

SOLEMN QUESTIONS

Addressed to Hebrews of Culture.

BY PROF. FRANZ DELITZSCH.

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

—o—

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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.

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

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THE PECULIAR PEOPLE.

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

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

הַבִּיטוּ אֶל-צִוֵּר חֲצַבְתֶּם

Isa. 51: 1. וְאֶל-מִקְבַּח בּוֹר נִקְרָתֶם

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

VOL. IX. PLAINFIELD, N. J., SEPTEMBER, 1896. No. 6.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

ONE of the most important parts of our work is to aid in bringing about a better understanding between Jews and Gentile Christians, entirely apart from the question of "conversion," or the bringing of Jewish people to the acceptance of Jesus as the Messiah. That there is a need of a better understanding both Jews and Gentiles admit, but in a different way. We from our Jewish-Christian point of view see the need to be on both parts. When Jews learn to appreciate the real thoughts of honest, sincere Christians, and when Gentile Christians learn how Jewish people really think and feel, a great gain will result.

THE greatest obstacles to this proper understanding are pride and prejudice. Using the terms Jew and Christian, Judaism and Christianity, in their popular sense, as mutually exclusive terms, we may for purposes of illustration show how there is pride and prejudice on both sides. The Jew is naturally proud, proud of his race, his ancestry, his calling as the chosen people, the glory of his destiny. In view of all the unfortunate past, he is too proud to admit that a Gentile, especially in respect of religion, can possibly possess truth which he does not. How often

we hear from the lips of rabbis, "Shall we be taught by others how to understand our own Scriptures? Are we not the best judges of their interpretation?" This is pride and is wrong. Their own history as recorded in Sacred Scripture proves them in error. The Christian, also, is proud, proud that he is not as the Jew, a rejecter of the Messiah, etc., etc. This is wicked pride and recalls the prayer of the Pharisee in our Lord's parable. It is the evidence of a spirit the furthest removed from that of the very Master they are proud to acknowledge. Never will they understand each other while this pride remains.

PREJUDICE is the child of ignorance and the father of denser ignorance. When we admit a prejudice, we place ourselves under the dominion of an opinion formed without proof, or with insufficient knowledge. That is the very meaning of the word. When one is dominated by such a power, he is hindered by its very influence from attaining the light and knowledge that can dispel it. Like the old man in the tale of Sinbad, the wrong notion cannot be shaken off. That Jews are prejudiced against Christians is clear. We do not mean all Jews, but many Jews. They have a wrong idea of the Christian's belief, his morals, his view of life. From the wrong idea they become prejudiced and contemptuous without reason. That many sad, sad things have occurred to arouse this prejudice, we know. But the prejudice is there and prevents the Jew from attaining a proper apprehension of what Christianity is. That the Christian is prejudiced against the Jew we need not say. We have said it again and again, till we have been considered almost lunatic on the subject. This prejudice is against the Jew as to his social, moral and religious character. When possessed by this prejudice, the Gentile is unable to see the goodness, the grandeur, the nobility of the Jewish race and character, entirely apart from what it might be when renewed by faith in Christ. What we beg is that Jew and Gentile

should strive to see the good in each other and to understand each the other's faith. When this is done the day will be near when the identity of true Judaism and pure Christianity is recognized.

THE ETHICAL ARGUMENT.

Many of our Jewish friends, who from time to time betray considerable irritation at the sending of missionaries to the Jews, and who would love us more if we opposed missions in general, rather than merely what we all admit, though some unwillingly, to be grave errors and faults in missionary methods, are fond of employing what may be called the ethical argument against missions to the Jews. These usually identify missions with a process of civilization, or with an attempt at the moral reformation of the vicious and depraved classes. So they have nothing to say against missions to the South Sea Islanders, or to the outcast in more civilized lands. But they seriously object to the sending of missionaries to Jews as a class or as a people. One can readily understand their feelings in respect of this. No one likes to think that he, or his race, or his denomination, is the object of missionary effort. But in these days there are few who escape from attempts made to convert them. Nor can it appear that the Jew can with more reason than another claim exemption.

The argument to which reference is here made is the very familiar one of "Physician, heal thyself." We are told that when the Christians are all converted, then it will be time enough to send missionaries to the Jews. When Christianity in triumph can boast of moral perfection among all its confessors without exception, then, and not till then, can it with justice undertake to reform Jewish people. "What," it is asked, "is a Jew to gain by becoming a Christian?" He is now striving after moral excellence by the teachings of Moses and the Prophets. He is doing his best according to his lights, which, it is

assumed, are quite sufficient. If they are not sufficient, then the contrary must first be proven, and the proof shall be, "By their fruits ye shall know them." This counsel of Jesus is a favorite of theirs. What, then, will the Jew gain, except to become a striver after moral excellence in a similar way, but with new conditions and surroundings as a Christian? And these conditions, it is exultingly affirmed, are not encouraging to the candid Jew. "I am now with a temperate, frugal, home-loving, industrious, peaceable, law-abiding class of people, and if I become a Christian, I shall be with a class among whom are found the drunkards, the prodigal, the immoral, the idle and the criminal population." To prove this they appeal to the law courts and to assertions commonly made and uncontradicted. The Jews as a class are more moral than the Christians; why, therefore, do the Christians send missionaries to them? Better first accomplish the desired conversion among your own.

