

# WANTED.

## A File of the Peculiar People, Vol. I.

(The volume that was printed in N. Y. City as a weekly.)

If any person having any, or all of these numbers, will send them to the editor of the *Jewish Era*, as below, he will receive in return as many numbers of the *Jewish Era* as he may deem an equivalent.

Address, Mrs. T. C. ROUNDS,

308 Clinton Ave., Oak Park, Ill.

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## THE PECULIAR PEOPLE.


—o—

A Christian Monthly Devoted to Jewish Interests.

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

All communications for the Editors should be addressed,

THE REV. S. S. POWELL,

Little Genesee, N. Y.

THE REV. W. C. DALAND may be addressed,

Care Mr. C. B. Barber, Zion College,

Victoria Embankment, London, E. C.

—o—

 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.

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*Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lueky.*

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EDITORS:

THE REV. WILLIAM C. DALAND,

*London, Eng.*

THE REV. SYLVESTER S. POWELL,

*Little Genesee, N. Y.*

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

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Vol. 9.

July, 1896.

No. 4.

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THE AMERICAN SABBATH TRACT SOCIETY,  
HARCOCK BUILDING, PLAINFIELD, N. J.

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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 PECULIAR PEOPLE.

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

הַכִּיטוֹ אֶל־צִוֵּר חֲצַנְתָּם

Isa. 51: 1. וְאֶל־מִקְבַּת בּוֹר נִקְרָתָם

"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.

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VOL. IX.

PLAINFIELD, N. J., JULY, 1896.

No. 4.

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

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## SAFE, TRUE LOVE.

BY MARK LEVY.

Love, safe, true love, is found alone on Calvary's cruel hill,  
Where Jesus hung in agony love's mission to fulfil.  
Himself, the Son of love, he wove the web and warp of love,  
In human thought and deed. He lived and died and rose in love:  
And never, never failed in love. He loved his own the most,  
And in his own, own perfect love sent down the Holy Ghost.  
'Tis in his love, his own sweet love, your love will rest secure,  
As we all prove who know his love as millions proved before.  
Then meekly bow at Calvary's cross and make his love your own,  
And you will prove it stands as firm as God's eternal throne.

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ON THE nineteenth of the present month occurs a fast day, the ninth of Ab, of special significance so long as the period of the Dispersion shall continue.

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ONE fast only was instituted in the Torah, that of the great Day of the Atonement. But subsequent to the fall of Jerusalem before Nebuchadnezzar that calamitous event was commemorated on the anniversary of its occurrence by an added fast, one which was renewed after the second fall of the Holy City.

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JERUSALEM was at one time the joy of the whole earth. Her snow-white Temple crowning the Mount Moriah was

thronged with worshipers of the chosen people from near and far. The sons of the stranger came also and mingled their prayers and worship with those of the sons and daughters of Abraham. But, chiefest of all, into the courts of that Temple He came who is the Desire of all nations. His feet passed through its splendid corridors, He mingled with the worship of the multitude and multitudes hung entranced upon His words while He taught within its precincts.

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BUT there came a great change. A day of awful visitation fell upon Jerusalem. Providentially a full account of the fearful scenes of that time is preserved to us on the pages of Josephus, and the story, as he relates it, is a wonderful commentary on the words of our Lord, when upon the Mount of Olives, He predicted the direful event. See Matt. 24. If the test prescribed in Deuteronomy relating to the true prophet is ever to be applied, then Jesus is incontestibly proved to be true by the event of His predictions. Known to Him before the foundation of the world was the overthrow of the Holy City, and He made it known before His death, forty years before the event.

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GREAT have been the sufferings of Israel from that time to this. His sons have wandered afar without a polity of their own, without a settled home and subjected too often to unspeakable cruelties and indignities. Their lot has been to live in ghettos, they have been massacred by crusaders, banished from sunny lands where they have tarried awhile in prosperity, been forced to wear distinctive badges and to suffer the consequent indignities; restrictive laws have been passed against them and false and base calumnies have been heaped upon their heads. Until this day their lot in many lands is a bitter one. There is no permanent settlement to the Jewish question outside of Palestine. When shall that happy time arrive when all vexatious questions troubling the Jewish people

will be settled, and when their own land shall be restored to them? There is but one answer to this question. The greatest of all of the sons of Israel came to His own and His own received Him not. When Israel shall receive his own Prophet and King then shall he find rest from weariness and enter upon a new career of unexampled prosperity.

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### THE CHOSEN PEOPLE.

One often hears a deal of argumentation as to whether the Jews are, or are not, the "Chosen People." The answer to this question depends much upon the theological bias of him who essays to reply thereto. We who are connected with THE PECULIAR PEOPLE of course believe that they are in a special sense a people chosen of God, although we do not go so far in our predictions concerning their future as do some of our modern prophets. Did we not believe this, our magazine would not bear its name, nor would it rest its platform upon the motto from Holy Scripture, "The Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

But many who bear the Christian name are not so willing to admit this; for they, having to a greater or less extent repudiated Holy Scripture as distinctly the Word of God, and having a certain pride and prejudice in respect of the Jews, think that no one nation is, or can be, favored of Deity.

