

WANTED.

A File of the Peculiar People, Vol. I.

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THE PECULIAR PEOPLE.

—o—
A Christian Monthly Devoted to Jewish Interests.

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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.

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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.*

הביטו אל-צור הצבתם
Isa. 51: 1. ואל-מקבת בור נקרתם

"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., JUNE, 1896.

No. 3.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

For the PECULIAR PEOPLE.

A PECULIAR PEOPLE.

Exodus 19: 3-6.

BY MARY A. LACKEY.

From the mount the Lord called unto Moses,

"To the children of Israel go;

And thus shalt thou say to the people:

'The Egyptians ye saw me o'erthrow;

And how I on eagles' wings bare you,

And to myself brought you, ye know.

"If ye will my covenant keep, therefore,

To my voice if obedient ye,

To me ye a treasure peculiar

Above every people shall be;

A nation shall ye be most holy,

A kingdom of priests unto me.'"

THE REV. WM. C. DALAND, editor of this journal, sailed for England in the early part of last month. He will reside in London where he will have facilities for greatly adding to the interest of our magazine. He will continue as in the past to write the editorial paragraphs.

P.

A RECENT conversation brought very forcibly to our attention the unfortunate results of the centuries' long

opposition of Christian to Jew and Jew to Christian. We do not now refer to the unfortunate and, as we believe, false, antithesis of terms, but to the practical opposition in daily life between those of Jewish faith and Gentiles who profess Christianity.

WE were led to notice more than ever, from remarks made by a candid Jew of marked learning and ability, that this opposition has had the effect of making the Jew distrust every advance made by a Gentile. In the most simple and casual happenings and words the Jews think they detect the methods of the "conversionist." The Jews have so long been subject to persecution or conversion that they suspect everyone of some such intent. This is a great pity, and while Jews are not without fault in maintaining this unfortunate attitude, Christianity as taught and practiced is responsible for it.

BUT we of THE PECULIAR PEOPLE desire emphatically to put an end, so far as our influence can extend, to this sad condition. We certainly use our voices and our pens against persecution, prejudice, ill-treatment, injustice of every sort anywhere and everywhere, in respect of any race or class of people, and, because of this false relation, especially in respect of Jewish people, we mean, by word and by our conduct, so far as possible to protest against making any difference between Jew and Gentile. "Have we not all one Father? Hath not one God created us?"

AND as to conversion, we who are Gentiles wish to say that if by that is meant anything of glory to us or of disgrace to the Jew, we have no wish for it. We would not have a Jew change in a single respect his position as a Jew. We would have him accept Jesus as the Messiah and follow His teachings, but as a Jew. We, who are Gentiles, try to follow as Gentiles the same teaching. We would not have the Jew cease one of his ritual observances. Above all we would not have him relinquish

the Sabbath. We deplore the fact that so many Jews do not keep it and that they have come to give such a regard to the so-called Christian Sunday. We would not have him become one of any existing Christian bodies, unless conviction led him thereto. We do not advise this, but rather wish that Jewish Synagogues might become in effect Jewish Christian churches, that is, Jewish Synagogues acknowledging Jesus as their Messiah and Saviour, and preaching the will of God agreeable to His teaching. We are not seeking personal advantage, nor to make converts. Our message of correction is directed as much to those who bear the Christian name as to those of Jewish blood and faith. May God in His infinite mercy bring His peace upon Israel and make known His salvation to the ends of the earth!

BARON MAURICE DE HIRSCH.

An event of the first importance in the Jewish world of to-day is the death of Baron Hirsch, which occurred suddenly, April 21, at his estate near Pressburg, Hungary. God seems to have raised him up for a great purpose in the amelioration of the condition of many of his race, and he will be remembered as one of the world's greatest philanthropists.

Maurice de Hirsch was born in Munich, in 1836. His father was a wealthy Bavarian merchant, who, for public services rendered by him, was ennobled in 1869. Young Hirsch went into business at the age of seventeen, in a European banking house. He soon evinced capacity of a high order as financier and was enabled in a very short time to double his moderate patrimony. His personal influence was greatly increased by a matrimonial alliance with a daughter of the head of his banking house. It was he who first planned the system of railways extending from Budapest, Hungary, to the Black Sea.

The opportunity came which made him a multi-millionaire in a great financial collapse in Belgium. By means of it he acquired control of the Turkish railways, and in a quarter of a century built up a vast fortune equalling that of the Rothschilds.