This is the ethical argument against missions to the Jews. Now, admitting for the sake of the argument that the facts are as stated, and allowing that Jewish morality, so-called, is the equal if not the superior to so-called Christian morality as found in the world, the argument nevertheless is not sound, and that for several reasons. In the first place, civilization and moral reformation, while often the results of missionary effort, and while, where necessary, they are among the objects to be attained by the missionary, are not the distinct aim of the missionary's labor. To assume that the contrary is the case is to misunderstand the Gospel message. Salvation, and not civilization or morality, is the object of Christian missions. It is that salvation of which Jehovah spoke when He said: "Look unto me and be ye saved, all the ends of the earth; for I am God, and beside me is none else." The Jew knew anciently how the nations were to approach God; he knew how his own people were to approach Him. He knows now that the Prophets brought a deeper under-

standing of the way to God than was given in the Law of Moses. The Christian believes that in Jesus we have the fully revealed way of salvation. The Jew may say: "I don't want to be saved. I am all right anyhow. I am just as safe as you are. Go your way with your salvation." That is his privilege. But that is no argument against missions. Believing as he does, the Christian must preach his beliefs to those who will hear. He is self-impelled thereto. He cannot do otherwise. He must tell his convictions to Jew and Gentile alike; his convictions will admit of nothing less. That is not to say that the Jew is uncivilized or immoral.

Then, again, the argument is not cogent for another reason. Admitting for the sake of argument that there are two distinct religious and moral systems, called Judaism and Christianity,—which we deny—it is not fair to demand that Christianity shall show perfection, or even any approximation thereto, among its adherents in order to justify an attempt to extend its principles. If the Christian is convinced of the truth of his system, and that system includes belief that Jesus of Nazareth is the Messiah of Israel and the personal Saviour of all, of whatever race or creed otherwise, who trust in Him, he is abundantly justified in trying to induce Jews to believe in Him. He is not bound to produce a perfect church or society of Christians in support of his duty or privilege to proclaim his convictions to Jews or any other class of people. An ethical or religious system must be accepted voluntarily and depends for its success upon the sincerity with which it is accepted by any one of its adherents. A hypocrite, or any number of hypocrites, is no proof for or against either Judaism or Christianity, nor does the existence of any number of false disciples of Jesus constitute any logical necessity that a Christian missionary should not go forth on his mission. False disciples or a failure of the application of the principles of Christianity may sadly interfere with the success of a preacher or missionary, and may

constitute a moral argument with him as to the expediency of his labors, but there is not the shadow of reason in making such a state of things the basis of a just demand that missionaries shall not be sent. Such a demand is absurd.

I must say, however, in passing, that while the ethical argument, as I have endeavored to show, does not justify the Jew in his demand that missionaries be not sent, nor in his irritation at the sending of missionaries, he has an indefeasible right to protest in the name of justice, not to say of religion, against persecution and against attempts to bribe, no matter to how slight an extent nor from what quarter. A man who has convictions which I do not share, but which he thinks I ought to have and which will benefit me or my fellow-men, has a right to proclaim these and to bring them to my attention. He has no right to force them upon me if I will not listen, but he has a right to present them in public, in sermons or addresses, in personal argument where he can secure willing auditors, by the pen, or by the printed page. I cannot justly hinder him, provided his views are not calculated to interfere with the rights of other men, or are such as to provoke to deeds of immorality as between man and man. I may not agree with him, and I may feel irritated at him, but that is no argument with him why he should not proclaim his views, or hire other people to proclaim them. The question of salaried missionaries and other similar questions are mere matters of detail. The ethical argument, for the two reasons stated, fails to show that Christians should not send missionaries to the Jews.