On the other hand, while many orthodox, or moderately orthodox Jews, in their natural pride of race, press the fact of their being the chosen people to its fullest extent, and sometimes even to an unwarranted extent, the singular phenomenon appears in these later days of Jews strenuously denying that they are the "chosen people." There is a burst of liberality here and there which thus displays itself.

Now, apart from Scripture or theological views, I



wish to call attention to the fact that, if God in His providence does guide the affairs of men, the Jewish people are certainly the subjects of Divine choice in some few and striking senses.

In the first place, they have, all through the ages, been the people who have ever held up before the world a pure belief in one true God. Not without lapses into idolatry have they done this, but for thirty centuries they have stood for this truth as have no other people. Some enlightened Greeks arose to this mighty truth. Eastern sages groped after God and found Him in His universe immanent, but the Jews have been the people who lived in the light of faith in one true, personal Deity.

Then, again, the Jews have been the people whose classic literature has become the world's Bible. Whatever view we hold of inspiration, we know that those books, the entire remaining treasure of Jewish thinkers of the classic period of their tongue, have molded the religious thought of the civilized world and made it, for good or ill, what it is to-day. A miracle it is that these books, so diverse in their time and literary form, should present so consistent a view of God and His ways with men for their redemption.

Again, the Jewish people are the people of whose stock came He who has, by His life, teachings, and death, been the inspiration and the salvation of the nations of the world. Not among the heroes of Rome, not among the sages of Greece, not among the wise and good of more honored peoples, but among the sons of Israel arose Jesus of Nazareth, whom we call the Christ, the Saviour of the world; the Son of man, the typical good man of all history; the Son of God, the One in whom Divinity in all its fullness resided to the lifting up of fallen humanity.

Are the Jews not then a "chosen people," even on this low plane of historic review? And when we recall the words of Hebrew prophecy, the blessing of Abraham, the pledge to David, the words of Isaiah, penned so long ago,

foreshadowing these very things, shall we not, Jew and Gentile, confess the truth, and both alike, following Him who is the "Light of the world," become sons of God, chosen ourselves to our endless felicity and His eternal glory?

W. C. D.

### SKETCHES IN EARLY JEWISH HISTORY\*.

#### I.

הוא עזרא עלה מבבל והוא סיפר מהיר בתורת משה . . . כי עזרא הכין לבנו  
לדרוש את התורה יהיה ולעשת וללמד בישראל חק ומשפט. עזרא ו, י.  
מדרש הלכות והגדות. נדרים ד, ג.

These sketches, extending from the times of Ezra the scribe to the fall of Jerusalem before the arms of Titus, are not designed to be anything more than is suggested by the title. No fullness of historical presentation will be attempted. As we advance onward, the great current of the historical succession of events will, for the most part, remain unobserved. In passing, it ought to be said, however, that the period of history intervening between the Old and the New Testaments is an important one, both as a very useful chapter in Jewish history and, more especially, for the better understanding of the New Testament, an equally important chapter in Jewish history and superlatively more important for a comprehension of man's redemption. The historical method of study has deservedly come to the front in these later years in all New Testament studies. All classes are coming to realize the value of the Jewish surroundings of that collection of books; and we venture the prediction that the time will surely come when every part of the Mishna—at present a sealed book to the majority of New Testament students—will be

\*A number of biographical and historical topics included in these sketches have already been touched upon in our magazine. See the PECULIAR PEOPLE, Vol. 7, No. 1, p. 3; Vol. 7, No. 3, p. 52; Vol. 7, No. 6, p. 122. For the sake of completeness they are included now.

<sup>1</sup> "This Ezra went up from Babylon, and he was a ready scribe"—"practiced expounder," (Lesser Bible.)—"in the law of Moses." . . . "For Ezra had directed his heart to inquire in the law of the Lord, and to do it, and to teach in Israel statutes and ordinances." (Lesser Bible.) Ezra 7: 6, 10. "Midrash, Halacha and Haggadah." Nedarim 4, 3.

explored solely for the better understanding of the New Testament. In the meanwhile the books of the so-called Apocrypha have acquired considerable prominence for that purpose. The whole of the period of the Apocrypha and its literature richly deserve to be explored for the better understanding of many of the antecedent influences that helped to determine the character of the New Testament books.

But our chief concern in these sketches will be to pause here and there,—now in some quiet, sequestered spot,—now in some public place before the eyes of all, and perchance occasionally mingle with great events as they occur,—but always to search out and to concern ourselves with the supreme glory of the Israelitish nation, the wisdom of her sages. To this end we shall give attention to the *personelle* of these sages, so far as we may be able, and to places where they resided and wrought.

