system of ancient Israel was to enforce and teach these things. In the life and teach-

ings of Jesus, the Messiah, they are wrought out completely. A superficial resemblance between what is known as Judaism and what passes current as Christianity is of no great value. Neither Jews nor Gentiles can afford to be glad beyond measure at such an approach. But that Judaism should reach out and beyond the present and that Christianity should become more really what it is in name and creed is devoutly to be wished. Let us not cast aside what is significant and efficacious in the accomplishment of this. Can our Jewish friends who do not accept the Saviour fail to see that in Jesus and His life and work we have the completion of all that is God-given in Judaism?

PAUL AND CHRISTIANITY.

This is an age of new ideas. Despite the fact that Qoheleth of old declared that "there is no new thing under the sun," we are all trying to find something new, and nothing is pleasing or acceptable to the restless mind of to-day unless it seems at least to be new. Even if it be something centuries old, provided it is new to the eager seeker after novelties now, it will answer every purpose. Therefore it is natural that the old easy way of understanding history or religion is no longer palatable, the simplest method of explaining the history of Israel, the origin of the Sacred Writings, or of the Gospel narratives is entirely unsatisfactory to the one who desires above all things a new way of accounting for such things.

In this search after novelty those who try to explain the nature and origin of Christianity quite frequently try their hands on the Apostle Paul. It is interesting to notice how many different ways there are of explaining the life and work of that man of might. We have an account purporting to come from himself of his own psychological and religious struggles and of his own life and work. We have a partial biography, quite as authentic as any known writing of antiquity, written by his pupil and companion, which supplements and confirms what

we have as from his own pen. According to his own belief and conviction he was one chosen by Jesus to carry the news of man's redemption to the nations of the world outside of Israel. It was his mission, by Divine appointment as he conceived, to be a missionary of Jesus to the world, to enlarge the scope of God's love as thought of by those who were trained to a national view of the relation between Jehovah and His children. His mission was to preach faith in God to the world. Never once did the thought enter his mind that he was preaching a new doctrine or that the essential principles of the religion he taught were one whit different from the ways of God's dealings with His people of old. He and his pupils maintained always the identity of true religion throughout the ages. The faith he preached was the faith of the first martyr Abel, of Noah, of Abraham, of Isaac, and of Israel, of Moses, the man of faith, and of the Prophets. This is simple and natural; it involves no inconsistencies and no contradictions. To hold it is to have at hand the means of harmonizing all his writings with each other and of justifying on an ordinary common-sense plane all his utterances as against a false interpretation or misrepresentation.

We are sometimes told that Paul was the first great reformer in the Christian Church, that his was a constructive reform in doctrine, that the simple teachings of Jesus were not suited to be the foundation of a satisfactory system, and therefore that soon after His departure from this world the church was in a chaos as to doctrine which Paul reduced to order. Just as we are sometimes told that Moses was the first great reformer in Judaism, that he introduced the true worship of Jehovah into the chaos of patriarchal worship, which had come to be polytheistic to a large extent, if indeed the polytheism were not a simple development of an earlier fetichism. According to this view Paul is entitled to our profound respect, and

he is admired by these theorizers even though they have now progressed far beyond his views.

Then again we are told by others that Paul was the first great perverter of Christianity. The teachings of Jesus and not of Paul are Christianity, which is properly the ethical part of our Lord's doctrine and the spiritual truths of mighty import which He enunciated. The Sermon on the Mount is the sum of all doctrine, and whatever is more than this cometh of evil in the minds of these. So Paul is the one who has perverted the doctrine of Christ, and in his train have followed priests and theologians of later days. "Back to Christ!" is the cry, back of council and creed, back of Paul and the apostles, to Jesus only.

But once in a while we come upon a reasoner who takes a different view yet. Among Jewish writers the tendency is quite common to identify the teachings of Paul with Christianity itself. Jesus was a Jewish reformer, never intending to establish a system. But Paul is the founder of Christianity and is responsible for its doctrines and largely for its practices. To him we owe the distinctive doctrines of Christianity. He it is who has laid the foundation for the religion which passes under that name.

