

# SOLEMN QUESTIONS

## Addressed to Hebrews of Culture.

BY PROF. FRANZ DELITZSCH.

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

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## THE PECULIAR PEOPLE.


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A Christian Monthly Devoted to Jewish Interests.

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# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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*Founded by the late Rev. H. Friedlander 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.

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# THE PECULIAR PEOPLE.

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

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

הביטו אל־צור חצבתם  
ואל־מקבת בור נקרתם  
Isa. 51: 1.

"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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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

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In all that we have ever said of censure in regard to Jewish missionaries, or missionary methods, we have always tried to make it clear that we are attacking principles, and not men. We stand for certain principles, and against others. It does not matter to us who opposes, or who advocates the principles in question. We are not hostile to missions, because we are most earnestly in favor of missions in the true sense, but we are hostile, yes, absolutely opposed, to any methods and ways which are contrary to the spirit and teachings of our Master, not to say common truth and justice.

MANY times, however, it seems to us that wrong methods and deeds on the part of missionaries to Jews, or on the part of Christian workers in other fields, are not so much due to a sinful nature in them as to a kind of weakness, pitiable as it seems, to which they yield. For example, missionaries allow their friends and supporters to say and print things about them which are, to say the least, exaggerations. Some are gross and unjustifiable; others seem to be harmless. It is difficult to take one's friends to task for over-estimating one's good qualities or achievements, and yet it is what a true man ought to

have the courage to do. Then, when once an exaggerated claim has been made for a worker in public, either in a spoken address or in print, it is found necessary to keep up the reputation thus established. If a man or woman has been described as "full of the Holy Ghost," or a wonderful "winner of souls," he must, to save himself from disgrace, follow this up with a performance worthy of the advertisement and produce results commensurate with the claim. Many a man penitent as to his sins, truly converted to an endeavor with God's help to lead a holy life, who has shown some talent that might be used for God's service, has been spoiled by those who have sounded his praises, and these praises are worst and most harmful when they are not simply praises of his qualities, but praises of his humility and consecration and devotion. The most dangerous compliment that a panegyrist can pay to a Christian worker is to say that he has such humility and such reliance upon the Lord alone that the Almighty can use him as He would not other men. And the very people who trust the Lord so much, and praise the humble spirit of his servant, are not satisfied if the Lord does not see fit to do as they wish, but are determined to see miracles where none is wrought, and glorify small things, enough in themselves, to such proportions as amount to falsehood.

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HARD as it is for an ordinary evangelist or minister to keep his mental balance under such a test, it is doubly hard for one who has made such a change as usually is necessary when a Jew acknowledges Jesus and feels impelled to serve Him as a preacher of righteousness. He may be under the influence of the Holy Spirit, but he ought to be taught virtue by his new friends, who ought to be, not in name, but in truth, followers of Christ.

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So we say that it is necessary that the evangelist or missionary should be strong,—strong enough to tell the

truth, strong enough to resist the temptation to exaggerate his doings or to color his achievements, even in little things. To illustrate: A missionary travels in Russia, Galicia, or some distant place. He writes or speaks, let us say, of the needs of his work, or says that he might—had circumstances been otherwise or favorable—have preached to a large number of people. Straightway it is reported that the Lord graciously gave him the opportunity to preach to multitudes, and it will be surprising if he does not himself really think so. We say that of all the qualifications necessary for a Christian worker, one of the most necessary is the habit of telling the truth. A political speaker may, perhaps, exaggerate, overstate his case, invent stories and invest them with his own personality, and give them a place and time they never had, but the minister of Christ must not do these things.

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WE wish, therefore, not to speak of falsehoods uttered by missionaries themselves, or direct deception on their part. That is wickedly sinful and does more harm than can be counteracted by a work like that of St. Paul himself. But it is our desire to speak of the unconscious wrong done by those who support missionaries. In the first place a wrong is done by an expectation of results and a demand for results not, perhaps, expressed, but clearly evident. The evangelist sees by the way his reports are received that it is well for him not to fall behind his record. He is tempted then not to do wrong at first, but to make the most of what he has done. And we have known, not missionaries and evangelists alone, but those who stood between them and the people, secretaries and committees, try to arrange the facts of the report so as to make the best impression on the people from whom contributions to aid the work might be expected. Such a course is pernicious, but it is a demand for results which is at the bottom. Our Saviour said:

“Go, preach the Gospel.” St. Paul said: “How shall they preach except they be sent?” But people now say: “Send them and pay them if they can produce results; otherwise, not.” This is the false principle which does so much harm in the missionary world, and especially in Jewish missions.