Baron Hirsch had a son, Lucien, whose early death produced a turning-point in his career. His grief was very great. He immediately retired from active business; and, possessing a fortune truly colossal, he turned his attention to philanthropic enterprises on a great scale. His wife was thoroughly in sympathy with him in all these enterprises. Having no heir, and pierced with a poignant sorrow of their own, it became their highest desire to relieve the suffering of millions of their fellow-men and minister to the material and social welfare of these. The wife of the Baron at one time wrote to a friend: "It is a great and terrible responsibility this possession of wealth—in the proper distribution of it."

At the time when vast numbers of the Jewish race were subjected to one of the periodic fiery ordeals of persecution that have come upon the Jews, Baron Hirsch arose and became their benefactor. He accomplished more for them than all other forces combined. His munificence, aside from the light of their religion, was the one bright star that shone in their dark firmament. One of his first acts was to offer to the Russian government the munificent sum of \$10,000,000 for public instruction, with the one proviso that no distinction should be made in the use of the funds as to race or religion. But the haughty persecutor of his brethren scornfully declined to accept it.

Baron Hirsch conceived the plan, and successfully carried out on a permanent basis the same, of the withdrawal of a large number of persecuted Jews from Russia and the planting of them in the Argentine Republic, where there would be free scope for their development. In the carrying out of this plan he expended a sum of

money such as many would regard as a princely fortune. Baron Hirsch was far more than a successful financier. He was an idealist, and that of a most practical kind. He looked back through the centuries of persecution and wretchedness, which his brethren according to the flesh had been accorded, to the vine-clad and terraced hills of Palestine, and believed that to restore them to their ancient patrimony, of which they had been defrauded, *viz.*, the pursuit of agriculture, prosperity and happiness would once more return to them. The Argentine colonies is the result. He also established a fund of \$2,500,000 in New York City for the benefit of Russian Hebrews, in order to help them to self-support. By means of it a colony was established at Harrison, N. J., and another, possessing 5,000 acres, at Woodbine, Cape May county, in the same state, besides being a benefit in many other ways to Hebrews coming to these shores.

Baron Hirsch was greatly interested in educational enterprises for the benefit of his co-religionists. To Galicia, in Austria, he gave \$2,000,000 for such purposes. But his chief educational benefactions have been conferred through the Alliance Israelite Universelle, a society to represent Jews throughout the world, with headquarters at Paris. This society sustains a chain of schools in Persia, Turkey and Egypt, besides interposing in behalf of persecuted Jews in any quarter of the globe. In the Oriental countries just named, the Jews educate their children religiously, maintaining good Talmud schools. The Alliance sustains among them good secular schools. It is thought that if it had not been for Baron Hirsch's princely gifts the good work of these schools could not have been uninterruptedly maintained.

The principal residence of Baron Hirsch was at Paris, although he spent a greater part of his time in England. He was sixty-three years old when he died. He was entertaining a large company at his estate near Pressburg, a city of Austria-Hungary, not far east of Vienna.

He retired to bed at about one o'clock in the morning of April 21. Soon after, he was heard moaning. Every possible attention was given, but all was ineffectual. He died of heart disease.

Baron Hirsch was raised up for a purpose in God's great plans for His people. The movement inaugurated by him has been called the modern exodus and he himself spoken of as a second Moses. But such praise is unnecessarily extravagant. All of Baron Hirsch's benefactions looked principally to the material, social and intellectual good of his fellow men. He was not a learned man, nor was he, so far as we know, at all religious. He was not, as the expression goes, an observant Jew. He possessed a weapon with which to deliver many of his oppressed race from Russia, and that was his money; but the true glory and the treasures of his people he knew little of, the wisdom of their sages and their glorious literature. He could not be a prince and a deliverer to his people, save only in a subordinate way. May Israel soon attend to the one Prince of Peace, even Jesus, who only can lead them out in glorious exodus from bondage and oppression, and plant them in a fair land, in prosperity and happiness, even in true and spiritual service to the Lord their God!

THE APOSTOLIC CHURCH.—The history of the apostolic church is the guide-book of the church in every age—a church full of joy and peace—the home of love. Full of spirituality, and yet with the combination of liberty and order, all gifts were encouraged. The first great object of the church is worship. The spirit of worship ought to manifest itself in all things connected with our assemblies. It is from worship, from communion with the Father and the Son, that the congregation is to go forth into the life of the week. The church renewed every Lord's-day in her resurrection life, will then, during the week, live and work for the Master.—*Adolph Saphir, D. D.*

"BETTER TO ME THAN MY FEARS."

BY MARY ERWIN HOBBS.

"He is better to me than my fears,"
 His love has allotted my way;
 It has threaded the long-linking years,
 And brightened the break of each day.
 I have tasted of sorrow and woe,
 Have risen from trials and tears,
 Through struggles and tempests to know
 "He is better to me than my fears."