Of course the object of these reasonings is what controls them. This cannot be helped. The constructive theologian, who sees in Christianity a progressive system of doctrine and who views with complacency the evolution of a complete and self-consistent system, finds in Paul his first powerful aid, and so he passes in his thought from Paul to Augustine, from Augustine to Anselm, and then according to the bent of his mind or his theological affiliation down through the great minds of the church whether Catholic or Protestant. The ethical and humanitarian Christian will have none of theologies or creeds. To him Paul can be nought but a perverter of religion. And the Jewish thinker who is compelled by the power of Jesus' life and character to acknowledge Him as a master in

Israel will, if he do not accept Jesus as the Messiah, consider His teachings where they seem to him reasonable as good and pure Judaism, and where not, as the creations of the apostles or at least as erroneously reported by them.

Nor do we fancy that we are free more than others from the influence of our point of view. No human being can be thus free. But we submit that our point of view is the simpler and the more natural as well as in more nearly perfect accord, not only with the reported teachings of Jesus, but with the teachings of Paul, who called himself "an apostle of Jesus Christ." The religion of Paul and Jesus is one and the same. They both regard the law of God as eternal and immutable. Jesus came not to destroy the law but to fulfill it, and so He declared. Paul said that he did not make void the law, but that rather he established it. To be sure he showed most clearly that the attainment of salvation that is of holy character is not possible by the law. For the law reveals the ideal, but does not confer the power to reach the ideal. The Christianity of Paul is the Judaism of the Torah, the Judaism of the Prophets, the Judaism of Jesus. It is the religion of God, Christianity, or "Messianity" in the sense that clearly, rather than by type or symbol, historically rather than prophetically, it sets forth the fullness of God's revelation of Himself to men. Paul never in intention nor yet in fact established a new system of religion, nor did Jesus; nor is the religion of the one's teaching different in essence from that of the other. It is a great misfortune now that Judaism and Christianity have come to be regarded in the world and by men as two distinct and rival systems of faith. This has been the result of human error and of perversions and falsities in the ages since the time of our Lord and His Apostles. We venture to stand by the religion of Paul, which is true Christianity, the true religion of Moses and the Prophets, and of Jesus Christ. This we regard also as the true Judaism. Jesus never destroyed it, and Paul never perverted it. It has been lost

and perverted in an infinite number of ways in human history since. In its purity it is found in many hearts and lives. But it is not to be revealed by a "Lo here" or a "Lo there." Nor is it to be certified by any shibboleth or designation, Jewish or Christian. W. C. D.

THE FEAST OF PENTECOST.

Fifty days after Passover occurs Pentecost. The second of the three great festivals, one day only is occupied in its celebration. The intermediate time after Passover is carefully counted, as a religious ceremony, in the synagogues, day after day until the week of weeks is completed.

The third day preceding the festival is set aside for special preparation for the coming of Pentecost, even as they of the Hebrew nation sanctified themselves and were ready against the third day when, amidst the splendors of Sinai, the Law was proclaimed to them.

The night before the festival is spent by many Jews in reading the Scriptures and in prayers. No sleep is given to their eyes. By means of the imagination the scenes of the encampment before Sinai are brought up vividly to the mind. Secular topics of conversation are banished from that night. Only the Law and God's mighty deeds in behalf of His people engage the conversation of these Pentecost watchers.

Jewish Christians, remaining true to the customs of their nation, whom they ought to love with undying zeal, might spend the night preceding Pentecost with great profit in the manner just described. One, a true believer in Jesus, in relating his experience in past years, makes the assertion that on that night he fed on angels' food, anticipating already the pleasures of Paradise. All the treasures that are in kings' houses, he declares, would not be accepted, would utterly be condemned, in comparison with the joy of that night.

In the morning before going to the synagogue, worshippers take a bath, so that pure and clean they may pre-

sent themselves that day before God in commemoration of the gift of the Law.

It was on the day of Pentecost in Jerusalem, when a number of the disciples of Jesus were met to pray, that a marvellous effusion of the Holy Spirit was given to them. From that time forth the times of refreshing had come to them. It was as if the refreshing winds of the heavenly spaces were blowing now full upon them; and in the inspiration of that new joy they went out into the world to do their work as messengers of Jesus.

The wave-sheaf had been carefully prepared and waved in the Temple at Passover when our Lord was crucified and laid to rest in the sepulchre, the First-Fruits of them that sleep, and in the resurrection He became the First-Begotten from the dead. On Pentecost the Church experienced the first glorious ingatherings anticipatory to the more marvellous ingatherings of the nations set forth in symbol and promise by the feast of Tabernacles.