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THE other false principle is like unto this: namely, the principle of supporting a missionary, not in proportion to the reasonableness of his work, but in proportion to the emotional effect produced by a recital of it. The preacher who can thrill his audience and arouse them to an emotional pitch can obtain the wherewithal to pursue his work. Hence, the temptation to describe commonplace happenings as though they were almost miracles, and to invest all their work with a romantic glory. These things cause the people to give, and sometimes afterwards they wish they had not given. Now that is all wrong. Doubtless they ought to have given, but not because the touching recital drew tears from their eyes. If people only give according to their emotions, all unconscious to themselves the preacher or missionary follows the hint given. This is a false and pernicious principle. Many people go to meetings and give their money from almost the same impulse that others pay theirs to go to an emotional play. The latter is the more reasonable because it is the more honest. The actor knows he is playing a part and does it well. It is otherwise sometimes with the missionary.

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THESE words may not seem kind to some people, and may appear to them to indicate that we are unfriendly to missions. Quite the contrary. “Faithful are the wounds of a friend.” We write these words to show to all Christian people who support missionary enterprises, not that they should withhold their support, but that they should guard against so acting as to put a tempta-

tion in the way of their missionary representatives. And in connection with this we warn missionaries and Christian workers, especially missionaries to the Jews, against a dangerous temptation, before which too many of them have fallen and do fall.

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### PREJUDICE.

Prejudice, as its name implies, is the greatest foe to a candid and true judgment, for prejudice is an opinion, usually adverse, formed before an opportunity for a fair judgment has come. Such opinions are almost always more fixed, more firmly held and harder to eradicate than opinions formed as the result of a just argument based on sound premises. Prejudice, therefore, is an obstacle to all true progress in science, art, or any other department of thought or knowledge, and most of all in religion.

Prejudice has been an efficient aid in all persecutions and martyrdoms, it has lighted the torch at many an execution by fire, and its reasonless cries have inflamed many a multitude to deeds of cruel and vindictive hatred. Those moved by prejudice rather than by reason are not to be depended upon. They may shout "Hosannah!" to-day, but none can tell whether to-morrow "Crucify!" may not be their frenzied cry.

The sources of our prejudices are varied as our circumstances and nature are diverse. But early education is a source of many of them. What we learn in childhood becomes a fixed or constant quantity in all our subsequent deductions. How important then is it that what is taught to the young be the calm conclusions of dispassionate reason, or the firm convictions of well-grounded faith, rather than the utterances of partisan prejudice, or bitter denominational feeling. But not alone what we are taught in synagogue, church or school affects our youthful minds with prejudice. The idle or thoughtlessly expressed opinions of parents or companions, uttered in haste, not meant, perhaps, or but half-meant, and yet



expressed with more positiveness than many most cherished beliefs, influence beyond hope of ready change the impressionable mind of the child.

Then, too, popular cries and expressions, proverbial statements which catch the ear and win assent by some trick or twist of word, rather than by convincing the reason, have much to do in forming our opinions. What everybody says must be so. If there were not some real ground for such a view the common expression would not arise. But we know how often common opinions, firmly held for generations, have been shown to be wholly without foundation. They are repeated from mouth to mouth, and no one questions them.

False ideas are imbibed in various other ways, due to different influences. Sometimes we have some unpleasant experiences in a certain place or with certain people, which influence us in our opinion of them, which no after proof of their excellence or nobility can eradicate. All of these things show us that we should guard both against creating prejudices in the minds of others, as well as against allowing ourselves to be swayed by prejudices that may arise in our own minds.

Prejudice against the Jew is created in all these and countless other ways, and is unworthy any noble mind. Thanks to the diffusion of knowledge, there is not so much false teaching of children as formerly, but careless words have their influence. A lady the other day wished some work done by a glazier, but did not know where to find one. She said, in the presence of some children: "I wish I knew of a good man. I hate to employ any of these Jews that go around." Now this lady had nothing against the Jews, and she knew very well that a small proportion of traveling artisans were Jews. She merely meant, as she confessed, that she disliked to employ an itinerant. The word Jew came naturally to her lips, the result of prejudice. The expression could but lead the children who heard it to form the notion that Jews are

an undesirable class of people. We ought to be careful how we utter such words.

Let us also resist the tendency to be influenced by popular outcries or foolish generalizations, for they are usually groundless and are the result of superstitions. Let our minds be above such things, being guided by what we know, rather than by some hearsay or popular opinion. And let not some one unfavorable experience with some disagreeable specimen of any race or creed lead us to judge of them as a whole.

Let reason and conviction drive prejudice from our minds, or, rather, let us conquer prejudice that reason and conviction may possess us.

W. C. D.

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## DOES THE JEW IN CHRIST CEASE TO BE A JEW?\*

### THE ARGUMENT FROM NEW TESTAMENT HISTORY.

BY ERNST F. STROETER.