Furthermore, the ethical argument, as popularly stated, from Jewish pulpits, sometimes, and more frequently in the Jewish press, is not fair, for the additional reason that Christian and Gentile are by no means convertible terms. "Jew" is opposed both to "Christian" and to "Gentile;" to "Christian" religiously, and to "Gentile" racially. Now the Jewish race and the Jewish

religion are fairly co-extensive, although we admit not quite so absolutely, while the Christian religion is not by any means co-extensive with the Gentile community. When the Jew says that by becoming a Christian he places himself with the criminal classes of the world, he is hardly stating the truth. There may be striking instances of criminality among those who profess great piety, but the vast majority of the non-Jewish world cannot with the least propriety be termed *Christian*. The great non-Christian Gentile world is the object of missionary activity of its appropriate kind, and the retort, "Convert your own," is inapplicable. It is not necessary that the work of converting the whole Gentile world should precede any effort to bring Jews to the acceptance of their Messiah, although doubtless the universal proclamation of the Gospel will be needful ere the people of God will accept Him. Also, Jewish people who make use of the ethical argument forget that missionaries *are* sent to other denominations besides Jews. They say in bitter complaining, "Why do you single out the Jews for missionary labor? Why not send missionaries to the different Christian bodies?" Well, that is done far more than our Jewish friends may be aware. I have known Baptists to send missionaries to other bodies of Christian people; Episcopalians have done the same, and Unitarians have sent missionaries to all others together. The more striking the difference in doctrine, the more marked such work is, and the fact that the Jews are more distinctly marked off from all Christian denominations than any other body of people, and the fact that they are by nature marked also racially from others, is no doubt the reason why efforts on their behalf stand out so prominently. This is due to the nature of the case and is nothing unfair to the Jew. It is not intended to be unfair, and is not in fact so.

Before making some concluding observations, I wish to state that in what I have said I merely wished to show that the argument as stated is no reason whatever why

Christians should not send missionaries to the Jews. It may, and ought, to be food for reflection on the part of the Christian, and it may serve to show him how the matter looks from another point of view. It ought, besides, to induce Christians to see that they ought to show their faith by their works and live the lives to which they would lead others. But I have been merely concerned with the argument itself, as an argument. I could have taken much time and space to show above that salvation includes morality and certainly involves the same, but that was not the purpose of this article.

What I wish to remark in closing is that fundamentally the morals of Judaism and Christianity are identical. They are both the fulfilment of the law of God, involving the sum of our duty toward our Creator and our fellow-men. Anyone who wishes to study the ethics of the law, of the prophetic writings and of the New Testament will admit this fact. They are the several stages of the gradually perfected expression of great principles which are eternal, which are the basis of Sinai's code, and which are the essence of Christianity itself. This identity of Judaism with Christianity when the former is made perfect and when the latter is understood in its primitive apostolic simplicity, has often been insisted on in these pages. This, then, being the case, the attempt to exhibit a contrast between them and to use that as an argument why a pure Christianity should not be preached to Jew as well as to Gentile will at once appear entirely useless and without pertinence. Out of our differences, our strifes and our arguments, no matter how we may misunderstand each other, will come the fullness of God's kingdom, provided only we are sincere and have faith in Him who is our Father. To attempt to check the honest endeavor of those who have convictions and to prevent them from trying to put them forward is to try to check God's own way of bringing men to the truth.

W. C. D.

BEHIND AND BEFORE.

BY F. L. HOSMER.

“One thing I do; the things behind forgetting
And reaching forward to the things before,
Unto the goal, the prize of God’s high calling,
Onward I press”—said that great soul of yore.

And in the heart, like strains of martial music,
Echo the words of courage, trust and cheer,
The while we stand, half hoping, half regretting,
Between the coming and the parting year.

Behind are joys, fair hopes that found fulfilment,
Sweet human fellowships, and many a gain;
Unanswered prayers, burdens of loss and sorrow,
Faces that look no more in ours again.

Before are opportunity and promise,
Fairer fulfilments than the past could know;
New growths of soul, new leadings of the Spirit,
And all the glad surprises God will show.

All we have done, or nobly failed in doing,
All we have been, or bravely striven to be;
Counts for our gain, within us still surviving,
As power and larger possibility.

All, all shall count; the mingled joy and sorrow
To force of finer being rise at last,
From the crude ores in trial’s furnace smelted
The image of the perfect life is cast.

Onward I press, the things behind forgetting,
And reaching forward to the things before;
Ring the brave words like strains of martial music,
As we pass through the New Year’s open door.

—Selected.

DOES THE JEW, IN CHRIST, CEASE TO BE A JEW?

SIDE-LIGHTS FROM PROPHECY.

BY ERNST F. STROETER.