"He is better to me than my fears"—
 Not a burden He lays on my heart,
 But my pathway His tenderness clears,
 And He carries the heaviest part.
 Not a cloud but I know He is nigh,
 Not a storm but His presence appears,
 And I read in the bow-banded sky,
 "He is better to me than my fears."

"He is better to me than my fears"—
 'Tis the lone star that lightens the dark,
 'Tis the "Hush!" that my spent spirit hears,
 'Tis the leaf-laden dove to the Ark.
 I am rocked to an infinite rest,
 By a love that ne'er varies nor veers;
 I am stayed on a storm-stilling breast,
 That is "better to me than my fears."

—Triumphs of Faith.

THE SECOND TEMPLE REVISITED.

[For interesting particulars contained in *Niddoth* not given in the following, especially the ceremony of burning the red heifer on the Mount of Olives, see the PECULIAR PEOPLE, Vol. VII, No. 12, p. 270.]

Lady Magnus, in the preface to her "Outlines of Jewish History," calls attention to the fact that, at the time when the ancient Britons stained their bodies with a plant called woad, in the schools of her ancestors the foundations for the Mishna were being laid. The contrast is striking and brings out with vividness the superiority of her race in point of early civilization.

The literary development of the Jews after the destruction of Jerusalem first took shape in the Mishna, a condensed record of the sayings and the teachings of a long line of rabbis, beginning so far back as the time of the men of the Great Synagogue. By far the larger number of these rabbis lived after the reign of Herod the Great. A few were contemporary with Jesus and His apostles, the others lived after the destruction of Jerusalem. It will thus be seen that these men lived contemporary with the rise and early achievements of Christianity, and, for the most part, in a period that is obscure in the annals of the Christian church.

The Mishna was at first handed down by oral tradition. It was committed to writing by Rabbi Jehudah, surnamed the Holy, and his disciples, who flourished early in the second century. Tiberias was the home of this distinguished teacher, where he presided over an equally distinguished assemblage of wise men. These men were teachers in the school in Tiberias and many more were expounders of the Law in the synagogues of Palestine.

The Mishna is divided into six series of tractates. The fifth series or order treats of "Holy Things," such as sacrifices, the first-fruits and related subjects. The tenth tractate of this series, called *Middoth*, or "Measurements," contains a description of the second temple as

rebuilt by Herod, for the most part in the very words of rabbis who had been eye-witnesses of its glory. When we reflect that these details which the rabbis can give are a description of the very temple into which Jesus was brought when an infant, in whose corridors and courts Jesus walked and taught, and where the early disciples preached, it becomes a matter of the first importance to familiarize ourselves with them, that we may construct as vividly as possible a picture in the imagination of that Holy House and of its courts and chambers. Let us, therefore, in imagination take up our position under the tossing palm trees of Tiberias, on the banks of the Lake of Galilee, and listen to some of the things which eye-witnesses can tell us, who saw the fair snow-white temple, before the destruction of Jerusalem by Titus.

“In three places the priests kept watch in the temple . . . and the Levites in twenty-one places,” are the words with which the tractate Middoth opens. When we reflect that a vast amount of treasure was kept stored at times within the temple-precincts, we may readily believe that guards were necessary both by night and day. The temple-guards referred to in Middoth were those of the night-watch. They are once referred to in the Bible. The one hundred and thirty-fourth Psalm is one of the fifteen Psalms of degrees. In it is recounted the charge to the night-watch, undoubtedly by their superior officer, denominated in the Mishna, the Man of the Mountain of the House, and their response :

“Behold ! bless ye the Lord, all ye servants of the Lord
Who stand in the House of the Lord in the nights ;
Lift up your hands toward the Sanctuary,
And bless the Lord.”

“May the Lord bless thee out of Zion,
He who is the Maker of heaven and earth.”

We may well believe that these words were employed in the second temple when the different members of the night-watch dispersed night by night to go to their respective stations. The Man of the Mountain of the

House delivered his charge that the Priests and Levites on duty might not degenerate into the doing of their service in God's holy House as any secular service might be performed. They were to lift up their hands in prayer at proper times toward the inner Sanctuary and bless the Lord. The response of the watch conveyed not only a blessing upon the man who delivered the charge, but also a confession of their faith.