The wondrous occurrences of the day of Pentecost as related in the book of the Acts were in fulfilment of the prophecy of Joel. One of the earliest of the early prophets, his words seem to have been attended with a good degree of success in his immediate generation. They of Judah and Jerusalem seem to have given good heed, many of them, to his messages. His voice was a call to repentance. In the midst of national calamity he pointed out the necessity of a return to God, and delivered gracious promises of spiritual blessings to be poured out upon the people pursuant upon such repentance. There is every reason to believe that his ministry was attended by a wide-spread reformation in religion. Thereupon, he promises that God's spirit should be poured out upon all flesh, and that like spiritual and gracious blessings should attend such wide-spread effusion of the great and gracious Spirit. The circumstances of the day of Pentecost were in verification of that promise. Unlettered and provincial men were converted on that day into eloquent expounders of the deep and sim-

ple doctrines of the cross. Men who before had been fearful and unbelieving were now fearless and could charge the death of Jesus to its proper authors; and, at the same time, could open the gates of repentance and of mercy to these wicked men. These were they who plainly declared to the whole house of Israel that there is no salvation in any other than in the name of Jesus.

Israel to-day is in need of a reformation, not of reform as commonly understood in America, or of radicalism. The voice of some prophet ought to be heard by them leading them to such spiritual reviving as has not occurred through these many centuries. The voice of some Prophet, even Jesus, is pleading with them, and He will lead in the safe way. Israel needs a revival of faith in the Bible. He should blush and be put to shame that many among the Gentiles believe in his own sacred books better than he does. A writer in the *Jewish Voice* for March 20, 1896, in discussing the question of the reception of proselytes into the synagogue, makes use of the following language: "But suppose you had no such provision, as is actually the case, and your religious latitudinarianism as obvious as the conservatism of your constitution, and the applicant for membership was not a young utopian enthusiast, but a staid old Bible-reading Christian, who believes in the literal inspiration of the Bible and in the truth of every assertion, which you think dubious or don't believe at all, and this applicant, driven by sectarian heterogeneity, knocked at your gates for admission, believing that in your fold lay the means for his salvation, could you then accept him without laying yourself open to the charge of deception? He is asking for a faith and a promise you do not hold and cannot grant." The Jewish writer's last sentence is well put. The truth is that the synagogue without Jesus is in a deplorable condition, and no true Christian would seek admission into it for his salvation. But with the faith of Jesus the synagogue is yet to become the perfect expression of Christian faith and life.

There are aching hearts among the Jewish people and a great void that can only be filled in the great renunciation of faith in Jesus. Such faith will bring a greater fullness of blessing than any have ever dreamed who have not made it, and apart from Jesus there is no salvation. Whence the cry of a gifted Jewish writer in her book the "Spirit of Judaism," a cry after God, the living God, whence her demand for a deeper spirituality? Let all such, who feel a sense of need, know that in Jesus, in the Christianity as taught by Him, who was Himself a true son of the synagogue, in those Jewish writings which are commonly designated the New Testament, will be found full and deep and enduring satisfaction.

Jews and Gentiles alike we all need and must have the gift of the Holy Spirit if we shall be at all efficient in service to our common Lord. They who are led by the Spirit of God are in reality the children of God. To be spiritually minded is life and peace; but to be carnally minded is death.

S. S. P.

HONEY FROM PALESTINE can now be purchased in England, writes S. Schor in *Jews and Christians*, and has been pronounced to be the finest in the world. It is of three kinds. First, the wild thyme, the bees being busily engaged all the summer on the wild mountains of Judæa, then the spring honey collected from our wild flowers, which blossom in such abundance in the early part of the year, and lastly the delicious orange blossom honey, coming chiefly from Jaffa, where the bees suck the delicious nectar from the orange blossoms. Thus bees are kept busy in Palestine the whole year.

FAITH is love, love of God and confidence born of that love. Love is an extra eye that sees in the object loved some beautiful quality hidden from the rest of the world. Like love, faith is an extra sense that sees God in all the universe; that hears Him in the rustling of the wind, feels Him in every pulse of life, drinks Him in in the fragrance of the rose.—*Rabbi E. N. Calish, Richmond, Va.*

"WILT THOU GO WITH THIS MAN?"

Gen. 24 : 58.

Sweet and solemn fall the accents
 Of the Holy Spirit's voice,
 As He gently pleadeth with us,
 Urging us to make our choice.
 "Unto Christ, to Him who loves thee
 With a love thou ne'er canst know,
 Unto Him who died to save thee
 Wilt thou go?"

