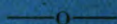


SOLEMN QUESTIONS

Addressed to Hebrews of Culture.

BY PROF. FRANZ DELITZSCH.

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



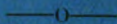
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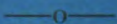
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DEVOTED TO JEWISH INTERESTS.

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

Vol. 9. November, 1896. No. 8.

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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 חַצְנֹתֵם
Isa. 51: 1. וְאֶל-מִקְבַּת בּוֹר נִקְרָתֵם

"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., NOVEMBER, 1896. No. 8.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

THE KING'S MESSENGER.

Send thou, O Lord, to every place
Swift messengers before thy face,
The heralds of thy wondrous grace,
Where thou, thyself wilt come.

Send thou whose eyes have seen the King ;
Those in whose ears His sweet words ring ;
Send such thy lost ones home to bring ;
Send them where thou wilt come.

To bring good news to souls in sin ;
The bruised and broken hearts to win ;
In every place to bring them in,
Where thou, thyself, wilt come.

—Selected.

THE fundamental conditions of the gospel are certain acts which have always proven themselves salutary in the life of an individual, and we have sometimes thought that like acts might not be without a good effect upon institutions and organizations for Christian work as well as upon individuals. The first condition of the gospel is repentance. It is the first proclaimed by St. John the Baptist and the first mentioned by our Lord Himself. The essence of repentance is a change of mind or heart, the alteration of the course of life. It is not the shedding of tears in secret, however bitter; it is an actual change of purpose

and of life. There is a better day, we believe, for missions to the Jews, for in such missions we believe and for such we have good hopes. But when wrong methods and ways are recognized by those who are guilty of them, an honest repentance is the first thing in order. Would repentance be a bad thing for missions? Would repentance be a bad thing for preachers and workers? We trow not. Jonah was God's man, a prophet of the Most High. But he went wrong. When he repented, turned about and went in the right way before God, then came the great success of his ministry. When we have pointed out the evil methods practised by missionaries, it has not been because we have been opposed to them, but because we have sincerely had their best interests at heart. We have desired them to forsake their wrongs and in their honest repentance do right. Even one who while publicly working as a missionary is guilty of wicked sins and who labors from mercenary motives may by a sincere and true repentance become a power for real good. There is hope for all. But repentance wrought by a godly sorrow must first be a genuine possession in the soul.

FAITH is another condition of the gospel, the sole condition, it would seem, according to some preachers. Well, it is the most powerful act of the human soul. Its possession commands omnipotence and lifts the being from its utmost degradation to heavenly heights. But faith must be absolute, it must thoroughly pervade the whole nature. Faith would not be a bad thing in mission work. We do not mean the theatrical faith that resorts to scenic effects and exhibits its results in the form of widely heralded answers to prayer which bring in subscriptions in great numbers, and then, when some of the wonders turn out to have been much cry and little wool, has not the courage to tell the truth. We mean the faith that gives its possessor the courage to go forward in his work without seeking the feeble support of too fallible human means to pro-

duce a semblance of success, as is sometimes done, lest the true success should not appear. We mean a faith that enables its possessor to scorn the petty littleness of so many religious minds, a faith that can see success in failure, that can discern God's hand in the evil day, and that is so lofty that the thought of advertising an apparent success before its reality is proven could never be entertained by the soul where it reigns.

CONFESSION is a very salutary condition of the gospel often overlooked or forgotten. Belief of the heart is connected by St. Paul very closely with confession by the lips, —confession of sin and confession that the Saviour has saved from sin. But this confession must be honest. We often confess in general terms what we would resent as an insult if charged upon us by another. But the truly penitent, believing makes humble confession. The humility is not the mock humility of public prayer, but true lowliness of mind and heart. A little of it would not hurt missions and missionaries. It is an easy thing to say that we have been and are "miserable sinners," but that does not mean much. It is a hard thing to own up that we have made a sad and sorry mistake. Also to say that we were in the wrong. Now it is not an unlikely thing that mission societies should be deceived in their employees or mistaken when they thought that one who came to them was a prophet when he was only a speculator. But if they find it out and see their error, nay more, if they are compelled to admit it practically by a modification of their relations with those whom they have lauded as heroes, an honest confession will be a salutary exercise, and will have really a better effect on their more sensible supporters and financial assistants than the military tactic of covering their retreat. Too, there is hope that by honest repentance and true faith, coupled with a genuine and humble confession, that even a deceiver may become at the last a prophet. But the road to that end is not by concealment. It is

rather by a candid avowal of the truth, the whole truth, without extenuating addition of falsehood. It may take a sinner thus converted a long while to live down the past. But with God all things are possible.

