

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. Friedländer and the Rev. Ch. Th. Lucky.

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

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

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הביטו אל־צִוֵּר חֲצַבְתֶּם
Isa. 51: 1. ואל־מִקְבַּת בּוֹר נִקְרַתֶּם

"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., JANUARY, 1897. No. 10.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

ONE important object of our periodical is to represent primitive, apostolical Christianity among both Jews and Gentiles. To this end we would have inscribed upon our banner so distinctly that all may read, אֱלֹהֵי יִשְׂרָאֵל, "God the God of Israel," for it is in allegiance to Him alone that the work of primitive Christianity can be at all properly done.

Jews sometimes ask us why we do not publish every wrong done by a misguided or insincere "convert from Judaism to Christianity," and those who are conducting missions to Jews sometimes are surprised that we do not publish accounts of their work. In answer to this we have only to say that such is not the object of our magazine. This is not a sensational newspaper nor a missionary organ. In one way our pages are to be considered as missionary literature, for we advocate the acceptance on the part of Jews of Jesus as the Messiah of Israel, but our object is not to report the results, if any, of missionary activity. We exist to help Gentile Christians the better to understand Jews, and to place before Non-Christian Jews our ideal of a pure Christianity considered as the perfection of Judaism. Anything that contributes to this end is of value to us, and what does not tend toward this is not for us, however appropriate in some other place. In advocating reforms in missionary methods it is with this object in view, to bring a pure apostolic Christianity

to the knowledge of the Jew as far as possible. What we said in our October number was not to produce delight in the heart of Jews who are averse to Christian missionary work, but with the intent to improve the condition of affairs in the missionary system.

SOME one might conclude from our words that we are hopeless with regard to mission work or opposed to such work except the worker be a perfect model of character. By no means is this the case. And that is just the reason why we are not careful to enter upon a crusade against wrong wherever we see it. We condemn the wrong, we disapprove the same, we try to correct it where we can, but we do not antagonize the wrong-doer, nor would we overthrow his work. We make no attempt to destroy it, lest we be found rooting out the wheat with the tares. We say with the great apostle, "Some indeed preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, . . . but the other of love. . . . What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Truth is truth and will win its way to the hearts of men. God's truth must in the end prevail. That truth, even though proclaimed by false lips, may influence some soul to righteousness and purity. So, even though some missionaries may hold their position from selfish or mercenary ends,—not saying, "Woe is me if I preach not the Gospel!" but "Put me, I pray thee, into one of the priests' offices that I may eat a piece of bread!"—they may lead some one to accept Jesus who in turn may become a power for good in the Kingdom of Christ. We dare not oppose the work of one who labors in the name of Christ. The most we can do is to indicate the wrong, and as we have said before so now we say again, the chief responsibility in such cases is with the Christian people who demand results and with those in charge who are blind.

THE ANCIENT SYNAGOGUE.

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

(Continued from page 201.)

THE STUDY OF THE LAW.

The importance of the study of the Law, to which reference has already been made, and which was the prevailing thought in connection with the synagogue, was the central idea of the people in every relation. It appeared in their social gatherings; it was a part of good manners and a very great merit at the table to converse about the Law,¹ and a good place was always given to the rabbi that such conversation might not be wanting.² It is of course not at all necessary to prove that in all judicial matters a knowledge of the law was indispensable, and that the synagogue schools were mainly for instruction therein.

This principle and the general opinion regarding the study of the law are enunciated in John 7: 49, "This people who knoweth not the law are cursed." An ignorant man was always regarded by the rabbis as the most despicable of beings. Ignorant people, it was said, like women and children, should be taught to serve God only from the motive of fear and the desire of receiving a reward.³ It was a tradition of the rabbis that testimony should not be given to the ignorant nor received from them, that a secret should not be revealed to them, that they were not to be appointed as guardians to orphans nor of an alms-fund, that one should not bear them company on the road, and that if ignorant people lost anything, and it should be found, no notice need be given respecting it.⁴ It was even lawful to rend an ignorant man

¹ *Aboth* 3, 3-6. ² Referred to in *Matt.* 23: 6.

³ *Hilchoth Teshuvah* 10, 5, כשמלמדין את קטנים ואת הנשים וכל עמי הארץ אין מלמדין אותן אלא לעבוד מיראה וכדי לקבל שכר.

⁴ *Pesachim* 49, 2, תני רבנן ששה דברים נאמרו בעמי הארץ, אין מוסיין להן עדות ואין מקבלין מהן עדות, ואין מגלין להן סוד, ואין ממניין אותן אפטרופוס על היתומים ואין ממניין איתן אפטרופוס על קופה של צדקה, ואין מתלויין עמהן בדרך, וי"א אף אין מכריזין על אברתן.