The citations from the book of Ezra and from the Talmud placed at the head of this article are suggestive of the whole period to be covered. Early after the establishment of the people in the land upon their return from Babylon there arose the well-known class of men denominated scribes. These had Ezra for their model, and enquired into the meaning of the Law and the Prophets, set themselves to practice the requirements of the Law and then to teach in Israel statutes and ordinances. Moses, by means of the Law, had made out of an unorganized collection of tribes a nation. Ezra, by means of that same Law, had made out of a dispossessed nation an undying people. The prophets had communicated the word of the Lord. The scribes became their successors and the expounders of that word. In turn, the successors of the scribes were the Tanaim,<sup>1</sup> the learned men of the Mishna; and their successors were the Amoraim of Babylonia and elsewhere, the expounders of the Mishna in the

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<sup>1</sup> *Tana* is an Aramaic verb parallel with the Hebrew *shana*, signifying, to go over again, to study, to hand down by tradition.

Aramaic language. Their utterances make up the Gemara, the far larger part of the Talmud.

No more familiar personage is to be met with on the pages of the New Testament than the scribe. His work is well characterized by the three words, Midrash, Halacha and Haggada. Like Ezra before him the scribe of the New Testament period directed his heart to search into the meaning of Scripture. That is Midrash, for *darash* signifies to search into. Moreover he was expected to do in accordance with the teachings of God's Law. A part of his work was to ascertain the established rules for the daily walk and conversation. That is Halacha, the body of teaching which has reference to the daily *walk*. And, finally, he was to teach in Israel in accordance as he had learned and practiced. That is Haggada, from a Hebrew word which means *to tell*.

When Nehemiah received authority from the Persian court and came to Jerusalem he found that the walls of the Holy City had been broken down. He and Ezra addressed themselves to this and to many similar necessities of their now restored people for their material betterment; but walls of another kind were broken down also, and it was the chief work of Ezra to build up and to restore in all such places, that the moral condition of the nation might remain unimpaired, for the Law of their God had been grievously neglected and violated. Ezra found a willing people; and, thenceforth, there were many in Israel to walk in and to follow in his footsteps, with the result that the Law came to be the most priceless possession of the nation.

As to the Great Synagogue that took up and, so far as possible, finished the work of Ezra and Nehemiah, considerable uncertainty exists. There is probably not the least ground for doubting its existence. Its composition must have been of the most distinguished persons in church and state, and it probably possessed much authority. Whether its members at any time possessed any close

organization may be doubted. There is reason to believe that the appellation applies to a number of men, whose names for the most part are not preserved, extending through a succession of generations. David Gans, in his Branch of David, says, "According to this the men of the Great Synagogue were not of one time or generation, but covered eight generations."

The first mention of the Great Synagogue is in the opening sentences of Aboth in the Mishna. The men of the Great Synagogue are spoken of there as having received the oral tradition from the prophets, and this is also given as their teaching: "Be circumspect in judgment, raise up many disciples, and make a fence about the Law." It was the work of these men, first and last, to establish the canon of the Old Testament Scriptures. It was their aim to restore the crown or glory of Israel, to re-instate in its majesty the great and terrible Name of their God. It is said that the Great Synagogue was composed of one hundred and twenty members.

Tradition ascribes to these men the organization of the ritual at present in use by orthodox synagogues. It is quite possible, indeed, that a part of the eighteen solemn prayers occupying great prominence in that ritual, commonly denominated the eighteen benedictions, were established by them. If it be true that the liturgy in some of its parts dates back to so great an antiquity it is also true that it has received many additions in later times.

The first figure to whom we come in these historical sketches after the times of Ezra and Nehemiah is that of Simon the Just, high priest of the Jews, probably the Simon I., of Josephus, a great historical personage, and one to whom his people looked back in after generations with loving admiration and regret.

"Simon the Just was of the remnant of the Great Synagogue. He used to say: The world exists by virtue of three things—the Law, the sacrificial service and the doing of benevolence." So is he introduced in Pirke Aboth. Josephus

says of him, "He was called Simon the Just; because of both his piety towards God, and his kind disposition to those of his own nation.<sup>1</sup>" He served as High Priest during the reign of Ptolemy Soter, king of Egypt. The long and happy period of the Persian ascendancy was past and succeeded by the equally happy period of the early domination of the Greek kingdom of the Ptolemies in Egypt. But troublous times soon came and the Jewish state was aptly compared to a ship at sea rocked on either side by contending waves, as, now the Syrians in Antioch became vexatious and then, again, persecution and war arose from Egypt.

In this earlier period Simon lived, and by his piety and exalted influence greatly strengthened the Jewish state to be the better able to resist and out-weather the coming storms. A certain halo of glory seemed to gather around the person of this great and holy man as his people afterward looked back to him across the swiftly flying years.