Having concluded our direct argumentation, both from apostolic practice and precept on the subject under discussion, as we found them recorded in the New Testament, we turn for some additional light to the word of prophecy. Believing firmly, as we do, that Israel's future glorious destiny is outlined as plainly and correctly on the pages of the Old Testament, as its sorrowful past and present, we do not for one moment hesitate to appeal to God's holy oracles there for evidence confirmatory of what we found in the New Testament. If it shall be found that some of those prophetic announcements, manifestly unfulfilled hitherto, do not, in their plain, obvious sense, harmonize with accepted and prevailing theories concerning the restoration or non-restoration of specifically Jewish rites of worship and sacrifice, we shall not, on that account, attempt to discount the Word of God as spoken by the prophets. No matter how ably advocated, how learnedly and plausibly presented, such theories may be, as long as they contradict, or fail to agree with, the plain statements of God's holy oracles, we must and shall, in every case, discard them, and follow the only "light in a dark place," the word of prophecy which to us is made "more sure." Human opinion at every point must bow to divine revelation. The words of the Book must never be made to bend to preconceptions. Nor must any part of Scripture be so interpreted as to contradict the plain teachings of some other portion. Contradictions in God's Word can only be apparent, never real. They arise, not from inaccurate or faulty statements, but from our fallible and imperfect understanding. It is as vicious a principle of interpretation to make the Epistle to the Hebrews contradict Ezekiel or Jeremiah, as it is to make Paul contradict James or Peter, or himself.

Let us first turn to Isaiah 65: 19-23.* This is unmistakably one of the many wonderful promises of Israel's national restoration and complete return from among all the nations whither the Lord had scattered them. It points to the time, still future, when Israel shall indeed "declare the glory of the Lord among the Gentiles." And this glory of the Lord cannot be God's anger, but it is God's wonderful love, manifest in Him who is "the brightness of His glory and the express image of His person," Christ Jesus, Israel's Messiah and King. At that time the Gentiles shall bring all the brethren of the house of Jacob to God's holy mountain, Jerusalem. And the Lord declares that He will then take of them for priests and for Levites. This unexpected announcement is based on the eternal continuity of God's purpose with "the name and the seed" of Israel. These distinguishing marks of the nation, and of its peculiar relation and destiny, are declared to be as abiding as the new heavens and the new earth which the Lord will make. And to leave no doubt as to the meaning of this assurance of the perpetuity of Israel's "seed and name," it is announced expressly, that "from one new moon to another, and from one Sabbath to another, all flesh shall come to worship before the Lord."

We notice, then, very clearly: (a) a foretold resumption of priestly and Levitical service before the Lord, at that time; (b) Jerusalem to be again the center of the worship of Jehovah by His own nation and the Gentiles—"all flesh;" (c) the sabbatical ordering for the worship of the Lord re-established.

We next consider Jeremiah 33: 17-22. This is still more emphatic and striking, especially as setting forth the continuity, in the future history of the restored nation, of the Levitical service and worship. God's covenant of the day and of the night (going back to Noah, Gen. 8: 22),

* This and succeeding passages in the article are not presented *in extenso* as in *Our Hope*.

and His oath to David whereby the Messianic kingdom over Israel is forever secured in David's Son—are not more sure than the promise of the Lord to the Levites, the priests, His ministers, that “they shall never want a man before the Lord to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.” As surely, then, as the re-establishment of the Davidic theocracy is guaranteed for Israel in David's Son and Heir, just so surely is the restoration of the Levitical priesthood with its services and sacrifices before the Lord established by His word of prophecy. We know that to many this is an almost impossible conception. It is so contrary to all the dogmatic teaching given on the subject in Christendom. But we submit that there does not appear any alternative to those who believe in the literal, historical fulfilment of God's oath to David, than to accept the future, historical as well of Levitical worship and sacrifice. The one stands on no firmer ground than the other.

In this connection we would allude to a very interesting fact in Jewish tradition. It is well known that with the destruction of Jerusalem all the carefully-kept genealogies of the various families of Israel are supposed to have perished forever. Thus it is impossible for any Jew to-day to produce documentary evidence of his descent from this or that particular tribe. This is the basis, also, for the unanswerable challenge to the Jewish rabbis who refuse to own Jesus of Nazareth, the son of Mary, as the true heir of David, to explain how they will ever prove or disprove the legitimacy of any claimant for David's inheritance in the absence of all genealogical proof, apart from the New Testament records. Jewish tradition, however, is practically agreed that all the families bearing the name of Levi, Levy, Levin, Loeb, Loew, and other variations, are direct descendants of Levi; while all the Cohens, Cohns, Kahns, or Kuhns are regarded as belonging to the priestly families in particular. (*Cohen* is Hebrew for priest.) Any pious and well-reputed male member of the

Cohen family to-day is privileged above all others, in the synagogues of orthodox Judaism, to pronounce the Aaronic blessing upon the congregation. Of course, this does not prove anything. But in the light of such plain and full prophecy concerning the permanency of the house and office of Levi, as we have before us, it becomes significant and suggestive.