We proceed to the presentation of apostolic teaching on the question under discussion. We have taken the ground in our last paper that Paul's practice was consistent throughout with his whole teaching on the subject. Others take different ground, and are prepared to charge Paul with grave inconsistency in the matter. The answer to our question does not depend on the verdict whether Paul in Acts 22 was acting "in the flesh," or in full conformity with the blessed will of the Lord. There is apostolic teaching on the subject, and if the inspired teachings of the apostles of the Lord Jesus Christ to the churches clearly establish the position<sup>1</sup>—there must be an end of all controversy. There remains nothing for us but to submit to the authority of the divine Word.

Apostolic teaching on this subject is of two kinds—direct and by implication. Let us consider each in order.

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\* This article is the fourth of a series of five articles by the Editor of *Our Hope*. The third appeared in January last of our periodical.—ED. P. P.

(1) That the Jew in Christ has perfect liberty to walk in all respects like a faithful and obedient follower of Moses.

## PAUL'S DIRECT INSTRUCTION GIVEN TO THE CHURCHES.

This is found in 1 Corinthians 7: 17, 18: "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised." To this we remark:

1. There can be but one meaning to the words "circumcised" and "circumcision." They refer to the ancient rite by which any child or man became a corporate member of the covenant people of God—the children of Israel. The words cannot be spiritualized without making positive nonsense of the second part of the apostle's injunction—"let him not be circumcised." Circumcision of the heart is obviously not in the apostle's mind at all, but clearly circumcision of the flesh.

2. By reference to Galatians 5: 2, we are not left in doubt for one moment as to the import of the term, "be circumcised." "Behold, I Paul say unto you that if ye [Gentile believers] be circumcised, Christ shall profit you nothing." The strong tendency, while Jewish believers preponderated in the churches, to Judaize Gentile believers receives tremendous blows by the apostle. To be circumcised stands for "becoming Jews," being Judaized, brought into conformity with all the rites and observances of the law of Moses. This, for Gentile believers, was to make Christ of no effect. We are clearly justified, then, in thus paraphrasing the apostle's injunction, "Is any man called being a Jew? let him not cease to be a Jew. Is any called a Gentile? let him not become a Jew."

3. This, it must be understood, is not one of the things of which Paul in this chapter (verse 6) speaks "by permission and not of commandment." He adds distinctly, "And so ordained I in all the churches."

It seems to us that there is no escape from the conclusion that it was the mind of the Lord from the beginning

that there should be in all the churches of this age, side by side, believers of these two distinct classes: Jewish and non-Jewish. The believers from circumcision should never lord it over their Gentile brethren by forcing them to become circumcised, *i. e.*, Jews. That was the dangerous tendency in the apostolic age, when all the prestige was with the original Jewish heirs of the promises given to Abraham's seed.

Nor should the believers of the uncircumcision—and such undoubtedly were most of the members of the church in Corinth—ever lord it over the circumcised believers, urging them to become uncircumcised, which means to forsake Moses, and to un-Jew themselves, *i. e.*, to abandon in all respects the observance of the Mosaic law as far as it could still be observed. This has been the prevailing sentiment in these days of the supremacy of the Gentile element in the church of Jesus Christ.

Although we could safely rest our case on 1 Corinthians 7: 18, 19, we proceed to produce confirmatory proof in the way of

#### THE TEACHING OF THE APOSTLES BY IMPLICATION.

1. In the fifteenth chapter of Acts we have a clear revelation of the mind of the Lord on the question of circumcising, *i. e.*, making Jews of Gentile believers. That question was then and there decided in the negative, not by mere majority vote, but by absolute submission of the hearts and minds of all present, under the unmistakably revealed will of the Spirit of the Lord; and thus the message reads as sent by Barnabas and Paul to the brethren of the Gentiles in Antioch and Syria and Cilicia: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Verse 28.

We think we are fully justified by the whole context to emphasize the words "upon you," *i. e.*, you believers of the Gentiles. There was no question raised as to continued law-observance on the part of Jewish believers.

The point under discussion was not at all, Shall all believers, as such, whether Jew or Gentile, consider the observance of the law as completely done away with?

The only issue was, Must Gentile believers be circumcised after the manner of Moses, in order to salvation? Is it not self-evident that there never could have been any such issue, if the Holy Ghost had taught both the apostles and all the elders of the original Jewish church that in Christ Jesus law-observance for Jewish believers also was forever to be abandoned?

And if, for some reason the revelation of this (supposed) truth had not till then come to the minds of the apostles (as it evidently had not), was not this the occasion above all others to settle that question on the broad basis of general abandonment, on principle, by all believers, of all further observance of the law of Moses?