The high priest Simon did much to strengthen the Temple, repairing it and in the way of building, but the force of the example of his holy living and direct influence of his teaching did more, in the way of wisdom, to render his people strong and secure from falling in the evil day. The famous utterance attributed to him may be understood to apply to the Jewish world as it existed in his day, and faithfully portrays also the character and work of the man who gave to it birth. Pre-eminently the glory of his character shone forth while ministering in that sacrificial service and in performing all his duties pertaining to the Temple. A picture is preserved to us of him in the fiftieth chapter of Ecclesiasticus, written at a comparatively recent period after his death, and while his memory was still fresh in the minds of men. That noble portrature represents him as having mounted to the side of the great altar, clothed in gorgeous apparel, with the

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<sup>1</sup> Antiq. 12, 2, 8.

offerings of Israel in his hands, while the priests surrounded him like a crown of glory. We hear, from the words of that description, the cry of the sons of Aaron and the crash of the Levites' cymbals as they sang to the praise of the Most High; and behold the prostration of the whole assembled multitude as they fall down in worship to God, led by the inspired motions and words of their great leader. After the extravagant manner of his times the writer in Ecclesiasticus says of him that he was as a morning star in the midst of a cloud, like the full moon, as the sun-light glittering upon the bright roof of the Temple, as a rain-bow shining amid bright clouds. Furthermore he was as a rose in spring-time, as a lily by the water-courses, as frankincense, as a golden vessel adorned with every variety of precious stones, as an olive tree putting forth its fruit, as a cypress tree high amid the clouds.

S. S. P.

A GREAT WANT.—All who are acquainted with the Holy Land, and are interested in the welfare of Israel, must feel that a great impetus would be given to the growing and struggling colonies if some wealthy friends would come forward to their aid. All honor to Baron Edmund de Rothchild and his noble work on behalf of the Jewish colonization movement. It is no secret that, but for his timely and liberal help, many of the colonies, now independent and flourishing, would have come to grief. But what one Jew can do, surely others can do, and ought to do.—*Jews and Christians*.

LORD, fill us with thine own humility, and make us yielding willows (Isa. 44: 3, 4), watered continually by thy grace, and bending evermore to thy sweet will. Help us to learn of thee, for thou art "meek and lowly in heart," and as thou doest teach us thy humility, we shall find rest, perfect rest unto our souls, and in all thy service thy yoke shall be easy and thy burden light.—*Mrs. Carrie Judd Montgomery*.

## THE SECOND TEMPLE REVISITED.

(Continued from page 56.)

Very interesting particulars are given concerning the Court of the Women. This court was so called, not because it was occupied exclusively by the women, but because the gallery was in it which was occupied by them. This court was very spacious, and, as were all the courts, open to the sky. In each corner was a large chamber, being no less in fact than an uncovered court itself. That on the southeast was occupied by the Nazarites when they performed the ceremonies incumbent upon them. Into this chamber we may think of Paul as having gone when discharging the expenses of the four men who had the vow upon them. The chamber to the northeast was called the wood chamber. There priests who were Levitically disqualified examined the wood and if on any stick a worm was found, it was rejected as unfitted for the altar. The chamber on the north-west was the chamber of the lepers. There the ceremonies Levitically required attending leprosy were performed. In the south-west was a chamber where were stored wine and oil.

The time was when no gallery adorned this court; but one was added that the women might worship above, looking as they did into the court of the priests, while the men stood below, probably in the court of Israel.

One of the most interesting features of the Court of the Women was the fact that fifteen steps led up in it to the great brazen gate of Nicanor and to the court of Israel. These steps corresponded in number to the fifteen songs of degrees in the book of Psalms; and on them the Levites stood when they sang and played on their musical instruments. The steps were semi-circular in shape. Since the Court of Israel was elevated upon a higher terrace than that upon which was the Court of the Women, small chambers opened from under the Court of Israel into the Court of the Women, and there the Levites deposited their



harps, psalteries, cymbals and all their musical instruments when not in use. The Court of the Priests, just beyond the Court of Israel, was slightly higher than the latter. The Court of Israel was narrow in proportion to its length; while that of the priests was spacious, the place where the sacrifices were offered and where in large part the other ceremonies of worship were performed.

The great altar was a most essential part of the furnishings of God's House. On its southern side a gentle acclivity led up to it from the floor of the court for the benefit of the priests. The altar was very large, larger at the base than at the top. At the height of a cubit the base receded so that the measurement around was less than that of the base. Again, at the height of five cubits the circuit, as this part of the altar was technically called, receded still another cubit. The third, or upper part of the altar, was denominated the place of the horns. Above this, on the top of the altar, was space, surrounding the grating, where the priests walked while performing upon the altar their sacrificial duties. The place where the sacrifices were laid out was spacious, measuring twenty-four cubits by twenty-four.