BAPTISM is a condition of the gospel which in these days is often mentioned very lightly. Well, it is more than in a figurative sense a bath of regeneration. The outward washing of water is nothing without the baptism of the Holy Spirit, and often it is a fiery trial through which the man of God must go ere he is pure. Purity is a necessity to a saved soul. We are not saved in our sins, but from our sins. In like manner there ought to be a thorough purging of all our public institutions. Purify the churches. Wash them. Purify the societies. Cleanse them. Let them be baptized "and wash away their sins." How can assemblies of the living God suffer decay and death amongst them? How can the followers of the Prince of peace be quarreling and fighting, harboring low jealousies? How can they use for the support of their heavenly work those means which smell of the pit? And how can bodies of men, Christian men, banded together to lead God-fearing Jews to a higher perfection of morality, a nobler principle of action, a faith in the complete revelation of God as against the incomplete religion of the Old Testament alone,—how can they expect to lead them if they allow themselves to be swayed by selfishness, denominational competition, pride, and vain-glory? And in this we did not mention methods of work which common honesty must condemn. And how can they expect to influence the true Jew by sending to him as a preacher one in regard to whose moral character and sincerity, not to say Christian faith, the former can do nothing else than entertain most justifiable doubts? Verily a baptism, and a good honest Jewish immersion at that, is necessary that the fountain whence flow healing waters should itself be pure.

OBEDIENCE is the last condition of the gospel, not slavish obedience from fear, but loyal devotion such as proceeds from a heart in which the genuine love of God rules. This perfects the work of grace in the Christian's life and makes him prove as well as complete his renewed character as a child of God. Let us who would preach the glad tidings of salvation to the Jewish people obey the Master into whose service we would lead them. Let us, whether we are preachers, missionaries, secretaries, committees or whatever we are, see to it that we follow closely our Master. Let us love God supremely and our neighbors as ourselves. Let the Golden Rule in its fullest form be the guide of our lives. Let the virtues that shone in His character be our distinctive marks before men, that they may see our good works and glorify our Father by themselves becoming, in a measure through our influence, God-like.

THE ANCIENT SYNAGOGUE.

BY THE REV. WM. C. DALAND, D. D.

It would by no means be unprofitable for Christians to study the customs of the synagogues of the Jews in early times. Such a study is of value to a better understanding of the Christian church. There is but little that is definite in the New Testament respecting the constitution, forms, ministry, government and polity of the Church of Christ. Those who set a high value upon such matters strive to find Divine authority either in Scripture or in ancient customs, the practice of the apostles and of the early church, for those forms which to them seem to be the true ones, while those who choose to think that such matters are of little worth are inclined to yield too readily to the belief that nothing definite can be found out concerning them. Now, those branches of the Church of Christ which have been dominated by ecclesiasticism have, in order to support their system, sought to find in the services of the church, her ministry and her general

polity an analogy to those of the temple of the Jews at Jerusalem, and so have made their places of worship temples, their ministers priests and high priests, their communion tables altars, and their Lord's Supper a sacrifice. But a study of the history of the first churches will reveal the fact that they were formed upon the model of the synagogue and not of the temple, and as an aid to those who may wish to make this comparison for themselves an attempt will here be made to set forth in a brief way the origin, history, customs and observances of the ancient synagogue.

PRELIMINARY CONSIDERATIONS.

The first Christians were Jews. They frequented the temple which then stood (until A. D. 70) and their Christian assemblies existed, as did the synagogues, side by side with the temple and its services. There was at that time no thought of their ever taking the place or assuming the prerogatives of the temple worship. The writing of the Epistle to the Hebrews is a sufficient proof of this. There was but one temple, but the synagogues were many throughout all places where the Jews were scattered. Whether the cabbalistic statement of the Talmud (Megillah 73, 4) is anywhere near the truth when it is affirmed that Rabbi Pinchas said in the name of Rabbi Hoshai that there were in Jerusalem exactly four hundred and eighty synagogues.

Philo (*Legat. ad Gaium*, Ed. Mangey, vol. 2, p. 565) says that in Alexandria there were many houses of prayer in every quarter of the city,¹ and that synagogues were erected in Alexandria, Antioch and other places worthy to stand beside the most magnificent buildings of the Greeks. (*Adv. Flaccum*, Ed. Mangey, vol. 2, pp. 523-528.)

St. James says (Acts 15: 21) that synagogues were to be found "in every city." Thus was it with the first

(1) His words are: *προσευχῶν—πολλὰι δὲ εἰσὶν καθ' ἑκάστον τμήμα τῆς πόλεως.*

Christian churches. They were, like the synagogues, assemblies of people for prayer, the reading and exposition of the Scripture, and praise to God. The Lord's Supper is the only service of the church which has no direct analogy in the services of the synagogue, and at the first it was an observance of so simple a nature that it certainly cannot have exalted the worship of the primitive Christian assembly to the position it afterwards attained of a solemn temple service, with the offering of a sacrifice on a lofty altar by those invested with sacerdotal functions and powers. Although in this article there will be no attempt made to force upon Christian people the polity and constitution of the synagogue as though it were of authority, yet, nevertheless, a study of the same may throw light upon the Scriptural data in respect to the polity and constitution of the church. The aim will be to give the facts simply, leaving the candid reader to put upon the facts that interpretation to which his own reason and conscience may lead him. The well informed reader will be patient if for the sake of others many things are explained which he knows already.