"Follow Me, and I will guide thee
 Safe across earth's desert plain,
 And beguile its dreary wasteness
 With soft whisperings of His name :
 Unto Him who waits to meet thee
 In the heaven's eternal glow,
 There to reign with Him for ever,
 Wilt thou go?"

"We will go," we answered gladly,
 Blessed Spirit, at Thy call,
 Though the road be full of danger,
 Thou wilt bring us safe through all.
 We will follow in the pathway
 That alone our Master trod,
 Knowing that its narrow windings
 Lead us surely up to God.

"We will go," the world forsaking
 With its endless toil and strife,
 Into all the peace and gladness
 Of the resurrection life ;
 Each new step our trust will deepen,
 In His mighty love and grace,
 Till at last, our journey over,
 We behold Him face to face.

—Selected

THE MISSION OF THE JEWS.

BY REV. DR. BARROWS.

Delivered in Kent Hall, University of Chicago, February 2, 1896.

“ In leaving Hinduism, Buddhism, Confucianism, and even Mohammedanism, in order to direct our minds to the consideration of Judaism in its relations to Christianity, we feel at once that we are coming back to the more familiar domain of thought. Judaism is Christianity in the bud. I think we may rightly speak of it as a plant of righteousness and renown still lacking the bright consummate flower. Judaism is Christianity without its diadem. It is Christianity without the world-conquering purpose, mission and energy which Christ, the greatest of all Jews, the glory of Israel, has given to His church.

“The Jewish people is the miracle of history. Israel is the world's chief national problem. It has been said that ‘the historian's special interest in the Jewish nation is due to its being the only one that is met with at every turn of history.’ I would add that it is not only the historical ubiquity of the Jew which gives him special interest, but also the fact that he has molded history on its spiritual side. James Darmstetter has truly said of the Jewish people: ‘Twice it remodeled the world, the European world through Jesus, the Oriental world through Islam, not to speak of an influence slower and more hidden, but none the less more powerful, nor perhaps less lasting, that it exercised in the middle ages upon the formation of modern thought.’”

We may have thought that we understood the Jew a generation ago, but the chief researches of modern scholarship have been illumining with new light the three great periods of his history, the first extending from its origin to the return from the exile, the second from the return from the exile to the dispersion, the third from the dispersion to the French revolution. To understand the first period, scholars are diligently working at the Hebrew literature, which we call the Old Testament, and at the new sciences,

Assyriology, Egyptology, Phœnician epigraphy, which were born but yesterday. To understand the second period, the Talmud is being explored, as scientists have explored the sea, as travelers have pierced the interminable wilds of Africa. To understand the third period, men have been unearthing the buried records in European libraries.

The more we know of him the more we are fascinated and astonished by the Jew, and he comes to have for us the interest that he had for Rembrandt, in the streets of Amsterdam, who has given us the portraits of more than thirty Jewish faces among his friends or townsmen. But to the Christian he is the ever-living evidence of God's presence, power, and directing providence in the history of the world. He who was the greatest of Christian preachers said: "I also am an Israelite." And no Christian to-day absorbs the full glory of his position before God who has not learned from the Scriptures that he is the heir to the divine promises made to the chosen nation, and who does not hear the voice of Him who carried His people all the days of old in His heart, speaking now to his soul and saying: "Fear not, O Israel, for I have redeemed thee." After all, Israel is the name which binds together the old Testament and the New. Our Saviour was the son of David and the son of Abraham, and He came to fulfill the law of Moses. First of all He sought after the lost sheep of the house of Israel. His beatitudes were a chime of Hebrew bells, a sweet chime which is sounded to-day in all the churches of Christendom.

A Jewish rabbi of our city has said: "Jesus was in every respect a true son of the synagogue." The law which He expounded was the law of Moses; it was as dear to Him as to any Jew to-day, and how dear it is I never realized till I heard Rabbi Gottheil say of his people: "They take the law of Moses, and oh, how often have I seen in my youth that scroll bedewed with the tears of the poor, suffering Jew, and they lift it up again and say:

'This is the law that Moses laid before the people of Israel.' The earliest preachers of the gospel were Jews who affirmed from their own Scriptures that Jesus was the Christ. Synagogues were the cradles of Christianity. On the rock of Judaism was built the church, and from its strong roots has sprung the tree of our civilization. The Jew was right who said that "Every Christian church on earth and every mosque is a monument to Moses." Judaism affirms as a supreme, conspicuous, ever-present and even startling evidence of the truth of these Scriptures old and new. And the evidence is such that it seems to me morally irresistible.