as one would slay a fish, without observing the rules of slaughtering!¹ They were considered on a par with Gentiles and had almost no rights that one was bound to respect. The knowledge of the law or the want of it was thus the ground of the most important distinction made with respect to classes of people. The wise were to be sought and respected while the ignorant were to be despised. Many sayings of the rabbis can be quoted to this effect. Jose ben Joezer of Zereda said, Let thy house be a house of assembly for the wise; dust thyself with the dust of their feet, and drink with thirst their words.² Joshua ben Perachiah said, Procure for thyself a master and get for thyself a companion (in study).³ Shammai said, Let thy study of the law be fixed (systematic, regular;) say little and do much; and receive all men with a friendly countenance.⁴ Rabban Gamaliel said, Procure for thyself a master, and remove thyself from doubt.⁵ Rabban Gamaliel, the son of Rabbi Judah the Prince, used to say, No ignorant man can be a saint.⁶ He used to say, He who increaseth his knowledge of the law increaseth his life.⁷ The Divine presence is said to rest on those who sit together and study or discourse concerning the law.⁸ Rabbi Jacob says, He who journeyeth on the road studying (the law) and ceaseth from his study and saith, How beautiful is that tree! or How fair is this field! is regarded in Scripture as though he endangered his soul.⁹ Rabbi Nehorai says, Flee to a place where the law is studied, and

1 Ibid., מיתר לקרעו כדג

2 *Aboth* 1, 4, יוסי בני־יועזר איש צרדה אומר, יהי ביתך בית ועד, להכמים והיה מתאבק בעפר רגליהם והוה שותה כצמא את־דבריהם.

3 *Aboth* 1, 6, יהשע ב־פרחיה אומר עשה לך רב וקנה לך חבר

4 *Aboth* 1, 15, שמי אומר, עשה תורתך קבע, אמר מעט ועשה הרבה, והיה מקבל את־כל־האדם בסבר פנים יפות.

5 *Aboth* 1, 16, רבן גמליאל אומר, עשה לך רב והסתלק מ־הספק

6 *Aboth* 2, 5, לא עץ הארץ חסיד

7 *Aboth* 2, 7, מרבה תורה מרבה חיים

8 *Aboth* 3, 2. Compare also 3, 6.

9 *Aboth* 3, 7, רבי יעקב אומר, המהלך בדרך ושינה ומפסיק ממשנתו, ואמר מה־נאה אילן זה מה־נאה ניר זה, מעלה עליו הכתוב כאלו מתחייב בנפשו.

do not say it will follow after thee.¹ Many more passages are to be found in the Talmud, but these for the most part from the familiar "ethics of the fathers," show how important this principle was always regarded.

THE SANHEDRIN.

After the time of the Maccabees, especially when the influence of the Herods became great over the priesthood, the latter lost wholly the sympathy of the people. Their heart was then naturally more in the newer and more plainly practical institution of the synagogue than in the temple, which had become the scene of so much corruption and favoritism. The true spirit of Judaism was found more and more to be in the schools of the rabbis, which were connected closely with the synagogues. These schools possessed the two-fold character of judicial bodies and seats of learning. The Sanhedrin or high court at Jerusalem came naturally to be formed, to be at once the chief school and the high court of justice.

Tradition carries this dignified body back to the time of Moses and the seventy elders, who with the high priest formed a council for the preservation of the law.² Under the Judges and Kings this council no doubt lost its form, and the Prophets arose, giving diversity to the authority which guarded the law. Much confusion no doubt reigned till after the Captivity, when the revival under Ezra may be supposed to have restored in a measure the ancient custom. By the rabbis it was supposed that there gathered about Ezra the scribe, assisted as he was by prophets and priests, a council to which was given the name of the "Great Synagogue," which during the Persian period (480-332 B. C.) assumed the prerogatives of both a judicial tribunal and the official exponent of the law. These

1 *Aboth* 4, 14. ואל-תאמר, הוה גילה למקום תורה, ואל-תאמר, רבי נהורי אומר, שהיא תביא אחריו.

2 *Num.* 11: 16 and 24. *Sanhedrin* 1, 6.

“Men of the Great Synagogue” were supposed to have been the logical if not the actual successors of the former elders.¹ They are said to have written out the Book of Ezekiel, the Twelve Minor Prophets, Daniel and Esther.² According to the Talmud the Great Synagogue contained one hundred and twenty members,³ although there is also another number given, and the whole matter is quite problematical. The greater rabbis of the later synagogues and schools are thought to have been the successors of these. But as there is doubtless no historical connection between Moses’ elders and this traditional body, so there is none between this latter and the great Sanhedrin at Jerusalem. Otherwise some reference would surely have been made to the same at the time of Ezra upon occasions which would seem to require it, if such a body existed, as in Neh. 2: 16, 5: 7, 7: 5, etc.

The later assembly of higher rabbis is first mentioned as an assembly of elders, *γερωσία* (*Gerousia*) in the time of Antiochus the Great, 223–187 B. C.⁴ This *γερωσία* is mentioned also in the time of the Maccabees.⁵ The term *συνέδριον*⁶ (*Synedrion*, whence Sanhedrin or Sanhedrim) is first used in the Roman period in the time of Pompeius, 63–48 B. C.⁷ In the year 47 B. C. the young Herod was summoned before this court for a violation of the principle that no criminal should be executed without the consent of the Sanhedrin, and Josephus then mentions the

1 “Moses received the Law from Sinai (*i. e.*, from God at Sinai,) and delivered it to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets delivered it to the Men of the Great Synagogue.” *Aboth* 1, 1. Cf. also *Megilla Jerus.* 74, 3, and *Joma* 69 b.