A scarlet cord ran around the middle of the altar to indicate where the blood sprinklings should be, whether above or below. In the south-western angle of the altar, where extended one of the altar horns, were two apertures opening into pipes. Into one of these apertures, doubtless, the water from the pool of Siloam was poured during the Feast of the Tabernacles. Into these pipes the blood descended that was poured upon the base of the altar, both to the west and to the south, and then descended into a canal by which it was conducted into the brook Kedron. Thence it flowed through the rocky wilderness of Judea and into the Dead Sea. What rivers of blood in process of time must have flowed into that sunken sea, rivers of expiation sufficient to wipe out the

stain of sins, as great even as those of the wicked cities of the plain!

The stones that were employed in the construction of the sloping ascent and of the altar were procured from the valley of Beth Cherem. This locality is supposed to have been south of Jerusalem in the neighborhood of Tekoa and near to what is now called the Frank mountain. These stones were dug from beneath the virgin soil, and were procured undamaged, whole stones. No iron tool was lifted upon any of them in accordance with the injunction in Exodus. The Mishna explains that iron defiles everything by contract and scratching. Thereupon follows one of those glittering, sparkling sentences so often to be found in the Mishna. It is further in explanation of the injunction in Exodus: "For the iron is created to shorten the days of man, and the altar is created to lengthen the days of man, therefore it is not right that that which shortens should be lifted upon that which lengthens." The altar is brought into connection with the creative act of God. From before the foundation of the world the thought of the altar clearly existed in the mind of God. Expiation had been decreed from all eternity; and in the act of creation this world was framed that the altar should be erected upon it. The sword with the glittering blade oft-times puts an abrupt period to the life of man; but it was intended that the altar should lengthen man's days, by prolonging them into eternity itself, so that man might live the eternal life. Here we find ourselves at the foundation of the apostles' doctrine of the atonement. This very saying, perhaps current and well understood by the Jews in general, may have been familiar to them all, and afterwards handed down by tradition to the writers of the Mishna.

To the north of the altar was the place for the slaughtering of the sacred victims. Six rows of rings were there each containing four rings. To these the victims were tied at the time of the killing. Quite near at hand,

perhaps to the rear of these, were eight short pillars with squares of cedar in their tops and hooks in them. Three rows of hooks were upon each while marble tables were between the pillars. Upon the hooks the slain victims were hung up, and upon the tables they were flayed.

One of the most interesting features in the second temple was a large golden vine suspended over the two-leaved entrance to the Sanctuary. It was added to from time to time by means of votive offerings of a leaf of gold, or of a single golden grape, or of a golden bunch of grapes. These were fastened appropriately to the vine. One of the rabbis who narrated concerning the temple says that it was necessary on a certain occasion to remove it, and no less than three hundred priests were numbered for the service. So large a number was doubtless required from the great size of the golden vine and doubtless also from the delicacy of its construction. Its significance was in the fact that a vine is employed in the Scriptures as a type of Israel. A vine had been brought out of Egypt and planted in Canaan. It had flourished and covered the land. The presence of this golden vine in the temple, just over the door of the Sanctuary and in full view of the worshipers at all sacrificial services, is of especial interest from the fact that Jesus must often have seen it, and from the fact that Jesus made special use of the vine in His teachings. He is the vine, we are the branches; and crushed fruit of the vine was employed by Him as a symbol of the blood that was shed to give life to the world.

Three stories of small chambers surrounded the Sanctuary on the north, south and west. On the north and on the south there were five in each story, making fifteen on either side. On the west there were three chambers each in the first two stories, while in the third story there were two chambers, making in all thirty-eight small chambers surrounding the Holy and the Most Holy Place.

It remains to visit two chambers yet and then this description must end. They were located on the north side

of the court of the priests, those denominated the Chamber of the Captivity and the Chamber of Hewn Stones. In the former was a well, and a wheel was placed over it by means of which water was provided for the whole court. The other was famous as being a place in which the sessions of the great Sanhedrin were held. In that place they specially performed the function of passing judgment upon the priesthood. If any priest were found disqualified for service he was clothed in black and veiled in black and dismissed. If, on the other hand, any priest, upon examination, were found qualified for service he was clothed and veiled in white, and rejoicing was made for him and the prayer of thanksgiving was offered: "Blessed be the Omniscient, blessed be He, that there has not been found disqualification in the seed of Aaron, and blessed be He who has chosen Aaron and his sons, to stand to serve before the face of the Lord in the Most Holy House." S. S. P.