Great facts appear to me to cover the history of Israel. They were a chosen nation, they were a separated people, they have been pre-eminently a suffering people, and they are the Messianic people, and all these facts were once divine providence. The Messianic ideal ran through the whole of Israel's ancient history. That history was a prophecy. As in the Oberammergau passion play every great scene in the last days of Christ is preceded by a picture of some Old Testament scene, which is in harmony with its spirit and is typical of its events, so the Christian finds the Hebrew Scriptures crowded with intimations in type and symbol, in priestly and kingly personages, and in prophetic words, of that wondrous life which has actually become the renovating life of humanity. Surely Christianity presents a marvellous problem to those who do not see in Jesus the Messiah of God.

What is needed to transform the pious Jew into a Christian? He holds most of our creed already, all he needs is to accept the supremacy and sufficiency of Christ as his Saviour. The cross was a stumbling block to him at the beginning. He looked for a temporal Messiah who should raise up the broken nation and destroy its enemies, and was repelled from Jesus, the patient Sufferer, the Preacher, the Prophet of a spiritual kingdom, who died for his enemies. I believe that Christianity needs Judaism,

that it needs the mighty re-enforcement which shall come from Israel and hasten forward the consummation of all things. The Jew will be in harmony with the better Christianity of the future; he has not been a persecutor; he came to believe in an intellectual freedom first of all men. He was a scholar when Europe was barbarous and black with ignorance, and when scarcely one priest out of a thousand could write his name. It was the Jews who lifted the torch of science in the dark ages; it was they who prepared the way for the Protestant reformation, and who knows but that they are to be the great leaders of the Christian church in the future? Did not Paul write: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead!" We may yet find a new meaning in those words of Jesus: "Salvation is of the Jews."—*Inter-Ocean*.

A JEWISH ENGLISH VERSION OF THE BIBLE.

A triumph of American Jewish scholarship was the translation of the Old Testament into English by the eminent rabbi of a generation ago, Isaac Leeser, of Philadelphia. The Leeser Bible is now in common use in Jewish homes and synagogues in both England and America, and is well worthy of use by Gentile readers as well. The Jewish Publication Society of America has recently begun the work of the revision of this Bible, under the editorship of Dr. Marcus Jastrow, of Philadelphia. Both the Authorized and Revised Versions will be consulted; the former furnishing an unrivalled supply of "English undefiled," while the latter will materially aid in its results of modern scholarship. At the same time, this translation will remain a Jewish Bible, furnishing the results of Jewish scholarship, drawn from such sources as the Targums, the older Jewish commentators, and from the works of modern German Israelites, such as Zunz. To the English reader familiar only with the two versions already mentioned many a passage in this new version will be wondrously lighted up.

THERE IS NOW not a single Jewish judge in the whole of Russia. In 1870 there were eighteen Jewish judges, assistant judges, and justices of the peace in the empire.

THE JEWISH population of Syracuse, N. Y., is 3,000. There are seven synagogues, a Jewish Industrial School, a Talmud Torah School and several literary societies in the city.

A RUSSIAN HEBREW COLONY of 500 people is being located in Logan county, Colorado. Each colonist is given two acres of irrigated land, a small house, a team, a cow and farm machinery, and will raise vegetables and small fruits for the Denver market. Fifteen years are allowed in which to pay for outfits.

BALATA, the Jewish quarter of Constantinople, located on the Golden Horn, was the scene of a destructive fire March 19 ult. Some sixty houses and shops were utterly burnt to the ground. Two hundred and fifty families were rendered without shelter and means to obtain food. The Sultan's government distributed temporary relief.

PART VIII of Dr. M. Jastrow's dictionary from ל to מכבד has appeared; G. P. Putnam's Sons, New York, Luzak & Co., London; \$2 for each part. This is the only dictionary in the English Language that is at all adequate for the study of the Talmud, Targumin and Midrashim. It is decidedly in advance of Levy's two works on the subject.

BARON HIRSCH has thus far sent about four thousand Russian Hebrews to the Argentine Republic, and hopes to have a Hebrew community there of 100,000 within ten years. He sends them out in companies of fifty poor families, each provided with a rabbi and a doctor, and he expects

them to settle in villages, giving a special tract for each company.