2 *Baba Bathra* 15 a. 3 *Megilla Babl.* 17 b.

4 Josephus *Antix.* XII. 3, 3. 5 1 *Macc.* 12, 6, 2 *Macc.* 1, 10; 4, 44; 11, 27 and elsewhere.

6 From the verb *συνεδρεύειν* “to sit together,” which is from *σύν* “with” and *ἔδρα* “a seat.”

7 In the *Psalterium Salomonis*, a Greek version of some of the Psalms. The word *συνέδριον* is found in *Psa.* 4: 1.

council for the first time under the name of *συνέδριον*.¹ In the New Testament this council is often mentioned as *συνέδριον*, translated "council": Matt. 5: 22, 26: 59; Mark 14: 55, 15: 1; Luke 22: 66; John 11: 47; Acts 4: 15, 5: 21 and following verses, Acts 6: 12, and many other places. Once it is called *γερουσία*, Acts 5: 21, translated "senate." A few times it is called *πρεσβυτήριον*, Luke 22: 66; Acts 22: 5, translated "elders" or "estate of elders." Josephus calls it *συνέδριον*² (Sanhedrin) or *βουλή*³ (council.) Joseph of Arimathea is called in the Gospels a *βουλευτής*,⁴ *i. e.*, a "counsellor" or member of the Sanhedrin. In the Mishna this body is usually called⁵ סנהדרין גדולה, the "Great Sanhedrin," or בית דין הגדולה, the "Great House of Judgment."

This high tribunal, instituted after the manner of the Maccabean *γερουσία*, consisted, at least in theory, of seventy-one members,⁷ like Moses' elders; seventy with the chief or President, called "Prince" (נשיא). There was also a second officer, or Vice-President, called "Father of the House of Judgment," (אב בית דין) and the council was composed of chief priests,⁸ elders, scribes and rabbis of note.⁹ Although the king could not be president, according to the Talmud, it is said that King Saul was president of the Sanhedrin in his reign and his son Jonathan was vice-president.¹⁰ The Sanhedrin met at the Temple-synagogue in Jerusalem, and held its session every day, with the exception of the Sabbath and festivals, from the termination of the daily morning sacrifice till the daily evening sacrifice. It was mainly a religious or theological

¹ *Antiq.* XIV. 9, 4. At this date (B. C. 47) the Sanhedrin must have been an old institution to have had this authority.

² *Ibid.*, also *Antiq.* XX. 9, 1, and elsewhere.

³ Jewish War II. 15, 6, τοὺς τε ἀρχιερεῖς καὶ τὴν βουλὴν, "the chief priests and the council."

⁴ Mark 15: 43; Luke 23: 50. ⁵ *Sanhedrin* 1, 6, *Middoth* 5, 4. ⁶ *Sanhedrin* 11, 2, 4, *Horajoth* 1, 5 at end.

⁷ *Sanhedrian* 1, 6. ⁸ Matt. 27: 1; John 7: 32, 11: 47, 12: 10.

⁹ Matt. 26: 3, 57, 59, 27: 41; Mark 8: 31; Acts 5: 21; 6: 12, 22: 30.

¹⁰ *Moed Katon* 26 a.

court, but one whose jurisdiction extended to all offences against the theocratic principles of the Jewish state. Jesus was summoned before the Sanhedrin for blasphemy in declaring Himself to be the Messiah, the Son of God,¹ Peter and John for heresy,² Stephen for blasphemy,³ and Paul for violating a temple regulation.⁴

Besides the great Sanhedrin at Jerusalem there was in every large town a provincial Sanhedrin of twenty-three members, and in every town or village a local Sanhedrin of seven judges. These were doubtless originally Levites, but as there had grown up the order of scribes skilled in the law, who had a greater knowledge of the same than those of priestly rank, later only a certain proportion were required to be from the Levites. By these the ordinary civil and criminal cases were decided. There was no appeal from the decision of the lesser Sanhedrin. If, however, the local Sanhedrin could not agree upon a question of law, then there might be a reference of the matter to the Sanhedrin at Jerusalem. These courts of judges were no doubt the successors of those held in the market place before the Exile, but they seem to have held their sittings in the synagogues⁵ or a room adjoining the same, mainly on the two market-days of the week (*i. e.*, on Mondays and Thursdays,) so that the country people might have the opportunity of hearing the law and appealing to the council when they came to market.⁶

(To be Continued.)

CONSIDERABLE sorrow has been created at Alexandria by the death of the well-known banker, M. David Aghion. The deceased occupied a high place in the financial world of Egypt, and a no less conspicuous position in the administration of the affairs of the Jewish community. M. Aghion leaves eight children, one of whom is the wife of M. Fernand Cremieux, member of the French Chamber of Deputies.

¹ Matt. 27: 59 *et seq.* ² Acts 4: 1, 5: 27. ³ Acts 6: 12-15. ⁴ Acts 21: 28.

⁵ Matt. 10: 17, 23: 34; Mark 13: 9; Luke 12: 11, 21: 12; Acts 26: 11. Also Josephus *Vita* sec. 54.