THE WORD "SYNAGOGUE."

The word "synagogue" is Greek, and is used in the Septuagint or Alexandrine version of the Old Testament to signify any assembly of people. It is used not only for the "congregation" of Israel, but also even for the "company" of Korah, Dathan and Abiram, as in Num. 16: 16 and 17, and other places. In contrast with this is the Greek word "ecclesia," so uniformly rendered "church" in the New Testament. The latter is used in the Septuagint for the congregation of Israel formally called together to receive the law or for some other purpose, as in Deut. 9: 10, and is usually rendered "assembly." It has the meaning of a lawful assembly, whether sacred or secular, called together for a purpose. In the Apocrypha "synagogue" seems to be equivalent to the congregation of Israel, as in Sirach 46: 14. These two words are usually rendered in

the New Testament "synagogue" and "church" respectively. The word "synagogue" carries with it the sense simply of people met together, while from its use "church" (ecclesia) indicates a congregation as a body united by a common faith. The Greek word *συναγωγή* (synagoge) is translated "congregation" in Acts 13: 43, and "assembly" in James 2: 2. Otherwise it is rendered "synagogue." The Greek word *ἐκκλησία* (ecclesia) is translated "assembly" in Acts 19: 32, 39 and 41. Elsewhere it is rendered "church." But if we examine the use, it will be seen that the latter word always has in it the idea of an assembly called together for a purpose, and rises many times to the thought of "the great body of those who are redeemed, as in Heb. 12: 23. Each of these words has both the meaning of an assembly of people met together and also of the place in which they meet, according to a habit common to all languages. But in the New Testament, as will be seen from an examination of the passages, "synagogue" usually has the meaning of the place where the meeting is held, as in Luke 7: 5, while "church" has the meaning of the people met together, as in Matt. 18: 17, in which passage of course the congregation of Jewish people in the synagogue is primarily intended. There is one possible exception to this, found in 1 Cor. 11: 22, where "church" probably has reference to the place of the Christian meeting. But in writings of later date, as soon as "church" came to be the common word for the Christian meeting, as "synagogue" had long been for the Jewish meeting for worship, then of course it was used both for the assembly and the place of holding the same.

There is another word used of a place of worship in the New Testament, also found in other literature; namely, *προσευχή* (proseuche) a "place of prayer," used in Acts 16: 13, and so properly rendered in the Revised Version, "where we supposed there was a place of prayer." Originally perhaps the "praying places" were distinct from the synagogues, the former being places in the open air away

from the crowded towns and near a flowing stream, because the Jews were accustomed to wash before prayer. Note Acts 16: 13, and for the same custom see Josephus, *Antiq.* XIV. 10, 23. But as houses of prayer were erected often in these places, the name "proseuche" was applied to these. Josephus (*De vita sua*, sec. 54) refers to the going of the people *eis tēn proseuchēn, mégiston oíkēma polūn ōχlon epidēxasθai dunámemon*, "into the *proseuche* a very large building capable of holding a great multitude." Such must have been practically a synagogue. Hence, whatever distinction there may have been between a praying place and a synagogue, they are practically identical.

A word may be said respecting the Hebrew names applied to the synagogue. The ordinary name, of course, is בית הכנסת, that is "house of assembly" or "meeting house." Another word is ציבור², or "assembly," (used in the Talmud of the *congregation* of Israel) which conveys the same idea. Other designations are חברה³ employed of a small company generally, closely bound for a common purpose, קהלה⁴, "congregation," or "assembly," (used of the whole congregation of Israel) and בית ועד⁵, "house of assembly." A name quite common in later times is בית תפלה or "house of prayer." Still other designations are sometimes employed, but these are the ordinary ones. Of course these are not found in the Bible as applied to places of worship. The expression מועדיאל¹, "assemblies of God," used in Psa. 74: 8, which in the common version of the Bible is rendered "synagogues of God," ought to be noticed in this connection. The revisers have allowed the translation to remain, but certainly the passage cannot have reference to synagogues in the common sense of the

1 *Berachoth* 7, 3, *Megilla* 3, 1-3.

2 *Berachoth* 5, 5, *Shekalim* 4, 1: 5, 2, *Joma* 6, 1, *Rosh Hashana* 4, 9, *Taanith* 1, 5-6; 3, 8, *Aboth* 2, 2; 2, 4.

3 *Berachoth* 4, 7.

4 *Kiddushin* 4, 3, *Horajoth* 1, 4-5, *Jadaim* 4, 4.