A LARGE, new synagogue is soon to be built in the Whitechapel district of London, where many poor Jewish immigrants have settled. The building will contain rooms for a Hebrew library for educational and social purposes and for meetings of various kinds. The main purpose of the instruction will be to teach the foreign Jews the English language and customs.

THE EDITOR of a German newspaper was sentenced recently to fourteen days imprisonment and payment of costs for the following bit of Anti-Semitism which had appeared in one of his articles: "You must not entrust your affairs to Jewish advocates, your health to Jewish doctors or your children to Jewish teachers in order that no injury may be done to your honor, your lives or your souls."

DR. AARON WISE, rabbi of Rodef Shalom congregation, New York City, died suddenly on Monday morning, March 30. It was the second day of the Passover. He was on his way to the synagogue when stricken by death. Born in Hungary, he was the sixth rabbi in his family, which has been represented in the ministry for over 200 years. Dr. Wise was one of the founders of the Jewish Theological Seminary of New York.

THIS MONTH occurs the coronation of the Czar of all the Russias. Many millions of money are to be expended upon the ceremonial, and representatives, both lay and clerical, of all the religious bodies in Russia, with the exception of the Jews, have been invited. Even representatives of the Llamas of Eastern Siberia are included. It must be said, however, that two assistants representing the few thousand Karaite Jews in the empire have been invited. Five million Russian Jews are studiously

ignored and that fact is regarded as an unfavorable sign. The omission is bitterly criticised by influential Jews in England. It is believed by them that the incident foreshadows the approach of a new era of Jewish persecution in Russia. Many persons have recently given expression to the fear that anti-Jewish feeling of an exceptionally fierce character may soon find renewed vent, and omens abound in the minds of the timid that the fear is but too well justified.

ACCORDING TO a recent visitor to the Calcutta synagogue, "the service lasts from 6 till 8 o'clock A. M., and we get home in the cool of the morning. The great steeple with a clock face is the only one I have ever heard of in connection with a synagogue. There are *punkahs* hanging upstairs in the ladies' part, and the wicker seats with wooden backs are all separated, which tends to coolness. The building is of large size and of lofty height with Grecian columns and marble floor. Some of the congregants were in European dress, but the majority were dressed in the white linen skirts, silk jackets, embroidered caps and sandals worn by the natives. They dropped their sandals and sat cross-legged on the benches, with the '*talith*' over their heads praying earnestly. The sermon is in Hebrew and is given at afternoon service at 4 o'clock. The scroll of law is enclosed in a round silver case of Indian workmanship."

A REMARKABLE SYNAGOGUE OF THE MOROCCO HEBREWS.

The Jews' place of worship is situated in the center of the Moloch, that is, the walled part of Fez, where Hebrew "Infidels," as the Musselmen call them, are allowed to live in comparative peace. Having arrived at the outer gate of the synagogue, the guide hitched our donkeys to some bars and drew us after him into the dark entrance. Twenty or thirty paces we groped about, then to knock

our toes against a line of raised flagstones. "Look out—the stairs," shouted my dragoman. I was thankful that once more my life was spared. One step further and I would have dashed my brains out upon the basalt rocks. Leaning upon the guide's arm, I began slowly to descend the 112 steps, each more than a foot in height. Then we wandered for over twenty minutes through endless corridors reeking with the foul odors of sepulchers. Three or four times we encountered the flame of a mediæval oil lamp, serving, it seemed to me, the purport of mile stones rather than light bearers.

I was too frightened to talk or even think. Suddenly a broad volume of light and the murmur of numerous voices burst upon our observation. Another one hundred paces and we stood before a second gate of hammered iron that seemed as fine and artistic as the most costly curtain of real lace. The reddish glow of candle light shone through the meshes of this most wonderful metal embroidery, and the chorus of one thousand voices was heard to pronounce sacred music in the tongue of David and Solomon.

After a great deal of parlementeering we were admitted, but ordered to remain at the threshold in accordance with the law that no disbeliever shall enter upon "holy ground." The synagogue, which has been visited only by few travelers, is perhaps the largest subteranean cave in the world built by man, a crypt of imposing architecture that may easily accommodate five thousand on its benches.

The walls are marble clad, and the giant pillars, bearing the ceiling and part of the town above, are cut out of dark granite, with capitals of "lily work" and adorned with lotus flowers, as were the pillars of bronze Solomon erected in front of the Temple. Innumerable candles and oil lamps in lanterns, candelabra and queer shaped vessels threw out a flood of soft light.