⁶ Maimonides, cited by Vitringa *De Synagoga Vetere*, p. 223. Megilla, see also Graetz, *Geschichte des Judenthums* 4, 97.

JEBEL MUSA.*

BY GAIL WARWICK.

Across the desert's wide expanse
 For hours we passed, with scarce a breeze;
 The mirage only gave a glance
 Of water and of waving trees.

Then up the Wady Hawy's way
 We trod some vanished torrent's bed;
 The sun shone bright, but scarce a ray
 Gleamed through the rocks that arched o'erhead.

The route brought weariness and pain,
 Our way was marked by many a pause,
 Ere we stood on El Raha's plain,¹
 Where Israel's host received their laws.

(And memory, even now, recalls
 How grand the rocks of Horeb rose):
 And then within a convent's walls
 We gladly sought a night's repose.

Then in the shady hours of morn,
 Ere day had claimed the place of night,
 We started, ere the early dawn
 Had flushed the sky with golden light.

Along our rough and rugged way
 One spiry cypress stood alone;
 And then we neared the summit gray,
 Where God's own finger wrote on stone.

(How blessed the faith that knows no change,
 But to those tables ever clings!)
 Then we passed o'er the Horeb range
 To where the Jebel Musa springs.

We gazed upon the heights with awe
 Where God revealed his will to man,
 And made the tables of the law
 The cornerstone of wisdom's plan.

And there upon that rock we knelt,
 Our heads unto our Maker bowed,
 Whose presence there was plainly felt
 As when He came in fire and cloud.

—*The Jewish Tribune.*

* The Arabic name for Mt. Sinai.

¹ The plain before Sinai.

THE SITE OF CALVARY.

There is a growing belief among archæologists that "The place called Calvary" has been accurately identified with the white limestone knoll which lies about 200 yards outside the Damascus gate of Jerusalem.

The evidence on which the scholars are disposed to base their belief is set forth by Mr. William B. Ridges in a recent communication to *The Biblical World*.

Mr. Ridges, who himself examined the site, says that the knoll referred to contains in its perpendicular face the most remarkable resemblance to a skull. The eye sockets, the overhanging forehead, the lines of the nose, the mouth and chin are easily distinguishable.

The knoll rises to an elevation of about sixty feet, and has a contour like the crown of the head.

Mr. Ridges says that the rift in the rock could only have been produced by some great cataclysm of nature.

Further confirmatory evidence is supplied in the fact that on the summit of Golgotha there is a great pit, covered with stones and filled with human bones. These ghastly relics have lain there from time immemorial, and were obviously bestowed there in the times when it was customary to bury those who had been crucified at the foot of the cross. Mr. Ridges adds that the bodies of criminals are still thrown into the pit, and that the knoll is still spoken of as "The place of Stoning."

Mr. Ridges is also of the opinion that the large garden which lies at the bottom of the western cliff contains the sepulchre of our Lord, and points to the recently discovered rock-hewn vault at the foot of the cliff, as the veritable place.

He also records the interesting fact that an English association, headed by the Archbishop of Canterbury, is making every effort to secure the holy site. For this purpose \$15,000 will be required, and \$13,000 has already been raised by subscription.

A curious fact noticed in connection with this knoll is

that it is carpeted in the springtime with scarlet anemones and the blood red blossom known as the Calvary flower.—*The Examiner*.

JEWISH CHRISTIANITY.

The term Jewish Christian has fallen into disrepute, in many quarters, both from faults of missionary methods in the evangelization of Israel and from the actions of many so-called Jewish converts. By far the larger proportion of efforts to evangelize Israel has had the effect of estranging Israel all the more from Christ. We are convinced that very serious errors prevail to too great an extent in this matter. Is there a better way to reach Israel than such as are commonly pursued? If so, is it not vastly important that we should know that way and follow it? We believe that there is, and reason and the teachings of Scripture all impel to the following of that way.

Jewish Christian ought to be a term held in the highest repute. The ideal set before us for attainment in this department of knowledge and of practice is the brightest and most highly attractive of all in the realm of the historical development of religion. In the first place, it ought not to mean the denationalization of Israel. And yet this is what it has meant and signifies now in the case of the overwhelming majority of Jewish converts. Many of these are rightly looked upon as Jewish perverts. Rightly, we say, because in taking the position that has been exacted from them they have done violence to what they know to be right and the express requirements of God's revealed will. It ought not to be supposed that Israel is to come to Christ through any of the existing church organizations. Israel is in possession of his time-honored synagogue. He has already an organization that only needs to be turned into the uses of Christ-believing Jews who follow out the pure and unadulterated teachings of the New Testament. Christianity for the Jews should remain Jewish and only Jewish,