5 *Sota* 9, 15.

term. The word here used is not one ever used for synagogue elsewhere, and in the Bible it has usually the meaning of a "feast" or "set time," as in Lev. 23: 2, rendered "feasts" and in the Revised Version "set feasts," in order to bring out the idea of a "set time" involved in the word. It is rendered "time" in Ex. 34: 18 and 1 Sam. 9: 24, although plainly meaning a feast. It is the word used in Dan. 12: 7 for "time." It is used in Lam. 2: 6 for both a place of assembly and a feast, and in Lam. 1: 15 and Ezek. 44: 24 it is translated "assembly," although in the latter case it should be rendered "feast" as in the Revised Version. So in Psa. 74: 8 we have one of three places only where the word has the meaning of an assembly, and in Lam. 2: 6, the only other case where reference is had to an assembly for worship, that reference is evidently to the temple. So this word can hardly be regarded as a term for a synagogue or an ordinary place of worship of that sort. The Revised Version strangely retains the technical word "synagogue." This difficult expression merits further consideration later on, when the origin of the synagogue is treated of more at length.

(To be Continued.)

THE vital statistics of London are the authority for the statement that on an average the life of a Jew in that city is twice that of a Gentile. Virchow says that the race has at all times been distinguished by great tenacity of life.—*The Sabbath Outpost*.

AS EVERYTHING is dark which God does not enlighten, as everything is senseless that has not its share of knowledge from Him, as nothing lives but by partaking of life from Him, as nothing exists but because He commands it to be, there is no glory or greatness but that is of the glory and greatness of God.—*Selected*.

"HE KNOWETH THE WAY THAT I TAKE."

Through the wearisome hours of a sorrowful night,
I prayed for the morning to break,
Till there came, not the morn, but this broad beam of
light ;

"He knoweth the way that I take."

"He knoweth the way," and the way is His own,
And I take it *with Him*—not alone, not alone.

When "faint with the burden and heat of the day,"
I long for the night to o'ertake,

I am rested and soothed as I trustingly say,

"He knoweth the way that I take."

"He knoweth," though weary, the way is His own,
And I take it *with Him*—not alone, not alone.

The way may be thorny, and tangled, and rough,
So rough that all others forsake,

And leave me discouraged, but, ah! 'tis enough ;

"He knoweth the way that I take."

"He knoweth," though lonely, the way is His own,
And I take it *with Him*—not alone, not alone.

And so, though I journey through darkness and light,
Till the valley's dark shades overtake,

And the City of Rest lifts its towers on my sight,

"He knoweth the way that I take."

"He knoweth the way," and the way is His own,
And I take it *with Him*—not alone, not alone.

—Selected.

JERUSALEM, THE DESOLATE, AND PALESTINE.

BY MRS. BLANCHE WELLMAN MYER.

(Continued from page 160.)

The Wailing Place of the Jews is perhaps the most realistic light in Jerusalem. To us it was most interesting. In a small, paved, oblong, unroofed enclosure, some seventy-five feet long and twenty-five in width, is the mass of ancient masonry which is generally accepted as having been a portion of the outside of the actual wall of the temple itself. Here every day, but especially on Friday, are seen Hebrews of all countries, and ages, of both sexes, rich and poor alike, weeping and bewailing the desolation which has come upon them, and the city of their former glory. Whatever may be their faith, it is beautiful and sincere; and their grief is actual and without dissimulation. They kiss the walls, and beat their breasts, tear their hair and rub their garments, and the tears they shed come from their hearts. They read the Lamentations of Jeremiah, they wail for the days that are gone, and they pray to the God of Abraham, Isaac and Jacob that they may get their own again. We were interested in a group of three old women who seemed especially sad and earnest, and were standing near them, when one addressed us in English, much to our surprise. She proved to be a German Jewess, who had lived in Chicago fifteen years. She said she had saved a little money there, and had come to Jerusalem to stay till she died, to pray for the restoration of their beloved city.

The chief sanctuary of the Mohammedans is the Mosque of Omar, standing on the site of Solomon's Temple. The principal building—magnificent beyond description—covers the mass of limestone, believed by Jew, Gentile and Moslem alike, to be the rock upon which Abraham worshiped and was ready to offer up Isaac as a sacrifice. There are many other interesting places which we saw, that I cannot mention here, but must hasten on the trip to Bethlehem.

It was a charming drive of five miles from the Jaffa gate through a most beautiful country. *En route* we stopped at the tomb of Rachel (Gen. 25: 19), and the pools of Solomon, the immense ponds which furnished the water supply of ancient Jerusalem. We also passed the fields where the Philistines encamped and were defeated by David. 2 Sam. 5: 18, etc.