Two immense candelabra stood at the threshold of

“the holy grounds.” They were like two mighty trees, each having seven branches bearing a vessel in which some strange substance burned with a red and bluish flame. The candelabra have the appearance of gold, and the Fez Hebrews believe that they are relics from the Temple of Jerusalem.

The house of worship was well filled, for it was Friday evening. The men sat at the right, the women to the left of the ark of the covenant. The first wore caftans of gold brocade and silk, light blue, yellow and pink in color, and artistically embroidered; the women were gorgeous in rich garments. These Jewesses of Fez still preserve the national dress of the times of Solomon (?) while undergarments of silver gauze, with long, trailing sleeves and short, sleeveless vests, skirts of silk or velvet embroidered all over with gold and silver pearls. Colored scarfs serve as girdles, and on their heads they wore small caps of gold filagree and encrusted with precious stones. The ribbons of which hung down the back long and dark, tingling with coins or tiny chains. The forehead is also adorned with coins.

In the ears the women wore large gold hoops, and on their arms mighty bracelets, set with pearls. The older women were resplendent with shields of gold supporting the breasts.

All the women wore sandals of yellow leather, which material almost vanished under the load of gold and pearl embroidery.

The ceremonies of worship were singularly impressive, like an echo of times and customs lone gone by. In the hymns, as well as the prayers, the Hebrew of the Old Testament was used. It is very melodious, but the music was melancholy to a degree. When at the conclusion of an hour the ceremonial came to an end, the whole audience arose with much noise. The young women threw white gauze veils over their backs and proceeded to receive the compliments of their gallants, which latter carried lanterns to guide them through the labyrinth of subterranean passages.—*Cincinnati Enquirer*.

DAVID ALROI, THE FALSE MESSIAH.

(From the Itinerary of Benjamin of Tudela.*)

Ten years ago there arose there¹ a man whose name was David Alroi, of the city Amariah. He was educated under the Head of the Captivity, Chasdai, and under the Head of the college, Eli Gaon Jacob, in the province of Bagdad. He became mighty in the Law of Moses and in Halacha and in the Talmud, in all external wisdom also and in the tongue of Ishmael² and in its literature, and in the books of the Magi and of the sorcerers. He grew sufficiently eminent in his knowledge to lift his hand against the king of Persia, and to assemble the Jews dwelling in the mountains of Haphton and to go out and give battle with all the Gentiles, and to go that he might seize hold of Jerusalem. He used to give to the Jews signs, with lying miracles, and he said to them that God had sent him to subdue Jerusalem and to bring them out from under the yoke of the Gentiles. A part of the Jews believed him and called him "Our Messiah."

The king of Persia heard of this matter, who sent for him to come and speak with him. He went to the king without fear. When he had come into his presence the king said to him, "Art thou the king of the Jews?" He answered and said, "I am." Thereupon the king approached and commanded that he should be seized and placed in the prison, a place where prisoners of the king were bound until the day of their death in the city of Debistan which is upon the river Gozan. That is a great river. Then, at the end of three days, the king sat to speak with his nobles and servants about the matter of the Jews who had lifted up their hand against the king. And, behold, David entered, having released himself from the prison-house, without the help of any mortal! And when the king saw him he said to him, "Who has brought thee in hither or who has released thee?"

* Continued from p. 10. 1 In Persia. 2 Arabic.

Said he to him, "My wisdom and prudence, for I do not fear before thee or before any of thy servants."

Immediately the king cried out, saying, "Take hold of him."

His servants answered and said to him, "We see him not. We hear only his voice!"

Then the king was amazed at his wisdom. But the other answered and said to the king, "Behold, I go my way."

Then he went and the king followed him, and all the nobles of the king and his servants going after their king, until they came to the river bank; and he took his handkerchief and spread it upon the face of the waters and passed over upon it. In that hour all the servants of the king saw him that he was passing over upon the waters with his handkerchief. Then they sprang after him in small boats but could not come up to him. Then said they that there never was a magician in the world such as he.

On that day he went a ten days' journey to Almariah by the power of the unpronounceable Name, and recounted to the Jews all that had befallen him, and all were amazed at his wisdom. Afterwards the king of Persia sent to the Ameer of the Moslems, the Caliph who was at Bagdad, lord of the Ishmaelites, to speak with the Head of the captivity and with those who presided over the college that they should restrain David Alroi from doing such things; and, if they could not, "I will kill," said he, "all the Jews found in my dominions."