The three priests were stationed in three different places in the courts. Two of them occupied important stations at gates on the north side of the court of the priests. There were three gates that gave egress on this side from the court to the outer part of the terrace on which the buildings of this court were erected. Around two of these gates were each a group of chambers, these chambers making up in fact a separate building, although forming a part of the wall. The first one to the west was denominated the House of Nitsuts. That to the east and two gates away from the former was denominated the House of Moked. The House of Nitsuts must have been large and spacious, and upon its roof was an *aliyah*, or upper chamber. In this chamber one of the priests was stationed, while a Levite kept watch below. In the House of Moked another priest was stationed. The twenty-one Levites were placed, five of them at the five gates leading into the outer court, four in the four angles within the outer wall, five at the five gates leading into the inner courts, four at the four corners of the inner wall, one at a chamber in the north-western part of the House Moked, where were kept stored the offerings called Corban, one at the Sanctuary near the place where was the vail, and, finally, one behind the Sanctuary.

The Man of the Mountain of the House, at regular intervals, visited each guard to see if any man slept at his post. Lighted torches preceded him. Should he discover a watchman not in a standing position he would salute him, "Peace be to thee." If no answer came, he

would naturally infer that the priest or Levite had fallen asleep; and forthwith the hapless man might be rudely awakened by a sound beating. The Captain of the Temple had also authority to burn the dress of the offender. Oftentimes in the stillness of the night, when some noise would be heard from a distant part of a court, one watchman would ask another, or some sleeper would be awakened and would ask his comrade, the cause of the disturbance, and the answer would be given, "It is the noise of a Levite who is beaten, and his clothes are set on fire, because he slept upon his watch." One of the narrators, who tell the story of the Second Temple and who saw it with their own eyes, tells a reminiscence that had been preserved in his family, that his mother's brother had been found so sleeping and his dress was burned.

The location of the gates around and within the temple enclosure is important in any realization of the whole. Leaving the court of the Gentiles, a person might enter one of two tunnels, sloping downwards and leading to the two Huldah gates, which were situated beneath the southern wall of the temple area and slightly sunken into the vast foundation platform on which the temple was built, so that the passage through either of these tunnels would proceed underneath the splendid porch, or colonnades, which ran along the southern wall of the temple enclosure. These gates, by means of their tunnels, led up conveniently to the water gate of the court of the priests, and were employed for those who would go down to the pool of Siloam for water.

There were three gates in the western wall of the temple enclosure, two of which had no names. The southernmost of these, Kipponos, was used chiefly, and was the gate for the constant ingress and egress of worshippers, passing as they did along the southern colonnades to the eastern wall and into Solomon's Porch, whence they entered the Court of the Gentiles. To the

northward was a gate, east of the tower of Antonia, but this gate did not serve for any purpose.

The eastern wall of the temple area, at least for a considerable space along its center, was built lower than the other walls, and in it was the gate of Shushan, leading by a bridge to the Mount of Olives. Upon this gate was a pictured representation of the city of Susa, or Shushan, one of the capitals of the old Persian empire, and served as a constant reminder of the great eastern Dispersion.

There were seven gates leading from the outer court into the temple buildings and inner courts, three on the south, three on the north and one on the east. That to the westward on the south was denominated the Gate of Burning, next to it eastward was the Gate of the First-born, and the third gate to the east was the Water Gate. It was the opinion of the rabbis that the Water Gate received its name because through it passed the priest bearing the golden pitcher of water which he had brought from the pool of Siloam at the time, during the Feast of Tabernacles, of the rejoicing for the pouring out of the water of Siloam, and which was a reminder to the assembled worshippers of the rock smitten during the wilderness wanderings, and of the evangelic words of Isaiah, "With joy shall ye draw water from the wells of salvation." The Water Gate was conveniently situated to the sloping ascent that led up on the southward to the great altar. The ceremony referred to necessitated that the water should be borne up in the golden pitcher to the top of the altar, and poured out into a receptacle for the purpose that would conduct the water down into the brook Kedron. Undoubtedly it must have been that while this ceremony was in progress Jesus stood and cried, "If any man thirst let him come unto me and drink," etc.

The gate on the east led from the Court of the Gentiles into the Court of the Women. This afforded main entrance into the temple precincts. Beyond and leading

into the Court of Israel and of the Priests stood the Nicanor Gate. This name, the name of a powerful Syrian general who fell in battle before the arms of Judas Maccabeus, was a constant reminder of the glorious days when Judas and his heroic brothers, for the love of country and religion, resisted the weight of the whole of the wicked court at Antioch, whose king aimed at no less than the extinction of the religion of Israel. The gate, therefore, was an unceasing memorial of the triumph of the religion of Israel over its enemies who would have destroyed it.

All the gates within the temple-precincts, with one exception, flashed with the gold with which they were covered. The one exception was the Nicanor Gate, which was covered with sparkling brass. On either side was a chamber. That on the right was the chamber of Phineas, the wardrobe keeper; and that on the left was the place where the daily offering for the high priest of a certain kind of cakes was made.