There is no such ground taken, however, by the Holy Ghost or the apostles. It is plainly expressed, upon you (Gentile believers) no greater burden than these necessary things. The implication is inevitable: As for us Jewish believers it is a matter of course that we continue to walk orderly, and to keep the law. *Cf.* Acts 21:24. Had the mind of the Holy Ghost at that time been what is now the accepted teaching in the Gentile church, and the common standard of precept and practice in Jewish missions, there would have been no reason or congruity in using the language, "No greater burden than these necessary things." The contrast to that can never be, by any fair construction of language, the absolute abandonment of law-observance by Jewish believers. It would have bordered on cant and hypocrisy for the apostles to speak to those Gentile brethren of "no greater burden for you," if they themselves had been minded to throw over completely all obligation whatever to "walk orderly and to keep the law."

And how could their decision be given so clearly as that of the Holy Ghost, if they themselves were still in

bondage and in darkness, as those would have us verily believe, who hold that it is putting the Jewish believer under bondage again to expect of him a continued, voluntary, reverend, spiritual and free obedience to the law of Moses? If continued observance of the law is in the very nature of things out of the question as soon as a Jew becomes a true believer in Christ, then how can inspired apostles claim to speak in the Holy Ghost while they themselves fail to apprehend such an elementary principle of the relation of a Jewish believer to the law?

2. Again, consider Paul's teaching in Romans 11:5, concerning "the remnant according to the election of grace even at this present time." The argument is, Has God cast off finally the Jewish nation as such? It is not a question of individual salvability. That had been settled long before Paul knew the risen Lord. The question is, Has this nation, as such, a future and a mission in the purposes of God? The appearances were all against the thought. Branches broken off, withered, dead. But God hath not cast away His people which He foreknew. Things looked desperate before, in Elijah's time, *e. g.* But God had His seven thousand. Even so now there is a remnant. Of what? Of that nondescript product of Gentile-Christian misdirected zeal—the un-Jewed Jewish believer? No; but of the chosen nation, the peculiar people that is never to be reckoned among the Gentiles. Assimilation and amalgamation are devices of the adversary to rob God of His honor in saving, through the apparent wreck and destruction of that wonderful people, a clear genuine remnant of real Jews, of Israelites indeed! Is it not the very nature of a remnant to show intact all the essential elements and features of the original whole? Is it not the highest object and mission of a remnant to furnish in itself incontestable evidence of the continued, abiding existence of the original? What is a remnant for, if not to guarantee the recognition of the original design and nature of the

whole? And now, if every (Jewish) soul which will not hear that Prophet (Jesus), shall be destroyed from among the people (Acts 3: 23), *i. e.*, shall be disinherited from its national covenant patrimony—and the Scriptures cannot be broken—who are to preserve the sworn continuity of the chosen race as heirs and as witnesses to the faithfulness of God to his oath, if not the Christ-believing Jews? God wants no Judaized Gentiles. But neither does He want Gentilized Jews. He wants a true remnant even now, at this present time, of true, because believing, Jews. This to us seems the only reasonable conclusion to draw from the inspired teaching concerning a Jewish national remnant according to the election of grace, even at this present time.

3. There remains another very strong and striking reference from Paul's powerful argumentation in Romans 4: 9-12. Cometh this blessedness (of sin not imputed), so argues the apostle, upon the circumcision (*i. e.*, the Jews) only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. Then he proceeds to show with invincible logic that because Abraham believed *before* he was circumcised, he was really the first uncircumcised, *i. e.*, Gentile believer. Faith *preceded* circumcision in Abraham's case. That demolishes completely all the claims of Judaizers that the Jew as such, because of circumcision, had greater or even exclusive privileges in matters of righteousness. And so he concludes (verse 1) that "he (Abraham) might be the father of them that believe, though they be not circumcised, . . . and the *father of circumcision* to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham." Verse 12.

In other words, Gentile believers are true sons of Abraham, because he believed when he was still uncircumcised. And Jewish believers are his true sons, not because of the circumcision only, but because they walk in the

steps of his faith. All this is clear as the light of the morning.