#### THE NINTH OF AB AS KEPT IN JERUSALEM.

The ninth of the Jewish month of Ab, sometimes called the "Black Fast" commemorates the fall of Jerusalem seventy years after the birth of our Saviour. In no place in the world is sorrow on that day so keenly accentuated as in Jerusalem. The first nine days of the month are observed as days of sadness. Sadness reigns to a great extent all the year through in Jerusalem, but during these nine days a still deeper sadness settles down over all. Pilgrims go and pray at the tomb of Rachel, situated between Jerusalem and Bethlehem, and near the sepulchres of the patriarchs at Hebron, upon the Mount of Olives, and especially at the Western Wall. This latter place is well known everywhere as "The Jews' Wailing Place." Well is it so named, for the little platform in front of the wall is never empty, whether by day or by night. There lies buried much of the glory of Israel's glorious past. Whenever any misfortune occurs to Jews

in any lands and tidings reach Jerusalem, a deputation is immediately sent to the western wall of the Temple to weep there and pray. A fund is maintained throughout the world in order to sustain religious Jews in Jerusalem, and one of the objects is that they may pray for their brethren in other lands. The Western Wall truly is the depository of the tears of all Israel. If tears could melt stones then these stones would have been melted long ago.

At about noon on the day before the fast all the Jewish shops are closed in Jerusalem. In the evening the synagogues are frequented. The book of Lamentations is read. When the verse, "He hath made me to dwell in dark places, as those that have been long dead,"<sup>1</sup> is reached all the lights in the synagogues are suddenly extinguished. A solemn stillness prevails. Then there is chanting of verses followed by bitter lamentations from the congregations. It is easy under these circumstances to realize the terrors that must have prevailed at the destruction of Jerusalem, to see again that Roman soldier who cast the first firebrand into the beautiful but forsaken Temple of God.

After about an hour the candles are re-lighted. At midnight there is service at the Western Wall. "Arise, cry out in the night," etc.,<sup>2</sup> is read. It is impossible for almost any believer in the Bible to remain unmoved under such circumstances.

How long shall Israel refrain from obtaining comfort and healing for all his sorrows when these may be freely obtained through a true and Jewish faith in Jesus?

#### THE REV. WM. C. DALAND IN LONDON.

After a smooth and very pleasant voyage, the Rev. William C. Daland and family arrived in London, on May 20. Their many friends in America are gratified to know of their safe arrival and wish them all joy and the divine blessing in their new home. P.

<sup>1</sup> Lam. 3:6.    <sup>2</sup> Lam. 2:19.

חדשות הנעשות—NEWS—במחנה ישראל.

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THE Archduke Karl Ludwig, of Austria, in a recent sojourn in Jerusalem, visited the Great Synagogue of the Sephardic Jews, and the Western Wall of the Temple.

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A NEW critical edition of the Talmud is in contemplation. Gentile as well as Jewish scholars will be occupied upon the work. Among the former are Dr. Dalman, of Leipsic, and Prof. Hermann L. Strack, of Berlin, themselves a tower of strength.

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DR. EMIL G. HIRSCH, rabbi of the Sinai Congregation, Chicago, was nominated, some weeks ago, by the Republican Convention at Springfield, one of the presidential electors at large for Illinois.

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HUNGARY will celebrate this year the millennium of its existence as an organized government. It is the oldest constitutional country in Europe, having always maintained civil and religious liberty to both Jews and Gentiles. Jews were never persecuted in Hungary. Anti-Semitism is not permitted to exist there.

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THE Olympic games, inaugurated nearly three thousand years ago, were re-inaugurated, not many weeks ago, in Athens. "Try to imagine an open stadium," says an American who was present at the opening, "670 feet long and 109 wide, with forty concentric tiers of marble seats rising above each other, occupied by thousands of enthusiastic spectators, sometimes almost breathless with intensity of emotion; the entry of the king and queen of Greece; the stately address of the crown prince; the burst of music from twenty military bands; chanting of the Olympian ode; the thrilling blast of the trumpet,

announcing the beginning of the contest; the advent in the vast arena of the contestants, arrayed in their respective national costumes, Greek, German, Hungarian, French, Australian, English, Swedish, Danish, American; the rivalries of the contestants, boxing, fencing, leaping, wrestling, running, lifting, throwing the discus, etc; the tremendous plaudits of the spectators as some *agonistes* (struggler) made a successful stroke of skill. All this helped me to understand Hebrews 12: 1, 2, 'Seeing we are compassed about with so great a cloud of witnesses,' etc." The culminating point in the Olympiad this year was a foot race from Marathon. Among the contestants were two Austrian Jews who distinguished themselves. A remarkable ovation was accorded them at Vienna, upon their return from Greece. In the swimming races, one of them gained the championship of the world. An immense crowd awaited their arrival at the station, and enthusiastic cheers were raised. "It was the happiest moment of my life," said Paul Neumann, the hero of the swimming races, "when, amidst the strains of the National Hymn, the Austrian flag was hoisted."

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#### ELEMENTS OF PERMANENCY IN JUDAISM.