We turn to Ezekiel's prophecies. It is agreed that the Temple of the Lord, which is so minutely described in its dimensions and appointments in the closing chapters (40-48) of this wonderful book, has never yet stood upon the earth. It is easy enough to classify the commentators who have struggled with these chapters. They are of two kinds: those who believe that just such a temple will yet be built to the Lord,—and those who do not believe this. We agree with the former. Of the many full and explicit passages in these chapters which bear directly on the question under discussion, we can make room for only one, Ezekiel 44: 4-11. We call attention specially to the very remarkable combination of circumcision "*in heart*," and circumcision "*in flesh*," in verses 7 and 9. The former evidently looks beyond to the operation of the new covenant for the house of Israel and the house of Judah. (Deut. 30: 6; Jer. 31: 33, 34; Ezek. 36: 26, 27.) No such circumcision of heart was ever required under the old covenant (of works). But it is very significant, that in addition to a circumcised heart, the Lord then requires also "circumcision in flesh" of those who shall enter His sanctuary in that day.

One more prophetic passage and we close, Zechariah 14: 16-21. We have found plain predictions of a restored Levitical worship and service, in a new and magnificent temple, by priests and Levites circumcised in heart and in flesh; also the ordering of the year in Sabbaths and new moons restored. It remains for Zechariah to foretell the final and glorious celebration, on the grandest imaginable scale, of that most joyous of all the Jewish feasts, the

feast of tabernacles. We have seen a fulfilment of the Jewish passover—even Christ, our passover (1 Cor. 5: 7). And when the day of Pentecost, the Jewish feast of weeks, was fully come, the Holy Spirit was poured out in Jerusalem, and the first-fruits became holy. Acts 2. But in all the history of the church, thus far, nothing has yet appeared to take the place of the feast of tabernacles, the festival of the completed harvest. Very naturally so, for the harvest is not by any means completed yet. It is well for us, of the church, to remember, however, that Christ, as the true passover, died for the sins of His people, Israel. But Israel has not yet tasted of that true passover as a people. Again, the Holy Spirit first fell upon none but Jews, first-fruits of the nation. There is to be a second coming of the Holy Spirit, when the whole lump will also be made holy, and the nation be baptized with the Spirit from on high. How much more, then, are we justified to look to the future, even Israel's future, for a grand and wonderful unfolding of the divine purposes of redemption as shadowed forth in the feasts of the Jewish calendar.

In the light of all this Scripture it appears to us very strange and incongruous, and altogether out of harmony with the manifest divine purpose, to expect, or even demand, of believers from the circumcision that they shall, on becoming truly circumcised in heart, cease to be, and to consider themselves, circumcised in flesh also. It would seem that so long as the sure word of prophecy looks forward, in plain and unmistakable language, to age-lasting perpetuity of all that is Scripturally Jewish in life and worship,—so long it can only be pleasing to the Spirit of the Lord if we encourage the Jewish believer “to abide in that calling wherein he is called.” 1 Cor. 7: 20.—*Our Hope.*

ANOTHER JEWISH COLONY.

Baron Edmond de Rothschild, the father of the Jewish colonies of Palestine, has added another pearl to the

setting of the crown of charity in establishing another colony to those already existing. The new colony is called, in Arabic, Mutelle, and lies in Galilee, near the road which leads from Safed on to Baniyas, and thence to Damascus. It is six hours' ride from Safed, and about four hours from the colony Jessod Hamaalah. It is in the tribe of Dan, whose land is described in the book of Judges as "a place where is no want of anything that is in the earth." The village, with houses and barns, and thirteen dunams of land, equal to nearly three thousand acres, with many springs on the land, and a water-power mill, and the sources of the River Jordan near by, has been recently bought from the Druses. On this land Baron de Rothschild is going to colonize fifty farm laborers from the other colonies, who have had at least five years' experience in work, and have conducted themselves creditably. This colony will be established upon a system other than that practised heretofore, *i. e.*, on a kind of home-rule system. Whilst in the other colonies Baron Rothschild appoints an administrator and other officers, who conduct all the business of the colony, in this new settlement the colonists will regulate their own affairs, and will have to stand on their own feet. Each colonist gets his allotment of land and improvement, animals and utensils, with provisions for one year only, and the second year he must begin to pay for what he has received in instalments running through ten years. The mill, with a thousand dunams of land will remain communal property to defray communal expenses. A condition imposed on the prospective unmarried colonists is that when they marry they must choose their wives from the daughters of the Palestine colonies.—*Jewish Chronicle*.

RABBI BEN KARSHOOK.

Would a man 'scape the rod?"

Rabbi ben Karshook saith,

"See that he turn to God,

The day before his death."

"Ay, could a man enquire,

When it shall come!" I say;

The Rabbi's eye shoots fire—

"Then let him turn to-day!"

—*Browning*.



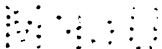
AMONG the birthday honors conferred by Her Majesty, the Queen of England, was the knighthood of Mr. Joseph Sebag Montefiore, a prominent member of the English Jewish community.

THERE are about 200 Jews in the island of Crete. They live principally at Canea, the chief town. They still speak Spanish, having resided on the island nearly 400 years.