Four rooms were in the House Moked. They are described in the Mishna as having been like small bed-chambers, after the manner of the dwelling houses of antiquity, opening upon the *triclinium*, or dining apartment. One occupied each of the corners. That on the southwest was the chamber where the offerings were stored. That on the southeast was the chamber where the shew-bread was made. That on the northeast was kept for no other purpose than to be another sad memorial of the fearful struggles through which the nation passed in the days of their Asmonean rulers. In it were kept stored the stones of the old altar which had been defiled by the heathen king, Antiochus Epiphanes. In 1 Maccab. 4: 45-47, it is recounted how the old altar was taken down, how the stones were put in a convenient place in the Mountain of the House, and then it is added that they were so disposed of until a prophet should arise who could determine what should be done with them.

Alas! when that Prophet did arise, who could teach everything that it was necessary to know concerning Israel's great altar, His people knew Him not!

In the chamber on the northwest corner of the House Moked, entrance was obtained to a bath-house below. This bath-house was evidently a house of baptism, where priests and Levites, after having incurred Levitical defilement, immersed themselves. Indeed it appears eminently probable that this was the place where the baptism of proselytes was conducted.

In the House Moked the very important office was performed of keeping charge of the keys to the ponderous doors of the court. The place where they were deposited was beneath a square slab of marble, measuring a cubit on either side, that fitted into the floor. The slab was lifted by a ring, and beneath, undoubtedly attached to the slab, was a chain on which the keys were hung. When the time came for closing the doors for the night, the service was performed, the keys returned to their place, and certain young priests successively slept upon the slab, placing a pillow immediately over it.

(To be continued.)

THE JEWS.—There is a book different from all other books. There is a nation different from all other nations. There is a Man different from all other men.

There are about seven millions of Jews existing at the present time. That they are the descendants of Abraham, and Isaac, and Jacob, is beyond all doubt and question. Other nations have passed away. Though speaking the various languages of the world, and accommodating themselves to the various usages and customs of the nations among whom they live, they have sustained their national peculiarity, not merely their physical, but still more their mental and spiritual features. That they exist is a miracle; but that they are what they are is still more wonderful. In the field of abstract thought they produced a Spinoza; in music, a Mendelssohn; in poetry and light literature, in politics, in the exact sciences, in every branch of thought and modern civilized life they have shown themselves quite able to compete with any nation.—*Adolph Saphir, D. D.*

THE JEWS OF ABYSSINIA.

The Jews of Abyssinia bear the name of Falashas, a name signifying emigrants from Palestine. They live along the northern shore of the great lake, Tsana, not far from the capital city of Gondar. They pursue agriculture and trade, and are spoken of as more industrious than the surrounding Christians. They have a tradition that they are the descendants of those Hebrews whom King Solomon designated as a guard of honor to the Queen of Sheba. They are said to have only the five books of Moses and the book of Joshua in their possession.

The Jews are much respected by their Abyssinian fellow-citizens. The cause of the war in 1854 between Abyssinia and England may be attributed indirectly to them. English missionaries came to Theodore, the then reigning king, and asked for his aid in the conversion of the Jews of his dominions. King Theodore asked if there were no Jews in England; and, on being told that there were, bade the missionaries go back and deal with them. Upon the refusal of the missionaries they were thrown into prison and hostilities followed.

Menelek, the present king of Shoa—south Abyssinia—presented to Pope Leo XIII. a manuscript written by an Abyssinian monk of the fourteenth century, which discloses a fact of history not commonly known, *viz.*, concerning a vanished line of Jewish kings. It seems that at the beginning of the tenth century the Christian kings of Ethiopia, as the whole region of Nubia and Abyssinia was then called, oppressed the Falashas; until, in very desperation, they took up arms and defended themselves against the tyrants. They at once freed the country of the garrison in the province where they lived, declared their independence, and elected Ras Jacob to be their ruler; who, thereupon, displayed such ability and was crowned with such success that in the year 950 he was proclaimed king. His dynasty endured sixty years. The last king of the line was King Selam, who lost his life in a great battle. He died fighting to the very last moment with sword in hand.

חדשות הנעשות—NEWS—במחנה ישראל.

THE REV. A. P. BENDER has been appointed to the professorship of Hebrew in the South African college, Cape Town.

AT the coronation of Czar Nicholas II., of Russia, the music of Psalm 21 for the occasion was furnished by a Baltimore rabbi, Rev. Alois Kaiser.

AT SALISBURY, Mashonaland, Africa, a Jew has been appointed a Justice of the Peace, the first in Rhodesia upon whom this distinction has been conferred.

A CONSIDERABLE number of Jewish officers joined the Italian reinforcements sent to Abyssinia. Several Jewish officers were engaged in the disaster at Adowa. Their fate, as yet, is unknown.