The most marked characteristics of Judaism from the point of view of the Gentile observer are its separateness and its permanence. Judaism is distinct from every other religion; its people are separate and marked among the nations of men as a unique race. It has also endured amid all the revolutions which have taken place in thought as no other religion has endured. We who believe in apostolic Christianity as true Judaism conceive for Christianity the same permanence in the world, having Jesus' own words that the gates of the underworld should never prevail against his Church. Knowing, however, that God's will among men is accomplished through the human in action, we judge it to be profitable

for us to consider some of the elements in Judaism which go to establish it as an enduring religion and see if we may not learn therefrom. Doubtless we shall not discover all the elements of Judaism which directly cause it to be thus lasting, but certainly a few may not without profit be brought to our attention.

In the first place, Judaism has always exalted the family as the basis of all human institutions. In the Decalogue it is said, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Here we have the promise of endurance as a reward for true filial piety, the perfect attitude of children toward their parents, which is one of the most essential requisites to ideal family life. Judaism has always conserved this, and even to modern times we find general among Jewish people a degree of confidence between parents and children and a respect for parents on the part of children exceeding what is generally found in our modern Gentile homes. Let us remember that filial piety is a guarantee of social, national and racial longevity, and cultivate this noble Jewish trait in our homes.

Also, the honor placed by Judaism on the institution of marriage is one element of its permanency in the world. The Jew anciently and in modern times is usually a faithful husband and devoted to his family. The purity of the home and the sanctity of the marriage bond is another guarantee of endurance with any nation or people. There is need in these days of laxity of a cultivation of this Jewish devotion. We often hear sport made of the Jew and his devotion to his wife and children, but those who ridicule him by their looseness in this very regard may be planning the destruction of the very permanency in the Jewish nation which is at once their admiration and their despair.

Another element in the permanency of Judaism is in its regard for the Word of God. The written law of Jeho-



vah has always been all in all to the Jew. And even as the Word of the Lord endureth forever, so the people who honor that Word shall endure. And if there is to-day a slight disintegration of the Jewish people, it will be found to coincide with a rationalism which leads undevout minds to a distrust or contempt for the Bible. Let us learn the lesson from the past history of this nation and hold fast to the Bible. Let its precepts rather than traditions or speculations of men be our guide and support. So shall we endure.

Another element of endurance is to be found in the Jewish observance of the Sabbath. The maintenance of a weekly day of rest upon divine authority has been an element of strength to that people. Let Christians heed the lesson and learn that not without loss can men violate the law of God. And only when the law of God is recognized as such will there be a motive sufficiently strong and sufficiently pure to hold men to such an institution. If Christians would preserve their lives and homes from overwhelming worldliness, let them return to God's law and observe the Sabbath, which was given to man for his good.

W. C. D.

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#### RUSSIAN JEWS REPRESENTED.

The public humiliation to which the Jews of Russia were apparently to have been exposed by the fact of none of their representatives having been invited to attend the Czar's coronation, has been avoided at the last moment. Invitations have been sent to a number of leading rabbis to be present at the ceremony. The incident is not without its significance when taken together with other recent events, showing a disposition on the part of the new Emperor to grant religious freedom in his empire, as against the old regime in force in his father's reign.—*The Jewish Exponent*, May 15.

## A GLIMPSE OF BARON DE HIRSCH.

The first time I met the Baron was two years ago. He received me in a large and handsome room at Bath House, Piccadilly, his palatial *pied-a-terre* in London. Through the corners of the half-veiled windows, looking out on a parterre of flowers, with the Green Park beyond, the sunbeams entered in brilliant filaments and danced about the gilt frame of a gorgeous, but otherwise comfortable, armchair in which the Baron sat. Portly, robust and good-looking, he seemed to carry his sixty odd years well. The weight of his millions sat lightly on his broad shoulders, and the eyes which looked at me from midway between the huge iron-grey moustache and the carefully brushed-up circlet of silver-grey hair had all the twinkle and cheeriness of a temper for which this world had lost none of its savour. He was soberly dressed in a slate-colored morning costume, with a small diamond pin thrust negligently into his dark blue cravat. The table before him was littered with papers and books, and models of mechanical contrivances, and when I entered he was deep in his morning's work with his private secretaries. We chatted for over an hour about his Argentine Scheme and Jewish matters generally, he talking throughout in that inimitable Jewish vein, which is a compound of shrewdness and quiet humor, of irony and pathos, with here and there a flash of genuine racial pride.—*Lucien Wolf in Jewish Chronicle*.