IN a recent report of an expedition in the Caucasus, there is an interesting description of the so-called Mountain Jews, a tribe in the Terech district, who live exclusively by agricultural pursuits. The Jewish type is not perfectly recognizable. Their women are the most beautiful of that country. They wear the Caucasian costume, the fair sex having a great liking for ornamental trinkets. These Mountain Jews played a prominent role under the independent dynasties of Caucasian rulers, before the Russian conquest.

HEBREW CHRISTIAN PRAYER UNION.

It was a great pleasure to attend the meeting of the Hebrew Christian Prayer Union, held at the Barbican Mission in London, Sabbath, July 16. After the service of the afternoon, at which a goodly number of Jewish people were present, many remained for social intercourse, and at an early evening hour Jewish Christians from different parts of the city to the number of a hundred or more met for prayer and praise. It was the eve of the Ninth of Ab, and the thoughts of all had been naturally turned toward the humiliation of Israel and the ruin of God's House. But through all came the gleam of brighter hopes, and led by the President, the Rev. A Bernstein,



everyone present felt that from mourning joy in the Messiah is to come to gladden the hearts of the faithful among God's people. In a brief but earnest address, the Rev. Mr. Bachert, of Hamburg, impressed upon those of Jewish blood who have accepted Jesus the great responsibility of their position. But the prevailing tone of the meeting was one of prayer, as was most appropriate to a meeting of a Union having the united petitions of Jewish Christians for the redemption of Israel for its object. I feel that I owed something to the kindness of the Superintendent of the Mission, Mr. C. T. Lipshytz, for his invitation to be present.

Whatever may have been the motives which have led the company of confessed believers in Christ to identify themselves with His kingdom, or whatever may be the faults of the workers among Israel there assembled,—and who is faultless in this imperfect world?—an observer free from prejudice could not fail to see good in the meeting of that time. In the first place, the fraternal character of the meeting deserves praise. The leaders of different missions were there together without rivalry. All confessed a common Saviour and acknowledged a common desire. This was good. Also the value of humility as a Christian grace was made clear to all. Before God in prayer all together were abased and equal. Whatever feelings there may have been contrary to the spirit of this grace were cherished in secret and for the time hidden. The mind was made to think such feelings unworthy. Thus to be affected even for an hour is a means of grace. The expression of a trust in Christ and the earnestly uttered prayers that God would restore to Israel her lost glory by the one revealed means, that of her return to the way her God has marked out for her by belief in Jesus, must have made even a sordid heart rise to higher things.

It is clear that while much depends upon our methods in working for the cause of Christ among Jewish people, and too much stress cannot be laid upon the necessity of

right and honorable methods always, nevertheless, dependence upon God is the secret of true success. While Jewish Christians meet to pray rather than to talk or to debate, and while such meetings as these attract and hold the attention of those who confess our Master in a great city like this, we may well believe that God has in store for Israel a future glory before which all her past shall pale. Let us hope, pray and labor for its realization.

W. C. D.

LONDON, 24th July, 1896.

SKETCHES IN EARLY JEWISH HISTORY.

III.

Σαδδουκαῖοι γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν
μήτε ἄγγελον μήτε πνεῦμα. ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ
23 : 8.¹

The Targum, by means of a play upon words, on the passage in 1 Chronicles 4:18, a genealogical and geographical table, finds in that place a reference to Moses, and says that he was "the Rabba of Socho, because he sheltered, רָבָה the house of Israel with his virtue." So it may be said of the only man of historic importance in the early days, who, to our knowledge, ever lived in Socho, Antigonus, denominated in Jewish writings, the Man of Socho. It may be said of him that he has helped to shelter Israel by his virtue and through his wisdom.

Socho seems to have been situated among the western hills of Judah not far from where they begin to slope down into the great Philistine plain, twelve miles southwest from Bethlehem, and on the southern slopes of the Valley of the Terebinth, now called *Wady es Sumpt*, or Valley of the Acacia, probably quite near to the locality where Goliath was slain by David. Not far distant a view can be obtained of the magnificent Philistine plain, sweeping away to the west, and clothed in the proper

(1) "For the Sadducees say that there is no resurrection, neither angel, nor spirit." Acts 23:8.

seasons of the year in living green. Westward from what is probably now the site of Socho the valley is joined by two other wadys, and the union of these three forms a considerable space for more than a mile. In the wide torrent bed in the center of the valley are innumerable round pebbles; and here, on either side of the valley, we may believe that the armies were drawn up, those of Saul and the Philistines, when the giant of Gath defied the armies of the Lord of hosts.