THE Jews of Massachusetts are making efforts to have the laws amended so that those who observe the Sabbath may have their places of business open on Sunday. The press view their efforts with favor.

THE synagogue in Leghorn, Italy, is probably the wealthiest of Jewish houses of worship in the world, having a sinking fund of several millions of dollars, coming down from generations. The structure is most gorgeous.

ON MARCH 8 there died in the city of Kovno, Russia, Rabbi Yitzchak Elchanan. His influence was great throughout all Russia, and his opinion on legal questions sought from distant lands. He was greatly beloved. Russian Jews even in this country feel their loss.

DR. KRAUSKOPHF, in his recent lecture tour in behalf

of the National Farm School, netted \$2,500, making the total amount of the fund \$16,500. The first building will soon be erected, at which time President Cleveland has been invited to lay the corner-stone. Members of the President's Cabinet are expected to be present.

THE commander of the Russian Red Cross expedition to Africa, having published some of his impressions of Abyssinia, a *London Times* correspondent, in referring to the remarks of the former on the Christian orthodoxy of the Abyssinians, says: "The high opinion of the Jews held by the Negus Menelek, and his protest against their persecution which has just been published, ought to touch a very sensitive spot in the Russian conscience."

A NEW hospital is to be erected just outside of Jerusalem, furnished according to improved modern principles. There are now three hospitals in the city, Rothschild's Hospital, Bikkur Cholim and Misgab Ladach, but these are inadequate for the sick of the 28,000 resident Jews of Jerusalem. The number of the aged and feeble there is a larger percentage than in any other community. This is partially owing to extreme poverty and the fever prevailing in the country.

A GREEK missionary in Jerusalem, some time since, in consequence of the disappearance of a Mohammedan child, raised the charge of ritual murder against the Jews. The Superior of the Mission subsequently wrote to the *Habazeleth*, a Hebrew newspaper published in Jerusalem: "You may be assured that this individual has no connection with us, and that the legend of ritual murder is as repugnant to us as it is to you, since we are persuaded that it is contrary to your belief and your sentiments. If the malevolent calumniator had belonged to our body, I should long ago have punished him as he deserves."

GLEANINGS FROM THE JEWISH AND NON-JEWISH PRESS.

ETHICAL TEACHER ONLY, OR DIVINE ALSO?

“What think ye of Christ? Whose son is he?” We shall find that this question is more appropriate at the present time than ever before, when we consider that the opponents of Christianity nowadays are ready to accord to Jesus of Nazareth pre-eminence as a moral teacher, as one marked by beauty, nobility and excellence of character above all other men. If we except a few shamefully wicked infidels, public speakers or writers no longer heap ridicule and opprobrium upon Christianity or its Founder; but, on the contrary, they eulogize the character of Jesus, they speak in the most eloquent strains of the transcendent loveliness of His life, while they take from His brow that which He claimed as His own, the crown of His divinity. Of what avail are all their compliments when they do not acknowledge Him as the “Lord of glory?” . . . The more refined unbelievers of our day simply ignore Christ, the divine Saviour, and spend their eulogy on Jesus of Nazareth, the first among ethical teachers, a reformer in morals, unfortunately nineteen centuries ahead of his time. “What think ye of Christ? Whose son is he?” The son of David, or the Son of God?—*The Rev. W. C. Daland, in the Westerly (R. I.), Sun.*

The question put in the preceding extract was a Jewish question, addressed to Jewish auditors. The interrogator was no less than the Christ Himself. It remains a pertinent question for all Jewish people to consider. In so far as the question in the abstract is concerned, as to the personality and work of the Messiah, they have answered it already. Nevertheless, there is a widespread interest among the Jewish people in Jesus of Nazareth, and admiration for Him. Because of this we are thankful. An ethical Teacher, of a truth, He is, and His teachings breathe the purest and most perfect morality; but we cannot consistently admit His claims as Teacher without freely according to Him all that He claimed to be. He would have been the most immoral of teachers if He had

been false when He claimed divinity for Himself. Son of man and the most perfect of men, He is also Son of God.

JEWISH CHRISTIANITY.

An eminent Christian divine, a warm friend of the house of Israel, asks the privilege to place before our readers the following two questions:

Question 1. What objection can be justly made to a Hebrew quietly remaining a member of a synagogue and sharing in all its financial burdens, who fully and publicly accepts Jesus as the promised Prophet of Israel?

Question 2. What objection can be justly lodged against a Gentile who shares all the financial burdens of the synagogue, and only asks the privilege of cherishing his faith in Jesus as his Redeemer?