## BARON MORITZ DE HIRSCH.

Like a thunder-bolt from a cloudless sky was the startling information flashed across the sea that Baron Moritz de Hirsch had been summoned to his eternal home. It is true, it had been known in intimate circles that his health was not of the most robust, but no one was prepared for such an ending. Hirsch was a phenomenon of charity. With a lavish hand he dispensed wealth, as no one had ever done before him, but this was not the quali-

fication which endeared him to the world, and especially to his co-religionists. It was the personal, tireless interest which he took in the misfortunes of the stricken, the systematic forethought with which he planned the measures for the relief of those that needed his help, the sagacity embodied in the institutions, educational, industrial and agricultural, which he founded and endowed, which bore evidence of the incessant study and application that he gave to the subject and of his earnest endeavor to afford relief, the beneficent effect of which would continue for generations to come. The Jewish people, especially, in the countries in which they are exposed to oppression and contumely, looked up to him and consoled themselves: as long as such a prince of Israel occupied the high position of influence and power which he did, and never failed to come to the rescue, but was with them, they need not despair. That light has been extinguished, the heart that welled up with sympathy, compassion and love stands still, the arm that was ever ready to be lifted up in their defence is without power.

The biography which gives the meager, barren outline of his life has been published the world over in the public press; a characterization of his life at this time cannot well be attempted. Of course, he was a Jew, though he passed by the forms and ceremonies of ritual life without heeding them, and probably on that account did the rabbis of Galicia mistrust his efforts in behalf of the education of the Jewish youth in Galicia and warned their followers against sending their boys to the school erected by his munificence and directed by men in whose integrity and disinterestedness he had confidence. He comes from a stock of faithful and observant Jews. His father was known as such and his uncle, Baron Joel von Hirsch, of Wurzburg, was one of the pillars of orthodox Judaism. But his ideas seem to have been latitudinarian, and not until Anti-Semitism became violently demonstrative and until the persecution of the Jews in Russia became a

calamity which affected every member of the Jewish race, did he become the active supporter of his people. He had a parallel in Adolph Cremieux. That great defender of his race and faith was probably ignorant what it meant and purported to be a Jew, until the threatened massacre in Damascus, induced by a subject of France, made his heart quiver with emotion and hurled him into the arena of publicity as the defender of innocence and the vindicator of justice. These two men, high as their positions were, felt the ignominy to which the Jews were exposed to a greater degree than the immediate victims.

The shaft sank deeper into their vitals than into that of the humbler members of their race. They were made to feel that their admission into the highest ranks of society partook more of the character of gracious toleration than of full equality. They were made to appreciate the fact that not until unconditional equality was accorded to the Jews the world over, could the individual hope to occupy that position, though he may not always be made to feel it. And they therefore looked to education, enlightenment, culture, intellectual superiority, as the only redeemer, the only saviour from the degradation of centuries.<sup>1</sup>—*The Menorah Monthly*.

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J. LEONARD LEVY, in an article in the *Jewish Ledger*, entitled, "On Sacred Soil," says of Jerusalem: "On the evening of our arrival, after a visit to the Holy Sepulchre, we learned what Jerusalem was. It is a city nearly three thousand feet above the level of the Mediterranean, and the temperature is, therefore, usually moderate. In the evening of even the hottest day there is always a south breeze that is delightfully refreshing. We found no amusement in Jerusalem, no theatres, no concert halls, no public music, no games with the exception of backgammon,

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(1) Not these alone can be the saviour in any enduring sense from the degradation of centuries. Jesus only is the sufficient Redeemer and Saviour.  
—EDITOR.

which is played on the streets in front of the coffee houses. . . . The Jew seems overpowered with the thought that "the heathen has entered the sanctuary," and he is wrongfully disinherited. . . . If the city leaves much to be desired in the way of cleanliness, it is, nevertheless, exceptionally pure morally. There are no gas works there, and whoever wishes to go out at night must proceed by the light of a lantern; but the light of religious education is spread on all sides, with the result that Jerusalem is about the most moral place on earth.—*The American Israelite.*

### THE SPIRIT OF CHRIST.

A prominent officer of the Young Men's Christian Association in a large city recently attended a meeting which called together representatives of all the religious denominations and of the Jews also, for the purpose of taking measures in reference to the poor of the city and at which he had a very pleasant and friendly interview with a prominent rabbi. The rabbi expressed his admiration of the working of some of our Christian societies, and desired to be informed particularly of the methods of the Young Men's Christian Associations. The gentleman supplied him with the documents containing the information required.

Not many days afterwards his Hebrew acquaintance returned the documents, saying in substance: "Your methods are excellent; but, after all, the success is not in your system and regulations, but in the hearty enthusiasm of your members. I cannot arouse the like in our young Hebrews. What is the secret of it?"

The reply was: "I hesitate to tell you, for fear that I might wound your feelings as a Jew."

The rabbi begging him not to refrain from speaking freely, received this reply:

"It is the self-sacrificing spirit of Jesus Christ in the hearts of these young men. Let your young men become imbued with that same spirit, and you will find all the enthusiasm you need. I earnestly recommend you to try it."

## 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.