But is it not strange that it should have escaped the minds of so many of us so long that these ringing truths are two-edged as all God's truth is? If God made Abraham the father of the circumcision after that he believed unto righteousness, how do men say that God wants to unmake the circumcision now as soon as they believe unto righteousness? Paul has shown clearly that circumcision avails nothing for righteousness, only faith. But he shows just as clearly, from Abraham, that circumcision and all that it implies never vitiates or militates against the righteousness which is by faith. How else could he so clearly designate Abraham as the father of both distinct classes of believers—the circumcised as well as the uncircumcised? The latter he was himself when he believed; the former he became only after he believed. If Abraham never received "the sign of circumcision, a seal of the righteousness of faith," until after he believed, why then should they who not only follow in the steps of his faith, but also have the seal of the righteousness of faith, practically deny it, and proceed straightway to become uncircumcised?—*Our Hope.*

## SKETCHES IN EARLY JEWISH HISTORY.

### II.

Ἀπέστρεψαν ἀπὸ διαθήκης ἀγίας, καὶ ἐξεύχθησαν τοῖς ἔθνεσι καὶ ἐπράξθησαν τοῦ ποιῆσαι τὸ πονηρόν.\* 1 Maccabees, 1:15.

Never since the days of the Babylonian exile was there a time when the whole Jewish nation was restored to the land of Israel. Outside of the confines of Palestine there were always scattered communities, and in certain lands large populations. No more favored land was there anywhere in the early days than Egypt, of al

\* "They receded from the holy covenant, and were joined to the nations and sold themselves to do iniquity."



the lands outside of Palestine, and none where the Jews had a kindlier reception during the earlier period of the Greek sovereigns of Egypt. Alexander assigned to them a part of his new capital on the Nile and accorded to them equal rights as citizens with his Hellenic subjects. The Hellenistic dispersion of the Jews of Egypt and other lands of the west came in time to assume as great importance in many respects as the still greater eastern dispersion. Among these Hellenized Jews were many who forsook the religion of their fathers and went over to Greek and other forms of idolatry. Indeed so widespread did the affection become that the disease penetrated into Palestine itself, and the cruel persecutions from Antioch and the wars that followed were needed to purify the Jewish nation.

Far up the Nile, in Upper Egypt, stood, at one time, in all its glory, the magnificent city of Thebes, celebrated by Homer as the city of a hundred gates. The name of the city in Egyptian was *No Amen*—the city of Amon—and similarly it occurs in the Bible. It was also *Pir Amen* in Egyptian—the abode of Amon. Popularly the city was frequently designated simply as *No*, THE CITY. Amon was one of the greater divinities of Egypt, worshiped with especial pomp and circumstance at Thebes.

Let us try to imagine to ourselves the city as it stood in the times of the Pharaohs and Ptolemies. First of all, we are struck by its situation on both sides of the Nile and in the midst between the two mountain walls, shutting off the green and fertile valley of the Nile on the one side from the vast and almost interminable desert of the west and on the other, from the equally barren desert of the east, extending to the Red Sea. The city was large and abounded with wealth and magnificence as well as with the more humble dwellings of the wretchedly poor. On the west of the Nile was the Theban city of the dead. On the east stood the temple of Amon, whose vast ruins at the present day are the astonishment of the

world. On one of its outer walls is an inscription recounting the victories of Shishak in Palestine, and it is maintained by some that even the portrait of Rehoboam, king of Judah, appears with the inscription.

In this temple, through its interminable halls, up its stairways, in its chambers, through dim religious light, and upon its walls, vested priests moved in procession, singing hymns. There learning was cultivated, and many privileges were conceded to the priests. Large estates from the surrounding lands about the city were the property of the temple—for it was richly endowed. From the revenue of these lands the priests were maintained. The lands in many cases were let out to fellahin, who paid their annual taxes. The administration of the estates was in the hands of an officer who paid over the taxes to their proper destination, into the temple treasury. That office in the time of Ptolomy Physcon was held by a Jew. His name was Simon. Although Hellenized by apostasy he could not write Greek; but his children were educated in Greek culture and were given Greek names, and doubtless continued Jews only in descent.

We are indebted for this curious piece of information to the potsherds of Egypt and the inscriptions found upon them at the present day. At first the attention of Egyptologists was wholly given to the older Egypt of the Pharaohs. Latterly, however, they have become aware that there are rich remains to be found of a newer Egypt, the Egypt that Herodotus visited, Greek and Roman Egypt, and that preserved in the sands of that rainless land there are richer memorials of ancient Greek and Roman life than are to be found in either Greece or Italy themselves; priceless manuscripts and inscriptions that previously had been passed by because not written in hieroglyphic or demotic. One of the most curious of writing materials employed in Egypt was the *ostraca*,

or broken potsherds. These cost nothing and were extensively employed. They were used very largely in the public offices of Egypt, more especially in those of the tax-collectors.