At the entrance to the town of Bethlehem, we had to leave our carriages and proceed on foot through the narrow streets, many of them scarcely wide enough for two persons to walk abreast. We went at once to the church of the Nativity, beneath which is the cave, where it is believed the Saviour was born. Even doubters concede that this is in all probability the true scene of the Nativity. A large silver star marks the spot where it is believed Christ was born, and near by is the manger in which they say he was laid. Every thing about it is richly ornamented with precious metals and brilliant mosaics. Lamps of gold and silver shed a feeble light above it. There is nothing to suggest the stable of an inn; but nevertheless the effect is most impressive and the beautiful Bible story of the humble birth seemed doubly real and came home to each one of us with a meaning it never had before. Bethlehem itself is a picturesque little village, built upon the ridge of a hill; and peopled almost entirely by Christians. The men are robust and manly; the younger women are graceful and attractive as a rule; compared with their sisters in Jerusalem they are superior in manner and dress. It was here that Ruth lived, and near by are the fields in which David fed his father's sheep, the field of Boaz, and the field of the shepherds, where, watching over their flocks by night, was brought to them the glad tidings. These were pointed out to us by the guides. A shepherd dressed in the costume of the first century carrying across the Shepherd's Field a weary or injured lamb in his arms was a picture we shall not forget.

Perhaps the most novel and interesting part of our

stay in the Holy Land was the three days overland trip to Jericho and the Dead Sea. We started early in the morning; most of the party were mounted on horses; a few went in palanquins, each carried by two mules led by men. Our experiences at first were rather amusing for many of the party had not ridden horse-back in years, but the second day we were all at home in the saddle and got along nicely. The road was fairly good most of the way, though very steep and rocky. About an hour's ride from Jerusalem we visited the tomb of Lazarus. We stopped for luncheon at the Good Samaritan's Inn. After a little rest we proceeded on our journey, arriving in camp just above ancient Jericho, about 4:30, very tired, but the tea and biscuits which were ready for us in the dining tent quite refreshed us. Our camp was very attractive. The tents were large and luxuriously furnished and the table was superior to any thing we had had, excepting at Cairo, since we left Rome. Notwithstanding the apparent inconvenience and difficulties of preparing food and serving twenty-five persons in a camp with small charcoal stoves for cooking, we had a delicious eight-course dinner, and breakfast and luncheon, equally good. Each evening in camp was spent reading and talking about what we were to see the following day, and in searching Scripture references about the places visited. Our rest at night was somewhat disturbed by the howling of jackals and hyenas in the woods about us, which seemed weird and gruesome to say the least. We could not really suffer from fear of intruders during the night, because the camp was guarded by five armed watchmen—the only insurance of safety against an attack by the Bedouins, who count human life as nothing, if they can secure a little booty. Travel overland in any part of Palestine is only safe when a party is accompanied by the sheik or chief of the portion of the country through which they are passing.

In the morning, the second day, we started for the Dead Sea and the Jordan. After a ride of two hours the

character of the soil and vegetation changed entirely and, as we approached the Dead Sea, all signs of life, both animal and vegetable, disappeared and the heat became oppressive. We could easily realize then that we were 4,000 feet lower than when we left Jerusalem, and 1,300 feet below sea-level. The scenery around above is beautiful. The mountains of the Dead Sea are rarely seen with great distinctness as a slight haze usually veils the surface of the water; but when seen from a distance and especially from a height, as when we approached it from Jericho, the atmosphere seemed perfectly clear, and the water was of a deep blue color. When seen from the immediate neighborhood the color of the water is greenish, and is oily in appearance.

It is calculated that six million tons of water fall into the Dead Sea daily, the whole of which prodigious quantity is carried off by evaporation, for it is known that the sea has no outlet, nor is it difficult to imagine that the dry and hot air should be capable of absorbing an enormous amount of moisture. In consequence of this extraordinary evaporation the water that remains behind is largely impregnated with mineral substances as well as with the salt which it dissolves from the beds of clay on the banks. It is a horrible combination of bitter, sweet, salt and sour, to the taste,—if you can imagine what that is, and to the touch it is smooth and oily. The human body floats without exertion on the surface, and can only be submerged with difficulty, but swimming is unpleasant we are told, as the feet have too great a tendency to rise to the surface, and the water makes the hair very oily and the skin sticky, as if one had been rubbed with syrup; no amount of washing will remove this stickiness. It must wear off.

Asphalt is said to lie in large masses at the bottom of the lake, but it seldom comes to the surface except when loosened by storms or earthquakes. The asphalt of the Dead Sea was prized above all other kinds in ancient

times. It is now well ascertained that this body of water contains no living thing of any kind; neither shells or coral exist in it and sea fish put into this water speedily die.