Antigonus is celebrated in Jewish history as the first man to our knowledge who bore a Greek name. Many others followed in his train to their everlasting shame and disgrace, in that they made their names synonymous with pagan customs and rites. But Antigonus was a good man, and especially was he not responsible for the errors of the Sadducees, which sought—as we shall presently see—to find protection under the shelter of his name. He lived about the commencement of the third century B. C.—possibly earlier. He may have lived as early as during the reign of Ptolemy Philadelphus. If so, it is worthy of note that he, bearing a Greek name as he did, lived at about the time when the Septuagint, that clear and beautiful *pharos*,¹ the translation of the Scriptures into Greek, came into existence.

Antigonus seems to have lived in troublous times, for immediately after the times of Simon the Just afflictions began to accumulate for the chosen people. The heavens became very black with clouds and men were tempted to question whether it were not vain to serve God. Then it was that Antigonus arose, and this was the substance of his teaching: “Be not like servants who serve their master for the sake of reward, but be like servants who serve their lord without a view to the getting of reward, and let the fear of heaven be upon you.”

(1) *Pharos* was the name of the celebrated light-house situated out from Alexandria, and where it is said that the translation of the Septuagint was made.

Antigonus of Socho presided over a theological school—whether in Jerusalem or in his native town we may not say—for in *Aboth* 1, 4 there is an indirect reference to his disciples. The eminent German Hebrew, Zunz, has well pointed out that Antigonus alone received the oral tradition from Simon the Just, while Jose, the son of Joezer, and Jose, the son of Johanan, received it “from them,” that is to say, from Antigonus and his disciples and followers whose names do not occur.

The famous saying of Antigonus, already given, was made, after his times, to bear the responsibility for the existence of the sect of the Sadducees. We have an account of how this came about in the book which bears the title, *Aboth de Rabbi Nathan*,¹ in which it is said that the meaning of the saying of Antigonus in regard to reward is that there is to be a double reward in the world to come.² The narrative continues, “Antigonus had two disciples who studied his words and taught them to their disciples, and these disciples to their disciples. After them were they who made fine distinctions and said, ‘What did our fathers understand, saying that a laborer cannot do work all day and not receive pay in the evening, except that our fathers knew that there was the world to come and that there is the resurrection of the dead? If not, they would not have spoken thus.’” The narrator goes on to say, however, that among these disciples of several succeeding generations, were two, Zadoc and Baithus, who put an entirely opposite construction on the words of their master, saying that there is no other world. This false theory became sufficiently prevalent to become a leading tenet as held by the Sadducees and perhaps others. The Mishna relates that a safeguard was erected against it in the ritual of the Temple worship.³ To under-

(1) *Ab. d. R. Nath.* 5.

(2) כרי שיהיה שרכם כפול לעתיד לבא.

(3) *Ber.* 9, 5.

stand the reference we have to bear in mind that the word עולם signifies both world and age. "All who uttered the (eighteen) benedictions when they were in the Temple used to say מן העולם"—equivalent to לעולם to eternity, forever. "The Epicureans"—a frequent word in the Mishna applied to sectaries, Christians, Sadducees and others—"perverted the teaching and said that there is no world but one. (Thereupon the authorities) established that they were to say 'from world to world,'" *i. e.*, for ever and ever, thus teaching the existence of two worlds.

Abraham ben Dior, a Jewish mediæval historian, assigns the origin of the Sadducees to be in connection with the schismatic Samaritan temple on Mt. Gerizim. He says that the Samaritans "established decrees and ordinances which they invented out of their hearts. And in this house Manasseh, son of Joshua, son of Jehozadac, served as priest, and Zadoc, together with Baithus, his associate, was chief. This was the beginning of the Sadducees. Antigonus of Socho received (the oral tradition) from Simon the Just, and he said, 'Be not like servants,'" etc. "Then Zadoc and Baithus asked him concerning this utterance. And he returned to them answer, שעל פרס עולם זה אינו בוטח, אלא על העולם הבא, 'that a man should not depend upon the reward of this world, but upon the world to come.' But they concealed his words and said, 'In our days we have not heard concerning the world to come.'" It will readily be seen that this latter account does not agree with the other, in that it assigns the origin of the Sadducees to the immediate generation of Antigonus.

In view of our near approach, in these sketches, to the reign of Herod the Great, we subjoin here, in a translation, the account of that reign as given by David Gans, in his Branch of David:

"Herod the First, called Herod the Ashkelonite, was the son of Antipater, the friend of King Hyrcanus, and

his lieutenant. This Herod already was servant of King Hyrcanus when the king delivered him from the punishment of death at the hands of the Sanhedrin of Shammai, that he should not be slain because of the blood of Hezekiah.