Here is an inscription in the possession of Prof. A. H. Sayce found on an ostracon that came from Thebes: "My lord Isodorus, when you come, bring me the lexicon to the first book of the Iliad, as I have already begged you to do." Not many of these inscriptions are quite so luminous or interesting as this. But of chief interest to us just now is a series of ostraca, with this for the first: "Simon the son of Eleazar, the receiver of the fourths of the taxes of the 28th year (of Ptolemy Physcon), the month Mesore, sends greeting. I receive from you the amount claimed for duty on the 20th day of Tybi, 4,000 copper drachma. This is written by Dalles, at the request of Simon, as he himself cannot write Greek." Another is this: "The 28th year and 11th day of Payni, Simon the receiver, the son of Eleazar, has paid into the treasury in the great city of Diospolis (Thebes) 90 ardebs of wheat. Bryon Appollonius has also paid 90, and so has Hermocrates." Two other ostraca reveal the fact that Simon was succeeded in his office by his son Philocles: "The 3d year (of Ptolemy Lathyrus) the 30th day of Pakhaus, Philocles, the son of Simon, has recorded in the tax register of the district around Thebes the payment of 100 ardebs of corn for the said year (signed by) Critolaus." "The 5th year and 26th day of Pakhaus, Philocles, the son of Simon has recorded in the tax register for the 5th year, 153 ardebs of barley." But of greatest importance of them all in this series is this inscription written by a fellow tax-farmer, with the Roman name of Marius, which reveals the nature of the office held by Simon: "Marius sends greeting to Simon. (I have received) the tax for pasturage on the property of the Theban Zeus (Amon) amounting to 3,440 copper drachma."

S. S. P.

חדשות הנעשות—NEWS—במחנה ישראל.

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IN Jerusalem recently a literary undertaking of considerable value has been entered upon. Shalom Araki and Abraham Ridaf have published in that city the Masoretic text, Targum of Onkelos and the Arabic version of Saadia Gaon of the book of Genesis, the Arabic version according to old manuscripts found partly in Yemen. The book is issued under the title, Kether Torah, "Crown of the Law."

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THE Jewish Chautauqua Society, in a meeting held a few weeks since in Philadelphia, was reorganized on a national basis. Officers were elected representing all parts of the United States. A conservative estimate will place the number of those who are actually engaged in the readings planned by the society, and those who participate in the meetings and derive a benefit from the same at about 1,500 to 2,000 persons. The interest in the movement is shared by many Gentiles.

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THE Hebrew Union College, of Cincinnati, has closed its twenty-first scholastic year. Rev. Dr. Isaac M. Wise is President.

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THE Third Regiment of Alabama National Guards, in camp at Birmingham recently, has a large number of Jewish young men in its ranks.

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THE English Literature prize of \$25, of Rutgers College, New Brunswick, N. J., was awarded to Jacob Lipman, a son of Michael Lipman, one of the Hebrew colonists at Woodbine, N. J.

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MR. DAVID ZIMAN, a Jew, who is connected with the

development of the mining industry on the West Coast of New Zealand, has offered a subscription of £1,000, to head a collection for the purpose of purchasing a warship for the defense of the empire, as a gift from Australia.

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THREE rabbis actually attended officially the coronation at Moscow. They were attired in robes of white satin, and were assigned places among the clergy of non-Christian religions. The list of coronation honors issued in Moscow, June 29, ult., contains the names of the three rabbis. Each is awarded a special gold medallion inscribed "For Zeal;" to be worn around the neck with the riband of the Stanislaus Order.

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AN imposing memorial service for Baron de Hirsch was held lately in the Afrida Temple at Balata, the largest synagogue in Constantinople, and was rendered particularly striking by the participation therein of representatives of many religious bodies. Among the non-Jewish clergy who attended were three high delegates of the head of the Mohammedan faith, and a similar number of delegates of the Greek, Armenian and Syrian patriarchs. The Jewish clergy were present, headed by the chief rabbi of Turkey, attired in state canonicals and with his breast covered with orders. The Sultan and the Porte, and the ambassadors of the Porte sent representatives. The temple was filled to its utmost limits and thousands sought admission in vain.

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#### THE MONTH ELUL.

On the tenth day of the present month, August, is the beginning of the Jewish month Elul, the last month of the Hebrew year. New Year's Day will occur this year on the eighth day of September next.

It is customary for the *shophar*, or trumpet of ram's horn, to be blown in the synagogues every morning and

evening throughout the month. This custom is explained as intended to awaken Israel to repentance in view of the near approach of the day of judgment, for such is every New Year's Day deemed to be, and especially because of the approaching Atonement day, ten days after. These forty days—from the first of Elul to the day of Atonement—are regarded as days of preparation for the great event of the approach of that day. Especially are the ten days intermediate between New Year's and Atonement regarded as days for such preparation. Then, if ever, Israel should repent. Prayers of great beauty and full of pleading, called *selichoth*, or prayers for forgiveness, are recited during these days. Many of them are constructed in poetical form. Many of the Hebrews fast through the whole of the forty days.