Leaving the Dead Sea we rode about an hour, when we reached the ford of the Jordan. It is believed that Christ was baptized near here, and for centuries hundreds of pilgrims have come to this spot for baptism. Our dinner was at hand. But at the Tabernacles in the autumn, the barley, the vintage and the fruits were all gathered in, and from all over the world the Jews assembled with great rejoicing at Jerusalem. It was their "Harvest Home." It was at the Feast of Tabernacles that Solomon's Temple was dedicated (1 Kings 8: 2, 65); that the new altar of the Temple, built after the captivity, was consecrated, with so much holy joy (Ezra 3: 1-4); that the great revival took place under Ezra, when the wooden pulpit was built before the water gate (Neh. 8). What did it typify? The Feast of Tabernacles, the ingathering of the natural harvest, is used in Scripture to set forth the ingathering of souls to Christ. The great prophecies in the fourteenth chapter of Zechariah, where the nations are yet to be gathered in, cluster around the Feast of Tabernacles. This feast has been designated as the only Old Testament type which yet remains to be fulfilled. It points to the glorious harvests yet to be in later days. It speaks of "gathering in the sheaves."—*Rev. J. L. Campbell, D. D., in the Examiner.*

THE JEWISH POPULATION of Jerusalem is said to be over sixty thousand, three times greater than it was twenty years ago. This increase is accounted for by the immigration from Russia. Many Jews are also settling in other parts of the land of Palestine.

ADVICES FROM MOROCCO indicate an unsettled state of affairs for the Jewish population there. Life is not secure for the Jews and many lawless persons have taken advantage of the fact.

GLEANINGS FROM THE JEWISH AND NON-JEWISH
PRESS.

PURELY JEWISH.

Rowell's Newspaper Directory for '96 gives something like fifty Jewish periodical publications in this country. Several new journals have made their appearance and some of those it mentions have gone out of existence since that book came out. The *Christian Reflector* is probably included by mistake and the PECULIAR PEOPLE is a proselytizing sheet.—*Nickerdown, in the American Israelite.*

Our friend, Nickerdown, has mistaken the purport and spirit of our periodical. The PECULIAR PEOPLE is Jewish, neither is it a "proselytizing sheet." It is purely Jewish to believe in Jesus and to follow His teachings. No more loyal son of the synagogue ever lived than the Carpenter and Sage of Nazareth in Galilee. No one ever approached Him in His regard for and observance of our holy Law; and His teachings were purely in accord with those of Moses, the servant of the Lord. Faith, hope and love and all kindred virtues were not new in Jewish theology. They all are to be found in clearest outline in the Torah; only that Jesus transfigured the Law and made it glorious everywhere in the New Testament. The New Testament in itself is purely and only Jewish.

It is for this reason that we do not believe in any proselytizing methods. The Jew should remain a Jew in his adherence to the teachings of Jesus, both for the sake of the maintenance of purity of doctrine and for the good of his Jewish brethren.

 ALL ISRAEL TO BE SAVED.

The conversion of the nations includes the turning of the heart of the Jewish people to the Lord, when the veil that is upon it shall be taken away. We are assured that one of the great objects of their "casting away" is "the reconciling of the world;" it made way for the reconciling of the world by the turning over of the ministration of the gospel from them to the Gentile nations, so that in turn they shall be brought back through the instrumentality of the Gentiles. This is clearly indicated by the

declaration (Rom. 11 : 30), "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these (Jews) also now not believed, that through your mercy they also may obtain mercy." The apostles and first ministers were Jews who ministered the gospel to the Gentiles. The Gentiles are now seeking in a measure, and will yet labor more earnestly for the conversion of the Jews. The Jews will again be employed to complete the work of the conversion of the Gentiles. Hence that most encouraging declaration by the same apostle, "Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more their fullness?" How much more glorious shall be the result when the Jews themselves, with all the advantages of their dispersed condition throughout the world, their natural zeal and energy, their learning and their means consecrated to Christ, shall be the preachers and the teachers of the gospel to the Gentiles?—*The Christian Instructor*.

"Go ye therefore, and make disciples of all the nations," is the command laid upon all believers by our Lord and Master. Israel is a nation; and, as such, is included in the terms of the Great Commission. In truth, "to the Jew first and also to the Gentile," was the apostolic practice. This method of procedure has, unfortunately, to a far too great extent, been lost sight of during the Christian centuries. It ought now to be the method of procedure in our operations. A two-fold benefit accrues to all who engage in Jewish evangelization with pure intent and methods; first, a benefit derived from the treasury of truth existing in Jewish thought and customs; and, secondly, the reflex influences that always come from the pure love of Jesus for the souls of men. By every consideration that appeals to the human heart, all true believers in Jesus should love their Jewish brethren, and in the spirit of Jesus convey to them the Gospel.

BOTH THE GOSPEL AND THE APOSTOLIC THEOLOGY JEWISH.

It is certainly both a vast territory and a goodly part of mankind that the studies which center around the objects cased under the museum's roof bring into the focus

of our attention. Wherever the original home of the Semite may have been, in the burning stretches of the Arabian desert, along the litoral of Africa, or near the cradle of Mesopotamia's river-godfathers, he has in his wanderings traversed many a mile and built his temporary tents or permanent roofs under many a sky. Nineveh and Babylon, Damascus and Tyre, Jerusalem and Mecca, and to a certain extent Thebes and Memphis testify to his presence on earth. In length of years of activities, he has but few rivals. The fourth millennium probably began for him its rounds when he sent out his hopeful message in the lowly Nazarene's life and love into a waiting world. The numbers he has influenced during his transit across time's stage are taxing the ingenuity of the accountant.