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What the gentleman intends is most likely that laymen should answer these queries, and we hope they will through the columns of the *Israelite*, if the replies are brief and strictly to the point. We will only here and now respond with other queries to those of the Rev. gentleman:

Why should he? Why should one remain a member of a synagogue after he has accepted the cardinal dogma of Christianity?

Why should any faithful Christian feel the necessity of being also a member of the synagogue?—*American Israelite*.

We do not intend to answer these questions fully, both those of the Christian minister and of the editor of the *American Israelite*,—that would be impossible within the limits at our disposal;—but we venture to say in regard to the first question proposed that it appears to us to be eminently practicable. In truth, we honestly and earnestly believe that no Jew, in believing in Christ, should ever forsake the Law of his people and of his God, and that love for his people ought to appeal to him not to forsake the customs of his people as well. Rather let us ask the question, Why should he not? “The cardinal dogma of Christianity,” as the *American Israelite* desig-

nates faith in Jesus as the Saviour of men, is the most Jewish of teachings. What influence can a Hebrew expect to have upon members of his own nation who abjures all that he possibly can that is Jewish, and strikes hands with Gentiles and follows too often in their erroneous ways?

A ROYAL VOICE FROM ABYSSINIA.

Just now all eyes are turned toward Abyssinia, in view of the crushing defeat of the Italians in that country and the consequent convulsion of all Italy, and in view of the English advance toward Abyssinia and the Soudan. King Menelek is the scion of an ancient line of kings, and his people have been in possession of Christianity from the early post-Apostolical period. For centuries they were cut off from the rest of the Christian world, and to this day they have retained a type of Christianity distinct from that of Europe. The following letter addressed by the king to Mr. F. S. R. Clark, an English missionary, and dated February 3d, appeared in the Paris *Figaro*, and has been reprinted by journals in this country:

“You are mistaken in believing that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors in my kingdom; not all commit the iniquity of attacking those whom they hope to find weaker than themselves; not all have bent the knee before Baal, the God of destruction and the slaughterer of brothers. Many, I am sure, still truly adore the God of the cross, the God of justice and of peace. With them I feel in perfect communion of faith, and I am happy that they pray for me, for my household and my people.

“I only wish that they would make truth dwell in the sanctuary, and that, instead of a mutilated Gospel which explains the confusion and the infidelity of the peoples of Europe, they would return and lead others back to the true Gospel which began with the creation of the world.

“By what right do they efface the whole portion of it which precedes the coming of Jesus Christ, and have they done away with what God established for all time?”

“What you call the Old Testament is as true as the New, and what is contained in it must be respected and observed by those who follow Jesus and the Apostles, announced by the Prophets.

“Never did Jesus abolish the distinctive mark of His race, since He was subjected to it by His holy mother on the eighth day. To suppress thus what God established ‘from age to age and from forever to forever,’ is to weaken the faith, is to furnish the same spectacle shown by the Christians of Europe. It is not only without that they use violence, but also within, against the Jews, who are, nevertheless, Christian souls, and to whom we owe our Saviour. There are more than 300,000 of them in my kingdom, and though they enjoy almost complete independence, they are obedient and industrious subjects. They never conspire, pay all tributes, and respect our *Abuna*¹ as much as do the Christians. If they are worse in Europe it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross. Why should we persecute them? You, at least, do not persecute them. May the other Christians of Europe imitate you.

“What you need is to return to our God, to observe all His ordinances, no longer to separate Moses and the Prophets from the Apostles, or St. Peter from St. Paul. Whoever wishes to serve God must humble himself and obey. You know that, envoy of God. Teach it in Europe and Asia. I am having it taught in Africa.

“May the grace of our Lord Jesus Christ be with you.

“MENELEK.”

However much at fault the Christianity of Abyssinia may be as the heritage of the fourth century and onwards, certainly that Christianity as reflected in these words of Abyssinia’s king is worthy of all consideration by thoughtful people in Europe and America. May it not be true that *our* Christianity has been at fault in a most vulnerable point? The sharp thrusts of the king’s words were well directed. The king attributes the con-

(1) The Abyssinian head bishop.

fusion and infidelity of European peoples to their mutilated Gospel, whose beginnings fail to go back to the creation of the world, they having effaced the whole portion of it preceding the coming of Jesus, *viz.*, the Old Testament, separating also Peter, the apostle to the circumcision, from Paul, the apostle to the Gentiles, as they had already done in separating Moses and the Prophets from the Apostles. Men have rent asunder what God never intended should be separated. There is too much truth in the words of this king that they should be cast aside without thought. To be sure, we will not agree with him in his utterance concerning circumcision, but even then his words are true as they apply to Jewish Christians. With regard to that the New Testament has very clearly shewn that Gentiles are not subject to it.