Tradition asserts that it was on the first day of Elul when Moses ascended Sinai for the second time, after he had broken the two tables of stone given to him at the first, and that he received a special divine command to cause the trumpet to be blown throughout the camp in his absence, to acquaint the people that he had ascended the mount the second time, and to deter them from making a golden calf again. So are Israelites now, when they hear the *shophar* blown, reminded to prepare their hearts aright and to be on their guard that they may not fall into sin.

It has long been known that Elul, the name as it is of that month which is especially devoted to repentance, is found in ש"ה' the Song of Songs, 6: 3, where the initials of אֲנִי לְדוּדִי וְדוּדִי לִי, "I am my Beloved's and my Beloved is mine," make up the Hebrew word, אֱלּוּל, Elul. These words from the Canticles are expressive of the soul's highest love toward the Holy One, the divine Lover of our souls. And it is true that such love can only exist where there is true and abiding repentance. Whenever any person has *truly* repented, such repentance will lead

him to the realization of the deepest and most enduring love between his soul and God. But such repentance can only truly come through Him who is the Way, the Truth and the Life. Jesus only can be our heart's true רֵיך, our heart's beloved, for He is בְּרִיךְ the Son of David<sup>1</sup> and Son of God. The human heart can find no abiding rest save only as we rest in Jesus, save only as we know that in Him we have passed from death unto life and that for His sake our sins have been forgiven us.

Of what avail are all the prayers offered in Israel throughout the month of Elul, and all the fastings, so long as Jesus, the Lovely One and the loving Redeemer is spurned! Oh! that Israel might awaken to repentance because of the way in which he has refused Jesus! Then would he quickly find rest to his soul and answers to all his prayers.

הנה אני לרודי  
 יאמר עם ישראל  
 היא תפארתי וכבודי  
 ובחסדו מרעה אגאל  
 ואדונינו יענה ממרומים  
 כך בהרתני ישראל  
 אם-עלי מעיד הומים  
 אבא אליך ותגאל.

“Behold, I am my Beloved's,' saith the people of Israel, 'He is my splendor and glory, and through His kindness I shall be redeemed from trouble.' Then our Lord shall answer from on high, 'Thee I have chosen, O Israel, if thou truly seekest me in thy heart I will come to thee and thou shalt be redeemed.'” P.

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#### IMPRESSIONS FROM A JOURNEY IN ARGENTINA.

Herr David Feinberg, Director of the Central Emigration Committee at St. Petersburg, in connection with the Jewish Colonization Association, has just returned from

(1) The significance of David is *beloved*.

the Argentine, whither he was sent some months ago by the late Baron de Hirsch, together with Dr. Sonnenfeld, the Paris Secretary of the Association, to report on the state of the Colonies founded by the Baron. The following is the substance of Herr Feinberg's reports :

My general impression is most favorable to our colonists. It was with joy that when I passed from one colony to another I was able to convince myself of the marvelous aptitude of our co-religionists for the hard work of the fields. It was I who selected the colonists in Russia. They were for the most part small merchants, subordinate employees, shopkeepers, and in general, people who had never been engaged in agricultural pursuits. But evidently the fault, if fault there was, was not theirs. And the proof is that when they have been given the means of cultivating the soil they have shown a zeal and ardor, which, in less than two years, have made them suitable agriculturists. In the course of my journeys through the Colonies I came across several families whom I had personally known in Russia. I recognized them no longer. It was not the lean and pitiful-looking Jew, with hollow cheeks and bent shoulders, as though a heavy load pressed on him, with a visage full of an indefinable expression of sadness and constant care; in a word, it was no longer the man seeking his daily bread without ever gaining it, whom I saw before me. These people now cultivate their land, and every evening they make an inspection of their fields on horseback, as though they were born agriculturists. The free and healthy air of the country, physical labor, etc., have completely transformed them. It is comforting to observe how rapidly this assimilation has been effected. We know how much the legend that the Jew is hostile to physical labor in general and to agricultural labor in particular, is worth since we have in Russia itself more than 50,000 Jewish agriculturists who are excellent laborers, without taking into account the marvelous results obtained in Palestine, as is proved by the Palestine Section of the Industrial Exhibition in Berlin. But it is not useless once more to affirm the bad faith of our detractors. If these people wish to know the truth about the Jews, let them visit the Jewish Agricultural Colonies. But even among our friends, and I say it