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The New Testament is his as much as is the Old. One who is not at home in the thought life of the synagogue in the days when Galilee's hills grew eloquent, cannot apprehend the full original force of the gospel's ethics or trace the fiber in the great Apostle's theology. The Jewish history is a romance wonderful in its external unfolding as well as in the intensity of the idealism to which the outward occurrences are but a foil.

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Modern English and German owe many a phrase and idiom to those who sang the shepherd songs of Israel or played at solving riddles in some gateway under the shadow of Carmel. Sinai's thunder sounds through many a decision of our own courts, and Golgotha's sigh has not ceased whispering of peace and pity in our own poetry of consolation. English lyrics would be orphaned without the lyre of the Hebrew bards.

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The study of the times and surroundings of Him who summed up all religion in the two great commandments, cannot but heighten the pedestal upon which love and reverence and faith have placed Him, as the "Son of Man." His religion is, indeed, planted upon a rock *κα πύλαι ᾧδου οὐ κεντισχύσουσιν αὐτῆς* (Matt. 16: 18), "and the gates of Hades shall not prevail against it."—*Dr. Emil G. Hirsch, Rabbi of Sinai congregation, Chicago, in an address at the dedication of Haskell Museum, University of Chicago, July 2, 1896.*

It is true that the message of the lowly Nazarene's life and love came into a waiting world. The times were fully ripe for His coming. Jew and Gentile alike were equally dependant upon Him for salvation; and the Jew of to-day needs Him as truly as do the Gentiles. We are glad for the utterances of Dr. Hirsch, not only in the address from which we have above extracted a few sentences; but on other occasions also he has frequently expressed himself in a similar manner. The world is weary and is perishing for the message of Jesus. We cannot acquaint ourselves too early or too fully with Him and His message. To know Him best let us not forget that as the Son of Man He was a Jew and that the New Testament is equally Jewish with the Old. Well has Dr. Hirsch also said that to understand properly the great Apostle Paul's theology we must be at home in the thought life of the synagogue as it existed in the days of the apostles.

THE HEBREW NEW YEAR.

There are three events in the Jewish calendar which stand in suggestive juxtaposition to each other. These are, the Civil New Year, the Day of Atonement and the Feast of Tabernacles. They all take place in the month Tishri, the seventh or sacred month after the Passover. This Sabbatical month corresponds with our September, or a little later, reaching into early October. To be exact, the Hebrew New Year begins this autumn at sunset on the evening of September 7, and the next two days, until sunset on the 9th, are observed as holidays. The Day of Atonement begins on the evening of the 16th, and continues for twenty-four hours. The Feast of the Tabernacles begins at sunset on September 21, and continues eight days. Now note the relation of these events. Right on the threshold of the New Year comes the great Day of Atonement. It marked in the past, as it does still, the climax of religious observance in the Hebrew ritual. It is the most solemn and sacred day in all their calendar, a Sab-

bath of Sabbaths. How tenderly impressive it is to visit their synagogues in our city on that great day (an opportunity the writer never allows himself to miss), as with fast unbroken and with continuous service, amid exhortations and imploring prayers, the worshipers make confession of sin and plead for forgiveness. But impressive as this is, it gives us not even the faintest shadow of the awe-inspiring grandeur which marked these services in the olden time. Edersheim tells us that on the Day of the Atonement the high priest bathed himself and changed his raiment five times, as he was required to enter the sacred precincts; ten times he washed his hands and feet; with bated breath the "ineffable name," Jehovah, was repeated ten times from his lips; four times he entered the most holy place that day, *viz.*, once with incense, once with the blood of a bullock, once with the blood of a goat, once at evening, to fetch out the censer and incense-vessel that had been left there during the day. Before the hushed and awed congregation the lot, *La-Jehovah*, "For Jehovah," rested on the one goat, which was then slain in sacrifice; and the lot, *La-Azazel*, "For Scapegoat," rested on the other, whereupon it was immediately sent away eastward by a stranger, *i. e.*, a Gentile, to the place where the wilderness began. This was distant from Jerusalem about ten miles, and there the goat was taken upward to a cliff and pushed backward over a precipice and destroyed. How surprisingly strange and thrilling the awe-inspiring services which filled this most solemn and wonderful day!

But the thought to be specially remembered is that at the very beginning, with the opening of the new year, Israel formally, publicly and with the most striking symbols, amid the most solemn confessions, and with the most complete renunciation, *first put away sin from itself*.