WHAT IS RELIGION?

Ah! before you, too, are swamped or swept away with the stream, look well before you leap; but look within, not without! The kingdom of heaven is within you. See if you cannot find what you seek, what you need, what alone can satisfy your woman's soul, if you have one. Seek ye, first, this inner kingdom, this realm of the spirit that is within you, and all those things that ye vainly seek *without* shall be added unto you. There is but one answer to all our questions, all our needs and restless cravings, all our tangled relations and vexed problems, social as well as individual: It is God, and God only, who can solve the universe for us; who can feed the inner as well as the outer life, who can satisfy the will, the passionate longing to know, to love, to *be* all that we were meant to be and that our natures are capable of. To find God—this, then, is the purpose for which we exist; for which we were created, just as we have been created, with just these needs and this temperament, these gifts and these limitations, to work out through and beyond them into higher and more blessed conditions; this is the purpose for which we were born into this earthly life of unsatisfied desire and thwarted ambitions, in order that we might be born again into higher and more spiritual desire and possession, which is ours by

divine and inalienable right, which the world cannot give and the world cannot take away. To know in our hearts that God exists—not in our minds alone, but in our hearts as well—this alone is true knowledge, true wisdom which is “knowledge put into life;” a knowing and seeing of the heart, which is love. As in the material universe, so in the moral universe, the world of our inner experience and condition, our thoughts, our feelings and our deeds, no smallest fact can be truly apprehended without some conception of God, the Supreme Ruler of our destiny, the loving Father in whose image we are made and who is Spirit even as we are spirit; without conscious reference to Him and to that larger relation in which we stand to some deeper truth and principle, some higher law and some life more universal than the one which our senses make us aware of. Whatever happens to us, our sorrow and joy, our duty and cares and circumstances even, must be held in trust, as it were, in loving trust and in abeyance to a Being of whom our own being is only a part, in conscious recognition of a something, or a Someone that is not self, nor even those other selves whom we love, for whom we strive and suffer, but who is the living Source of all our love and all our striving. Our whole life must be lived, then, in this radiant atmosphere, this luminous Presence, this “Light that lighteth every man that cometh into the world.” What, then, could be mean or trivial, or sordid, or selfish? We need not look for high, heroic sacrifice or achievement; the smallest deed or thought, the petty sacrifice that we grudge to make, whatever God wills for us and puts into our life, whether great or small, would glow and burn like the dew-drop with the very fire of heaven.

Think of it! If over the dark and troubled waters of our modern social life, the black waves of ignorance and folly that we miscall knowledge, of misery and wrong that threaten to engulf us all at times, the Spirit of God should once more descend and brood like the dove! Should we not have a new heaven and a new earth, more glorious than at creation’s dawn, “when the morning stars sang together and the sons of God shouted for joy?” And how can we hasten the day of that coming, so that “the earth shall be full of the knowledge of the Lord as the waters cover the sea?” Surely each one of us can do our part when once we realize that this is the

one thing needful, the desire of our heart, the desire of the world, for which the whole creation waits.

“I will arise and go unto the Father.” This is all we need, we who through our sin or folly or our wretchedness have felt ourselves estranged from Him; the trusting spirit of the child of God, the loving will that turns to Him. And, behold! the tender, pitying Father sees us coming from afar and holds out his arms to us, and once more we are safe in the Everlasting Arms, folded and wrapped round by the all-embracing, all-comprehending love “that guards the universe in tender keeping and will not let us come to harm.” We who were dead are alive again; we who were lost have found our home, which is in God. We who have starved on husks and the feed of swine are fed and comforted with the true bread and wine of life.

And this, then, is Religion, nothing more and nothing less; this turning of the spirit, of the will, of the heart and mind to God, our Father. Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind. And does this take us away from our fellows? On the contrary. Until we have learned to love God, we cannot truly love anyone, because we have not learned to rise out of self and selfish demand: our love is of the earth, earthy, it is not touched by that light from heaven that would make it divine.

This, then, is the test of everything, “whereby we may know that it is of the truth:” of the Law and the Prophets, of works and Faith and Love, of the Church and the Synagogue, the doctrine and creed that ye teach. Whatever brings us to God; whatever makes our trust, our faith in Him, a real, a vital and a helpful thing; that is the living truth for each and all of us; and all the rest profiteth nothing.—*Josephine Lazarus, in the American Hebrew, March 27, 1896.*

She who can write like this surely is not far from the Kingdom of Heaven! She whose language is so completely drenched with the spirit and phraseology of the New Testament surely has not read that book in vain, or sat without profit at the feet of the Great Teacher, even Jesus! May there be many more of her race who shall follow her example with equal profit.

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.