frankly, among our co-religionists, skepticism is often expressed when one speaks of the Jewish agriculturist. This is absolutely unjust. My last voyage was conclusive to me on this point. As a Russian Jew, I had long ago absolute and irrefutable proofs. But even I did not believe that the Jewish peddler could be so quickly transformed into an agriculturist. To-day the doubt is no longer possible. And it is here that Baron de Hirsch's work is so grandiose. I will not hide the fact that there are some exceptions in Jewish colonies, there are people who will not take to work. But this element exists only in the proportion of 10 per cent to 15 per cent. We have made it a rule to eliminate this element from our colonies, and in this respect we are absolutely pitiless, for it injures the development of our operations, and everyone will agree that the general interest must be considered first. I may remark that several men excluded from our colonies have been engaged as laborers with the native farmers. I interrogated several of these farmers, who expressed themselves thoroughly satisfied with their Jewish employees. Thus, the results absolutely exceed our expectations. The colonists are divided into two categories, *viz.*, those who have already been established there two or three years, living in the large colonies to the number of 300 families, and new-comers to the number of 800 families. The first category leaves nothing to be desired. They are accomplished agriculturists, in every acceptance of the word. The two colonies have had at their head two Russian Jews; one, M. Lapine, is an experienced agriculturist, who is most devoted to his co-religionists, and is, therefore, much liked by them. The other, M. Kahn, of Odessa, is regarded in his colony like a father; the colonists hold him in high esteem. It is the establishment of the newly arrived colonists which still presents all manner of difficulties, but these will disappear in time and in proportion as the work progresses. For the moment, it is not our intention to recruit new colonists in Russia. We desire that the 1,100 or 1,200 families already in the Argentine should be definitely installed, and that the colonists of the second category should attain the same degree of perfection in agricultural labor as the first. This will occupy us at least two years. We shall then recommence our work, and perhaps even in much greater dimensions.

## JEWS IN CENTRAL AFRICA.

*Hamagid* of February 27, reports an anonymous Hebrew Tourist, that traversed almost the whole of the interior of Africa; that crossing the wilderness of Sahara, Sataha and Wrami Pangrat, he found there about six hundred Jewish families as black as the Ethiopians. They support a number of separate congregations, and possess over one hundred written Scrolls of the Law in the oldest style of the Hebrew square letters. Also in Timbuctoo, that tourist says, he found a large number of black Jews. They believe themselves to be descendants of Abraham, Isaac and Jacob. Almost every family has its own Scroll of the Law, but they know nothing of the other books of the Bible. They have heard that there is a Talmud, and this is all they know about it. They observe the customs of their fathers, which have their origin in the Talmud. They live in perfect peace and good fellowship with the Arabs about them. They have rabbis and officers in every congregation. Their tradition is that their forefathers came to that country after the last destruction of the Temple of Jerusalem. One of the elders told the tourist that about three thousand Hebrew families lived in that country; many of them, however, were amalgamated with the Arabs and lost their identity. The color of that people is quite dark, says the tourist, still it is not difficult to recognize the Jewish features in their countenances, which shows that the color is climatical or the result of intermarriages with the dark race. It is regrettable that the *Hamagid* gives neither the name of the tourist nor the date of his travels, nor does it speak of copies, or at least *fac similes* of those written Scrolls of the Law. We would request the *Hamagid* to furnish all the data in its possession about this tourist to some ethnological society in London or Paris, or let us kindly know all about this matter in the *Hamagid*. We recollect that years ago a similar report came from a port on the Red Sea about Jews from the interior of Africa,

who maintained to be of the tribe of Dan, but it was fictitious.—*The American Israelite.*

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EASTER MORNING, 1883.—Our task is ended—and we also worship and look up. And we go back from this sight into a hostile world, to love and to live, and to work for the risen Christ. But as earth's day is growing dim, and, with earth's gathering darkness, breaks over it heaven's storm, we ring out—as of old they were wont, from church-tower, to the mariner that hugged a rock-bound coast—our Easter-bells to guide them who are belated, over the storm-tossed sea, beyond the breakers, into the desired haven. Ring out, earth, all thy Easter-chimes; bring your offerings, all ye people; worship in faith, for—

“This Jesus, which was received up from you into heaven, shall so come, in like manner as ye beheld Him going into heaven.” “Even so, Lord Jesus, come quickly!”—*Alfred Edersheim, D. D., at the end of his Life and Times of Jesus the Messiah.*

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THE clear spring of Judaism is still living and fresh, its crystal waters sparkling in the pure white light of truth; its mission to quench the thirst of humanity for righteousness and justice.

Until the spears are turned into pruning hooks, and swords into plough-shares, until the ethical ideals of the prophets are no longer visions unfulfilled, until then will Judaism remain in the world as one of the expressions of the living God manifesting Himself in history, the living garment of divinity. So long will there be Jews who say as I say: I was born into the household of Israel, and I accept its heritage with gladness and with joy.—*Henrietta G. Frank, in the Reform Advocate.*

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NO MAN has part in the world to come except he repent in this world.

## 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.