This was the first public act. The immediate thing to do was to have the nation typically purged from its sins. Israel thus became a holy people unto the Lord. How suggestive is all this, and especially that which im-

mediately follows. Five days after came the great Feast of Ingathering or Tabernacles. This was the most largely attended of any of the three great national festivals. At the Passover in the spring travel was difficult. At the Pentecost in the summer the season was hot and the vineing tents were pitched on the bank of the river and here we had luncheon, after which we wandered about to get different views of the river. Its banks are fringed with tall poplars, willows and tarfa trees, and a dense thicket of undergrowth gives it a very wild and picturesque appearance. The river is narrow, deep and swift. In consequence, the water is of a tawney color from the clay which it stirs up in its rapid course.

Returning to camp, we stopped at a spring which, tradition says, was the water which Elisha healed with salt (2 Kings 2: 19-22), whence it is called Elisha's fountain.

The following day we returned to Jerusalem, stopping in the afternoon at Bethany. Here we saw the house that is assigned to Mary and Martha when Christ was entertained. Hard by is the house of Simon the Leper. The present Bethany is a poor, small, semi-deserted village on the south-eastern side of the Mount of Olives. Another hour's ride brought us into Jerusalem, and thus ended the journey to the Dead Sea, the most interesting part of the wonderfully interesting Oriental trip. In answer to a question asked in a recent letter as to the impressions made by a visit to Holy Land and the Golden City, I reply that I believe that those who go to Jerusalem with faith are apt to have their faith strengthened, and those who go to Jerusalem without faith are likely to bring something very like faith away. The Christian Messiah, the only perfect human being who ever lived, for a time lived in Jerusalem.—*Condensed from the Friendship (N. Y.) Register.*

EINHORN'S German prayer-book has been recently translated into English by Dr. Emil G. Hirsch. The translation is much praised.

REJOICING IN THE LAW.

There is felt when concluding the reading of any great literary work, that feeling of satisfaction, that glow of exaltation that comes from the successful accomplishment of any important task in life. The whole field has been covered; the author's entire plan has been made clear; the jewels of thought that he scattered throughout his book gradually arrange themselves as the stars and constellations of the heavens, until they are seen in their order and harmony and beauty; from beginning to end there is one steady progress until the end brings the consummation and crowns the whole.

Such are the emotions that inspire us when finishing a great classic of any age or tongue; but never perhaps have these sensations reached so exalted a state as when the pious Jew has, after a year's steady and systematic study, contemplation and meditation, finished his reading of the Torah, and prepares to begin his task anew; not like the punishment of Tantalus, but as one partaking of joys that never surfeit. Never to our knowledge has admiration and veneration for written words ever coined itself into a festival observed annually by a whole people for hundreds of years.

Not without reason has Israel paid this extraordinary honor to that book which we regard in a special sense as containing a divine revelation; for never has a people owed so much to a book as the Jewish people to the Torah. In a very real way it may be said "that the law which Moses commanded us is the inheritance of the congregation of Jacob." It has been our treasure, the wealth of which cannot be exhausted, a legacy whose value has rather increased as years and centuries rolled on.

There is a current catchword that flippant speakers and superficial thinkers delight in tossing about, and that because of its partial truth gains a passing approval from the unthinking. It declares that Israel or Judaism made the Bible, and that the Bible did not make Judaism. It might

be sufficient to ask these Bible critics, why Judaism does not now produce another Bible, or why their own assaults upon its authority do not reverberate through the centuries, but expire with their utterance? No, there is but one Bible, and one *Torah* for Israel, nor will another ever be vouchsafed.

It may appear trite, but the truth it is, that Israel's fate is bound up in its understanding of its *Torah*. Therein are laid down the foundation principles upon which our faith is built; therein we can see reflected as in a mirror the history and destiny of our people. Clearly then the study of the *Torah* is of first importance, and no sign of decadence in Israel is more indubitable than ignorance and abandonment of its teachings and the spirit of its precepts.

With a revival of interest in the *Torah* will come a deeper devotion to Judaism, and the leaders in Israel ought to bend their efforts to this end. Then the festival of *Simchath Torah* will once again emerge into a resplendent life. It will be heralded and truly rejoiced in; for men will see in it and in the idea that it represents the safeguard and the hope of the world.—*The Jewish Exponent*.

SCRIPTURE READINGS.

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KISLEV 30, DEC. 5. Gen. 41—44: 17; 1 Kings 3: 15—4: 1; Psa. 31—34; Matt. 24, 25; 2 John.

TEBETH 1, DEC. 6, SEVENTH DAY OF CHANUKAH, FEAST OF DEDICATION. 1 Kings 7: 40—50.

TEBETH 7, DEC. 12. Gen. 44: 18—47: 27; Ezekiel 37: 15—28; Psa. 35—37; Matt. 26; 3 John.

TEBETH 14, DEC. 19. Gen. 47: 28—50: 26; 1 Kings 2: 1—12; Psa. 38—41; Matt. 27, 28; Jude.

TEBETH 21, DEC. 26. Ex. 1: 1—6: 1, Isa. 27: 6—28: 13, 29: 22, 23, Jer. 1: 1—2: 3; Psa. 42—44; Mark 1: Rom. 1: 1—3: 8.

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.