When we look out upon the field of the Jewish thought of to-day we discover many differing shades of opinion. There are schools of thought and party divisions antagonistic the one to the other. There are orthodox Jews, conservative Jews, reform Jews and radical Jews. There are Jews who carry out the minutiae of Talmudic observances and those who have detached themselves from all Talmudic moorings. There are Jews who believe in the coming of a personal Messiah and such as look only for a Messianic age. There are those who have retained love for their Law while others base their religious ideals upon the utterances of the prophets. Into all these varying methods of thought, that form of Messianic Judaism which teaches the coming of a personal Messiah, that He has come in the person of Jesus, the Jewish Prophet of Nazareth, and that He is coming again in person to establish His visible, millennial reign upon earth—this, the true Messianic Judaism ought to enter to harmonize all and leaven the Jewish nation so that they shall become the prepared people of Christ. Christianity after this sort will be entirely Jewish. It will be Judaism with nothing Gentile about it. Its professors will not be in any sense *meshumadim*. Loving their nation they will be more truly Jews than they ever were before; for, not only is Christ the end of the Law for righteousness to every one who believes, but He is also the Head and the Flower of the Jewish nation. Believers in Him from among the Jewish people, because of their love to Him and because of their love for their own people will conform with loving tenacity to their national rites and customs. Christianity at its source was Jewish, and it should be the aim of Jewish believers in Christ at this day to restore primitive Christianity.

To be sure, Jewish believers in Christ are not to be bound to observe all rites and customs. They have full liberty in many of them; but surely they ought to have full liberty, if they so desire, to follow any and all of them

if they are true followers of Christ and all their hope of salvation is based on the shedding of the Saviour's blood.

Jewish Christianity ought to teach a love for and the observance of God's holy Law, promulgated once for all on Sinai, which was never to be changed for another Law but was to abide until heaven and earth pass away. The Jew knows this, and for missionaries to tell him that the Law has been displaced by the New Testament is to do violence to one of his strongest convictions, to contradict the plain word of Scripture in the Old Testament and to assert what the New Testament in no place requires. Jewish Christians ought to continue to love all the words of their holy prophets and to draw inspiration from them. The psalms should continue to be for them what they were to worshipers who worshiped in the fair and holy Temple that crowned Mt. Moriah, a repository for the most perfect expression of our prayers, prophetic instruction also, and hymns of the most lofty character, that wing the worship of our souls into the very presence chamber of Deity.

So too the beautiful synagogue service, the ritual that has come down through so many years and expressed the devotions of millions of Jews ought to be loved the more by all Jewish Christians. It is beautiful, filled with the spirit of worship and provides many a Messianic expression. It is needless to say that the New Testament should be the unfailing companion of the Jewish Christian. From it he should draw never ceasing supplies of inspiration and wisdom. He should know it thoroughly, if he can, in a Hebrew dress, for the spirit and the whole content of that collection of books are purely Jewish. The Talmud is his with its stores of Jewish wisdom as truly as when he was yet in any other Jewish camp. The Hebrew language he should love and cultivate; love for the Holy Land he should cherish in common with any other of his Jewish brethren; and, of very great importance, he should never cease to love his own people, God's chosen people, and

pray and live with the object in view that they may share with him the blessedness of rest under the wings of the Messiah.

No practical considerations of difficulty ought to deter any Jewish Christian from following in the way outlined in the preceding so far as he may be able. Persecutions may arise and there may be divisions in families resulting from his Messianic beliefs; but these ought not to drive him from his people. They should lead him all the more to pray that they may be reunited with him in Christ. He will be all the more likely to see the realization of his desires if he demonstrates to them the purely Jewish character of primitive Christianity, *for the Jewish nation never will cease to be Jewish, and God never intended that it should.*

S. S. P.

THE MISSION OF THE JEWS.

BY REV. H. M. SCOTT, D. D.

Delivered in Chicago, Sept. 29, 1896, before a Conference of the Friends of Israel.

It is important to bear in mind not only that missions should be established among Jews, but that Israel itself is set forth in the purposes of God as the mission people. Abram was a Gentile when the Lord called him; and he was made a Jew that in him and his seed all the nations of the world might be blessed. The only two mission races on the earth now are the Mohammedan and the Christian. But both have grown out of Israel, both look back to Abraham as the father of the faithful, and both have appealed and still appeal to the Jew to take his place as the leader in preaching the true religion to the ends of the earth. The ancient rabbis acknowledged the high calling of Israel. The Law, they said, was given in the desert, not in Palestine; by day, not by night; with voice of trumpet, not quietly; and in seventy different languages—those of all nations of the world—to show that the revelation given Israel through Moses was for all men. It was further acknowledged that the mission of Israel was

vitaly connected with the Messiah. The rabbis said the Law and the prophets "spoke of nothing else but the coming of the Messiah." This spirit of hope in the coming of Christ, which showed itself in New Testament times, led the Pharisees also to compass sea and land to make a proselyte. In many cities, such as Antioch, Damascus and Rome, many Gentiles, especially women, became converts to Judaism. Then came competition at the close of the first century and in the second with Christian missions. The Jews preached a Messiah who was to come; but the Nazarenes preached a Messiah who had come, and called all to enter into His holy kingdom. The gospel of possession soon outstripped the gospel of hope; the synagogue ceased to be missionary; the scribes and Rabbis wrapped Judaism round with the traditions of the Talmud; and as a result Israel became a sphinx standing in the desert of this world giving no articulate reply to those who asked after its mission.

Such an attitude for such a people is utterly inconsistent. To claim to have the best religion, the only perfect religion, and at the same time fold the hands and simply ask to be let alone is self-contradictory. To let the world perish for lack of knowledge; to stand on the shore and see men struggle and drown, without uttering a word of cheer, or pushing out a plank of help, seems inhuman, not to say irreligious.

Here we touch the weak point in Judaism, as now preached by Israel. It takes the ground of Cain and asks, "Am I my brother's keeper?" It lacks the *love of humanity* which is essential to any religion which has a mission for man as man. Josephine Lazarus, a Jewess, in her book, "The Spirit of Judaism," bewails this lack of love in Judaism. She denounces the mammon worship and worldliness which kill out true religion among her people. She says the blank leaf which separates the Old Testament with its law and duty from the New Testament with its gospel and love, must be turned by Israel before the synagogue will have any mission either for Jew or Gentile.

Let us press this mission calling, this Messianic responsibility, this gospel of love, this predestination of grace for all men, home by prayer and faith upon the heart of Israel.—*The Jewish Era*.

חַרְשׁוֹת הַנְּעֻשִׁית—NEWS—בְּמַחֲנֵה יִשְׂרָאֵל.

AFTER fulfilling his engagement to lecture in Philadelphia, Mr. Joseph Jacobs entered upon an extended lecture tour in this country before his return to England.

AN event which has attracted wide interest was the first convention of the National Council of Jewish Women held in New York, Nov. 16-19. The attendance was large.

THE Jewish colony at Woodbine, N. J., dedicated its first synagogue, Nov. 29. The building is of brick made in the settlement and is a fine looking structure. Many visitors were present at the ceremonies.

THE Jewish community in Buda-Pesth contemplates the erection of a synagogue in the neighborhood of the new House of Parliament. The municipality has granted for this purpose a site, estimated to be worth 1,200,000 crowns, on condition that the Jewish community shall erect a modern school building to accommodate from 800 to 1,000 pupils. The condition has been accepted.

THE Ezra Society in Berlin for the support of Jewish agriculturists in Palestine voted recently 8,200 marks for the benefit of the colonies. During the last two years the society has voted 42,000 marks for this purpose. Under the impression created by the recent exhibition in Berlin of the produce of Jewish villages in the Holy Land, numerous donations have been made to the society.

A RUSSIAN newspaper states that several caravans of goods have been stopped at Tomsk and prevented from going to Eastern Siberia, as their owners, who are Jews, are prohibited from entering that region. This new order has come to the Jews as a surprise.

SKETCHES IN EARLY JEWISH HISTORY.

VI.

1. משמת רבי גמליאל הוקן בטל כבוד התורה. סוטה ט', ט"ז.

No more familiar character appears on the pages of the New Testament than that of Gamaliel. The name often occurs in Rabbinical writings. Without doubt the Gamaliel of the New Testament is to be identified with Gamaliel I., grandson of Hillel. He is said to have presided over the Sanhedrin during the reigns of Tiberius, Caligula and Claudius. So highly was he esteemed for his learning that he was spoken of as the "Ornament of the Law," and, after his death, it was said that the glory of the Law had ceased. He was a very fair minded man, liberal in his tendencies; although, perhaps, it is an error to attribute to him a knowledge of Greek literature. His grandson, Gamaliel II., is said to have busied himself with that literature. It appears very possible that he looked with much favor upon his Jewish brethren who became followers of Jesus. An anecdote that is related of him shows possible familiarity with, and approval of the teaching of his pupil, Saul of Tarsus, in regard to idols. He bathed at one time in an apartment adorned by a statue erected to a heathen goddess; and, when asked how he could consistently do this, he returned answer that the bath was there before the statue, and that the bath was not made for the statue but the statue for the bath. A notable saying of his that was well worthy of preservation is this, "Acquire for thyself a teacher and be quit of doubt, and do not indulge too much in tithing by conjecture."

It is recorded that a much needed reform was instituted by Rabban Gamaliel in the matter of the reduction of expenses at funerals. This reform was brought about by leaving directions that he should be buried in simple lin-

¹ "At the time when Rabbi Gamaliel, the elder, died the glory of the Law ceased."—*Sotah* 9, 15.

en garments. To this day his name is mentioned at Jewish funerals in recognition of his influence in this matter.

Rabbi Simeon was the son of Gamaliel. He also was an eminent teacher. He said, "All my days I was brought up with wise men and I have never found anything better for a man than silence, and study is not the principal thing but practice, and whoever multiplies words introduces sin." We are reminded by this assertion as to how Rabbi Simeon was brought up that it was quite possible that Paul, the Apostle, and Simeon were companions in study at the feet of Gamaliel. Another saying attributed to Rabbi Simeon, the son of Gamaliel, is this, "On three things the world is founded, on truth and on justice and on peace, as it is said, Truth and judgment of peace judge ye in your gates."¹ Simeon perished in the siege of Jerusalem at the time of the war with the Romans. It was said of him that when he died locusts came and many evils.

One other celebrated teacher will now be mentioned and then this series will come to an end. Jochanan ben Zaccai continued the direct line of the oral teaching from Hillel. He survived the destruction of Jerusalem and, together with Hillel, is said to have attained the age of Moses, one hundred and twenty years. During the war with the Romans he employed his influence to persuade his people to submit to the former; but we know how truly without avail his efforts were. At a certain stage in the siege he resorted to a stratagem to make good his escape from the city, *viz.*, that of being carried out of the walls in a coffin. A saying attributed to him is the following, "If thou hast studied the Law much, do not consider it as a good deed on thy part, since thou wast created for that very purpose." After Jochanan had died it was said of him that now the splendor of wisdom had ceased.

S. S. P.

¹ Zech. 8: 16.

JUDAH THE PRINCE.

Mr. S. Alexander read a paper on Sunday evening, December 20th,* ult., at the London Jews' College Literary Society on "Judah the Prince, Compiler of the Mishna."

In his opening remarks, the speaker said that the Talmudic doctors had an unfailing remedy for all kinds of moral and physical ailments. If one is afflicted with a malady of the body, a systematic course of study will effect a cure. Should the symptoms prove of a moral character, a frequent resort to the house of learning would be the most effective antidote. There are numerous virtues, a constant practice of which brings happiness in this life, and a rich reward hereafter; but the study of the law outweighs them all. Whatever be one's motive, whether it be with a view of becoming an eminent scholar, a Rabbi or a leader of the community, he should always study; for in the end he would do so from a feeling of love, and it would come as though it were a second nature. It was in this spirit that he (Mr. Alexander) had devoted part of his leisure moments to a short study of the life of one of the noblest figures in post-biblical history. Before entering on an examination of the life and work of Judah the Nassi, Mr. Alexander gave a retrospective glance on the important events that took place some time prior to his advent. Bringing down this historical narrative to the time of Hadrian's violent death, Mr. Alexander continued: The colleges were re-opened, the exiled scholars were permitted to return to their native land, and the old spiritual activity manifested itself in a redoubled form. But the entire traditional fabric, with many hundreds of newly evolved legal decisions, was still in the air, and handed down from father to son by word of mouth only. The sages were wise in declining to place on record their thoughts and ideas. Good moral teaching would always

* This was in 1895.

impress itself on the minds of the people, but the sooner unhealthy literature passes into oblivion the better. The time had, however, arrived when the old mode of teaching could no longer be maintained. Dark clouds were gathering on all sides, ominous of a violent storm. When the supreme moment arrived, what would become of the precious heritage which had been stored up by the mental labor of so many generations? Are the rich national traditions to be preserved in a tangible form for the comfort and guidance of future generations, or are they to be set aside and forgotten? At this critical period a man arose whose great religious authority and exalted social position eminently qualified him to deal with the momentous subject in a most satisfactory manner. On the day when Akiba gave up his soul with the proclamation of God's Unity, Judah the future Nassi saw the light, relates a Talmudic legend. There is another legend to the effect that Hadrian, who had interdicted the right of circumcision on pain of death, was particularly anxious to enforce his command upon the most eminent Judean. The Empress who also had a baby of the same age, was on close and intimate friendship with the future Nassi's mother, and when the imperial messenger came to inspect the child, the baby Cæsar was substituted for the baby Nassi. The Patriarch Simon the II. gave his son a liberal education, so as to fit him for his exalted position. Not only was he master of the literary developments of the Rabbinic school, but he also became acquainted with Greek philosophy and Roman Law. At a very early age he took up a leading position in the College, and became the successor of Meir in the important office of Chacham. The native simplicity of Judah was a stranger to vanity and affectation; and he enjoyed the pleasures of life with extreme moderation. He was severe to himself, but indulgent to the imperfections of others. His great wealth enabled him to dispense magnificent hospitality and unbounded charity. During a famine he threw open his vast

storehouses to all comers, and even the daughters of Acher, the arch-traitor of his nation, did not go away empty-handed. With a noble disposition, he combined a strict firmness of character. His father had two colleagues, Nathan and Meir. These eminent teachers conceived a feeling of jealousy against the Nassi, and they used every endeavor to weaken his authority, by propounding extraordinary questions at the public discourses. When Judah attained to the dignity of Nassi, he determined that such scenes should never occur again. His word was law; his recommendations were regarded as commands; and as a sign of supreme authority he was called *par excellence*, Rabbi, or our Holy Rabbi. Thus, as with the founder of the Tanaim, Jochanan ben Zaccai, the offices of Nassi, Ab Beth-din and Chacham, were combined in one person. But although Judah was a strict disciplinarian, and went so far as to enjoin upon his son and successor Gamaliel, to treat his pupils with extreme severity, he, nevertheless, freely, admitted that he was much more indebted for his knowledge to a constant intercourse with his disciples than to the teaching of his masters. Of Judah's relations with Rome, the Talmudic records are full. That he was on close and intimate terms with the philosophic Emperor Antoninus, there can be no doubt. Who this Antoninus was, whether he was Caracalla, or Heliogabalus, Marcus Aurelius, or Alexander Severus, is a debatable point among eminent scholars like Jost, Zunz, Rappaport, Frankl and Graetz. Amid such a galaxy of scholars, it is somewhat presumptuous to offer an opinion, yet the lecturer ventured to suggest that the philosophic friend and patron of Judah was no other than Marcus Aurelius. . . . Judah's advice was sought by his imperial friend on the most delicate state and family matters, and the way in which his replies were couched proves the paramount influence he enjoyed. But the noblest work with which Judah's name will ever be associated is his compilation of the Mishna. His great object was to classify and arrange

in the smallest possible compass the popular decisions of his predecessors. Some of the Tanaitic sages of a previous generation had already labored in the same field; Akiba, Auchan and Meir classified their own as well as their contemporaries' legal decisions for the benefit of their disciples. But as these Halachoth were mostly promulgated by word of mouth, and as they were probably biased by their respective teachers, they did not obtain universal recognition. Judah, however, although one of the most original thinkers, would not impose his own ideas, but merely recorded the various decisions of others in the most impartial manner, leaving to future generations to decide upon their respective merits. Above all, his great anxiety was to transmit intact the old traditions which have been of such incalculable benefit to the nation. The Mishna is a judicial encyclopædia, but it is not a legal code. It records in short, sharp, and authoritative sentences the decisions of the majority, but it does not exclude the opinions of the minority. Nay, more, it gives great prominence to individual opinion where the weight of argument is on its side. A properly constituted Beth Din in every generation has as much authority to decide upon any subject that may arise, as the Beth Din in which Moses sat, is one of the Mishnaic teachings. In construing his work, Judah arranged his materials under six general headings termed סררים or orders; these are divided and sub-divided into *Mesechtot* and *Perakim*. Maimonides and other authorities have written whole treatises on the appropriate sequences of this arrangement. But without entering into a minute disquisition Mr. Alexander ventured to think that the construction of the Mishna is based upon one central idea, namely, the legislative happiness of an agricultural community. He then gave details of the different parts of the Mishna, and mentioned several of its teachings, of which we give a few. The Mishnaic poor laws are far in advance of our boasted civilization. It may be interesting to know that the Tanaitic ladies, like

many of their modern sisters, were exceedingly fond of display, for there are several laws expressly prohibiting the wearing of all kinds of jewelry in public on Sabbath. It is not improbable that this prohibition was more of a political precaution than of a religious character. It may also be interesting to know that the art of dentistry was well known in Tanaitic times, as there is an express law prohibiting to take a walk with a false tooth on the Sabbath, because one might be tempted to exhibit it to one's friends. Mr. Alexander continued: That the sages of the Mishna were imbued with a lofty ideal of ethical morality and spiritual truth is evident from almost every page, but they had no predilection for theological speculation or metaphysical mysteries. . . . The Mishna contains but few laws bearing Judah's name; yet those that are attributed to him — Halachic, exegetic, and homiletic — breathe a deep religious spirit, a sublime loftiness of mind, and a beautiful clearness of expression. In legal matters, he espoused the side of those who desired to place a liberal interpretation on the Law. Judah's contribution to our liturgy is the sublime second *יהי רצון* in the morning prayers. Various reasons are assigned for the origin of this prayer. But it is most probable that Judah had in his mind the fierce debates that took place in the academy during his father's presidency, and he earnestly offered up this prayer before commencing a public discourse. After years of mental labor and great physical suffering, Judah prepared for that solemn moment when man is called upon to render an account of his stewardship. Strong in faith, supreme in authority and great in knowledge, Judah accomplished a work that has created an influence for good not only on his own people, but among the nations of the earth. As long as Hebrew exists so long will Judah's Encyclopædic work be regarded as a great standard of Hebrew classics. But to us Jews the study of the Mishna should appeal upon higher and nobler grounds. Not only are we carried back to the thoughts and habits of a remote civilization,

but we are brought face to face with a national activity, a beneficent government, a humanizing influence and a spiritual elevation which we ardently hope will be restored to us in God's appointed time. From whatever point we regard Judah's great work, philosophical, scientific, exegetical or homiletic, we can always find something to repay a systematic and intelligent study. But as an authoritative record of literary and historical Judaism, it will remain an imperishable and never-fading document. I would earnestly appeal for a closer and more systematic study of Talmudic literature.—*Jewish Chronicle*.

SCRIPTURE READINGS.

5657.

FIRST ADAR 4, FEB. 6. Ex. 25—27: 19; 1 Kings 5: 12*—6: 13; Psa. 60—62; Mark 10: 32—12: 12; 1 Cor. 1—3.

FIRST ADAR 11, FEB. 13. Ex. 27: 20—30: 10; Ezekiel 43: 10—27; Psa. 63—65; Mark 12: 13—13: 37; 1 Cor. 4—6.

FIRST ADAR 18, FEB. 20. Ex. 30: 11—34: 35; 1 Kings 18: 1—39; Psa. 66—68; Mark 14; 1 Cor. 7—9.

FIRST ADAR 25, FEB. 27. Ex. 35: 1—38: 20, Ex. 30: 11—16; 1 Kings 7: 13—26, 7: 40—50; 2 Kings 11: 17—12: 16 (*Leeser Bible* 12: 17); Psa. 69, 70; Mark 15: 1—41; 1 Cor. 10—12.

THE most costly book in the world is declared to be a Hebrew Bible, now in the Vatican. In the year 1512 it is said that Pope Julius II. refused to sell this Hebrew Bible for its weight in gold, which would amount to \$103,000. This is the greatest price ever offered for a book.—*Frank A. Clark, in the National Magazine*.

* This is according to the Authorized Version. In the Leeser Bible it is 5: 26.

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.