“Herod took to himself for wife Mariamne, daughter of Alexander, and she was the granddaughter of King Hyrcanus. After these things the king of Persia lifted up the head of King Hyrcanus from prison, and appointed him to be the head over all the captivity of Israel who were in his dominions. Then Herod sent for the King Hyrcanus and spake good (words) to him, only in his heart he devised against him evil. And Hyrcanus made himself ready to see the Holy City and the Temple, and believed the words of Herod. And it was so that when the King Hyrcanus returned to his people that Herod went out to meet him and embraced him and kissed him. Nevertheless, not many days after, he fell violently upon him until he had slain him. After this he slandered his wife, Mariamne, until he had slain her, and of all the Asmonean princes he did not leave one to escape. Also, as for his two sons, the children of Mariamne, he slandered them until that he commanded that they should be hanged upon a tree.

“In the seventh year of the reign of Herod, there was a great earthquake in the land of Israel, the like of which had not been since the days of Uzziah, king of Judah. Then there died in Jerusalem ten thousand men, besides such as died in the cities of Judah.

“In the thirteenth year of the reign of Herod there was a famine great and very heavy in all the land, and the King Herod took silver and gold from his treasuries and brought into the land a great quantity of wheat, and Herod maintained all the land of Judah, and shewed great kindness to the poor, to the aged and to the sick, and the people of Judah loved King Herod from that day and onward, and forgot all the evil that he had previously done.

“Herod the king, in the eighteenth year of his reign, began to build the Temple of the Lord. And the king himself began in the work by constructing the foundations of the Temple, and after him all the princes of Judah carried on the work and all the elders and the savants; and the king himself worked on his day like a servant employed by the day; and thus did all the princes and the honorable men who were in Judah and Jerusalem, and the whole work was completed at the end of eight years. And in the entire length of this time the Lord did not cause it to rain by day upon Jerusalem, only at night, that the building of the Temple might be facilitated. And (Herod) renewed the building of the Sanctuary with great beauty, exceeding that of Solomon’s Temple, as it is said in Succah, ‘He who has not seen the building of Herod has not seen a beautiful building all his days.’”

A PLAN FOR SCRIPTURE READING AND STUDY.

It is very sadly true that familiarity with the Bible is altogether too rare a thing among both Jews and Gentiles. Jewish children are taught the Bible in the Hebrew language, and can often through life repeat large portions of it from memory. This is altogether to be commended; but far too often the Bible does not continue to be a living book in their lives. Hebrew is forgotten and with it disappears all interest in Bible study. Bibles in our day have been greatly multiplied. Never was there a time when one could be more easily obtained. Nevertheless, in churches and in synagogues, as well as in the home, there prevails a very sad state of ignorance of the Bible.

For the growth and vigorous development of any true religious life within the soul we ought to maintain close and living contact with the Word of God. If the king, in Deuteronomy, who was to be chosen from among his brethren to be king over the children of Israel, was to copy with his own hand the words of God’s holy Law, that by such means he might obtain great familiarity

with that book; and, then, if he was to retain such copy of the Law to be with him always; and if he was required to read from it all his days, that his heart might not be lifted up and that he might not depart from God's revealed will, then surely such legislation in the Pentateuch must have a bearing upon all God's people at all times. We should do as much as to read out of God's Word all our days.

The following table, which we have been requested to present, will be continued from month to month—one month in advance, so that any person can follow it at the proper times. The New Testament is presented with the Old. First, the Pentateuch divisions are presented that are read from week to week in the synagogues, then the synagogue sections from the prophets, then the five books of the Psalter have been made to correspond, and, lastly, the entire New Testament has been made to correspond, divided chiefly as the Gospels and Epistles. This system can be so applied as to provide a daily course of Bible reading and study.

A TABLE OF SCRIPTURE LESSONS FOR THE SABBATHS
AND FESTIVALS THROUGHOUT THE YEAR.

5657.

Tishri 26, October 3, 1896. Gen. 1—6: 8; Isa. 42: 5—43: 10; Psa. 1—3; Matt. 1—4: 16; James 1, 2.

Rosh Hodesh Heshvan, Festival of the New Moon for the month Heshvan, Oct. 8, the same on all new moons through the year that do not occur on Sabbaths. Num. 28: 11—15; 1 Sam. 20: 18—42.

Heshvan 3, Oct. 10. Gen. 6: 9—11; Isa. 54: 1—55: 5; Ps. 4—6; Matt. 4: 17—7; James 3—4: 12.

Heshvan 10, Oct. 17. Gen. 12—17; Isa. 40: 27—41: 16; Ps. 7—9; Matt. 8—9: 34; James 4: 13—5.

Heshvan 17, Oct. 24. Gen. 18—22; 2 Kings 4: 1—5: 23; Ps. 10—12; Matt. 9: 35—11; 1 Pet. 1—3: 12.

Heshvan 24, Oct. 31. Gen. 23—25: 18; 1 Kings 1: 1—31; Ps. 13—16; Matt. 12—13; 1 Pet. 3: 13—5.

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.