Then was there affliction in all the congregations of the land of Persia, and they sent letters to the Head of the captivity and to those who presided over the college which was in Bagdad: "Why shall we die before your eyes, both we and all the congregations that are in the kingdom? Restrain this man, and let not innocent blood be shed."

Then wrote to him the Head of the captivity and they who presided over the college: "Know thou that the time of redemption has not yet come. The signs of it we have not seen, for not with mere breath may a man succeed. And we say to thee that thou refrain thyself from doing according to these things."

They sent in like manner also to Zacchai, the prince who was in the land of Asshur, and to Rabbi Joseph to send letters to David Alroi, who thereupon wrote; but he did not accept their counsel or turn from his evil way, until a king arose whose name was Zin Aldin, king of the Turks, a servant of the king of Persia. And he sent to the father-in-law of David Alroi and gave to him a bribe, ten thousand pieces of gold, that he should slay David Alroi secretly. And so he did. He came into his house when he was sleeping and slew him upon his bed and made void his counsel and prudence.

I WOULD, BUT YE WOULD NOT.

(Matt. 23 : 37 ; Luke 19 : 41.)

'Tis evening—over Salem's towers a golden lustre gleams,
 And lovingly and lingeringly the sun prolongs his beams ;
 He looks, as on some work undone, for which the time has passed ;
 So tender is his glance and mild, it seems to be his last.
 But a brighter sun is looking on, more earnest is *His* eye,
 For thunder-clouds will veil Him soon, and darken all the sky ;
 O'er Zion still He bends, as loath His presence to remove,
 And on her wall there lingers yet the sunshine of His love.
 'Tis *Jesus*—with an anguished heart, a parting glance He throws ;
 For mercy's day she has sinned away, for a night of dreadful woes ;
 " Oh ! would that thou hadst known," He said, while down rolled many a tear.
 " My words of peace in this thy day ! but now thine end is near ;
 Alas ! for thee, Jerusalem, how cold thy heart to me !
 How often in these arms of love, would I have gathered thee !
 My sheltering wing had been thy shield, My love thy happy lot,
 I would it had been thus with thee." " *I* would, but *ye* would not."
 He wept alone, and men passed on—the men whose sins He bore,
 They saw the Man of Sorrows weep ; they had seen Him weep before ;
 They asked not whom those tears were for, they asked not whence they flowed ;
 Those tears were for rebellious man ; their source, the heart of God ;
 They fell upon this desert earth, like drops from heaven on high,
 Struck from an ocean-tide of love that fills eternity.
 With love and tenderness divine, those crystal cells o'erflow :
 'Tis God that weeps, through human eyes, for human guilt and woe.
 That hour has fled ; those tears are told ; the agony is past ;
 The Lord has wept, the Lord has bled, but has not *loved* His last.
 His eye of love is downward bent, still ranging to and fro,
 Where'er in this wild wilderness there roams the child of woe :
 Nor *His* alone—the Three in One, who looked through *Jesus*' eye,
 Could still the harps of angel hands, to hear the suppliant sigh ;
 And when the rebel *chooses* wrath, God mourns his hapless lot,
 Deep breathing from His heart of love—" *I* would, but *ye* would not."

OUR VIEW OF MISSION WORK.

Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish people. If men are sent out to do anything else, they are not properly Christian missionaries. We should send missionaries to the Jews because it is in our nature, if we possess any idea we think of value, to desire that every one should accept it. Especially is this so if we think we have in view a lofty and excellent ideal. If we do not this, it is a confession that we have no proper ideal worth the name. Another reason why we should send our missionaries to the Jews is that we have charity and love towards them. We believe that the one sure and certain way to enter the kingdom of God is through Christ. We are not disposed to say what may be the lot of those who have lived godly lives and who have not worshiped Jesus Christ. We are not disposed to limit the operations of divine grace. But we believe that Christ is Life Eternal. He is the Way, the Truth, and the Life. We are sad when God's children are astray and do not accept the safe and sure way. A third reason why we should send missionaries to the Jews is our Lord's great command, "Go ye into all the world and preach the gospel to every creature." Our Leader and Master has bidden us. The loyal follower of Christ considers no alternative. "If a man love me he will keep my words," says our Master. As disciples of that Master, as servants of that Lord, what can we do but send forth those to proclaim these glad tidings "to the Jew first, and also to the Gentile?" Jesus asks us to do no wrong—to cheat, to deceive, or to bribe,—but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth.