

# SOLEMN QUESTIONS

## Addressed to Hebrews of Culture.

BY PROF. FRANZ DELITZSCH.

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

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# THE PECULIAR PEOPLE.

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A Christian Monthly Devoted to Jewish Interests.

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# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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*Founded by the late Rev. H. 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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## Contents.

Editorial Paragraphs, . . . . .	241
The Ancient Synagogue, . . . . .	244
The Early Judæan Ministry of Jesus, . . . . .	250
News, . . . . .	255
Unmanly Evasion, . . . . .	256
Scripture Readings, . . . . .	264

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

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# THE PECULIAR PEOPLE.

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

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

הביטו אל-צור הצבתם  
ואל-מקבת בור נקרתם  
Isa. 51: 1.

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

VOL. IX. PLAINFIELD, N. J., FEBRUARY, 1897. No. 11.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

EVER and anon we receive words of congratulation from kind friends, Jews and Gentiles, on the fact that we do not present to Non-Christian Jews for their acceptance Christianity as it is ordinarily set forth. We are praised for advocating Christianity freed from the errors of pagan and other superstitions which have been an incubus upon the church all through her history. Occasionally such kind friends call our attention to the growth of "Reform Judaism," and the progress of a tendency to reject many if not all distinctively Jewish national or religious ideas, except the simple reverence of One Supreme Being. Also there is frequently pointed out to us the progress of "liberal" ideas among those professing the Christian name, even to the discarding of the special designation of Christian and the enrolment of Jesus as one Master among others simply, not the only or even the supreme Master whose teachings are to be our guide.

NOW, WHILE we thank all such well-meaning friends for their kind words, their good opinion, and their instructive information, nevertheless we feel impelled to tell such that we are not prepared to approve all the tendencies to

which reference has been made. In so far as these tendencies, felt in many parts both of the camp of Israel and the hosts of Gentile worshipers of Israel's God, who call themselves after the name of Him who is Israel's Messiah, are towards a mere subordination of theology to religion and to simplicity and unity of faith, we rejoice in them. But when this complete sacrifice of detail, where detail has been too sharply defined by theologians, reaches the point of reducing the supernatural element in Israel's history to a minimum; and of rejection of the authority of those writings which have been the anchor, not only of Israel's faith but of the faith of the civilized world for so many centuries; not to say of the degradation of Jesus to the level, not simply of Moses and the Prophets, but of any noble man of any nation who has had aspirations after high things and has helped his fellow-men to live truer lives; we then think that it is time, not perhaps to define our theology, for that is not our wish, but at least to show that we of THE PECULIAR PEOPLE are more definitely Christian than that. Orthodox Christians have criticised us as too liberal, especially towards the Jews! We have been content to bear the blame, if blame there be attaching to such a liberality. Now we give the advanced Jews who are not Christians and the advanced Christians who say it does not much matter whether one calls them Christians or not—shall we call them Theists or Deists? an opportunity to say that we are behind the times and not "up to date."

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FOR, without presenting any theory of inspiration, and believing that the ordinary views of inspiration are quite erroneous and require of the believer more than is meet, we nevertheless hope, pray and labor that the Jews, who have been taught to regard the Scriptures as containing in very truth the Word of the living God, will continue this reverence and see in them the teaching of the Word of God made flesh, and give to Him the reverence

which we believe He desires. Without advocating any doctrine of the Trinity, believing that Trinitarian statements have been often entirely too closely defined, and without caring whether Episcopalian Tom, Presbyterian Dick or Baptist Harry thinks we believe in the Trinity or not, we nevertheless hope, pray and labor that the Jews, who worship the One True God, and who see Him dimly revealed in Nature, more clearly in the Law, and in the words of the Prophets, may accept the last, complete and truly personal revelation of Himself in Jesus of Nazareth, the Son of God, the Messiah of Israel and the Saviour of the world. The degradation of the Scriptures to the level of merely human literature and the degradation of Jesus to the level of a merely human teacher is a tendency that we believe will never prevail, and is but the extreme of reaction against the crust of superstition. The true march of religion is toward increasing reverence and more absolute devotion toward the Word of God in Scripture and the living Word, Jesus Christ. It is away from theological definition made the ground of inflicted penalties, whether of the stake or of attempted ostracism from church or society, but equally away from theological anarchy and irreverent skepticism. To ensure safety, dear friend, whether Jew or Gentile, for that is what salvation means, come to Jesus, take Him as your Master, Messiah and Saviour.

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IN the synagogue sections for the present month the character of Moses comes out in the grandest outlines. Continuing in rapt communion with God through many days, his patience sorely tried by the sin of the golden calf, interceding in behalf of his people with intensity of love, beholding the glory of God and descending the mountain not knowing that his face was bright and shining, truly we discern in the narrative as it proceeds from week to week the grandeur of the man Moses. A Prophet like to him God promised to raise up. That Prophet is Jesus.

## THE ANCIENT SYNAGOGUE.

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

(Continued from page 224.)

## SCHOOLS.

As in the case of the synagogue and the great council, the teaching of the young is referred by the Jews to the time of Moses, and this with more reason. Josephus states that Moses ordained that boys should learn the most important laws, since these constitute the noblest study and the ground of happiness.<sup>1</sup> He also affirms that Moses commanded to instruct the young in reading, and to teach them to walk according to the laws and to know the deeds of their forefathers, in order that they may imitate these latter, and by being brought up with the former they may not transgress them nor have the excuse of ignorance.<sup>2</sup> Many times also the same historian commends the zeal with which the young were taught. He says, "If one were to ask any one of us the laws, he could tell it all more easily than he could his own name. For, having learned them from our earliest consciousness, we have them as though engraven in our souls; and seldom is there a transgressor, and the avoidance of punishment is impossible."<sup>3</sup>

Whether schools existed before the Captivity or not, or whether the schools of the prophets were the germs of the later synagogue schools, certainly by the time of our Lord such were wide-spread. Philo also shows the same

1. *Μανθάνετωσαν δε και οι παιδες πρωτους τους νομους, μαθημα καλλιστον και της ευδαιμονιας αιτιον.* Antiq. IV. 8, 12.

2. *Και γραμματα παιδειν εκλευσε, περι τε τους νομους αναστρεφεισθαι και των προγονων τας πραξεις επιστασθαι, τας μεν ινα μιμωνηται, τοις δ' ινα συντρεφομενοι μητε παραβαινωσι μητε σκηψιν αγνοιας εωσι.* Adv. Apion, II. 25.

3. *Πιων δ ουτινον ει τις ερωτο τους νομους, ραον αν ειποι παντας η τοινομα το εαυτου. Τιγαρουν απο της πρωτης ευθυσ αιδησεως αυτοις εκμανθανοντες εχομεν εν ταις ψυχαις ωσπερ εγκεχαραγμενους, και σπανιος μεν ο παραβαινων, αδυνατος δ η της κολασεως παραισησις.* Adv. Apion II. 18.

when he says that the Jews were "taught as it were from their very swaddling-clothes by parents, teachers and governors in the holy laws and the unwritten customs, and to believe in God, the one Father and Creator of the world."<sup>1</sup> It cannot therefore be doubted that from the earliest childhood the boys of pious Jewish parents were taught the Thorah. From their twelfth year they were required to observe the law and considered responsible. From that time the boy became a בר מצוה (Bar Mitzvah,) that is, a "son of the commandment," a person upon whom the law was binding.<sup>2</sup>

Of course the first obligation rested upon parents.<sup>3</sup> But in the time of the sages of the Talmud the school system was fully formed. The Talmud regulated the age at which children should be sent to school, how many pupils one master might have, by whom the teachers were to be paid, and so on.<sup>4</sup> Evidently the חזן (Chazzan,) synagogue servant or deacon, taught the children reading on the Sabbath.<sup>5</sup> It was enjoined that an idle man should not keep a school.<sup>6</sup> It appears also that the Jewish schools, both elementary and advanced, were connected with the synagogues. The school or college (בית המדרש) was as important as the synagogue (בית הכנסת) and the main object of the two was the same, the teaching of the law. There was a universal system of teaching, from the child's school up to the Great Sanhedrin at Jerusalem, which was the chief seat of learning as it was the highest judicial authority. The higher synagogue schools were also councils, the presiding doctor of the synagogue being at once the head of the school and the "Father" of the council.

1. Δεδιδαχμενους εξ αυτων τροπον τινα διαργανων υπο γονιων και παιδαγωγων και υφηγητων, και πολυ προτερον των ιερων νομων και επι των αγραφων εθων, ενα νομιζου τον πατερα και ποιητην του κοσμου θεον. *Legat. ad Caium. Ed. Mangey, Vol. II. p. 562.*

2 Cf. Luke 2 : 42.

3 Deut. 6: 6, 7.

4 *Baba Bathra* 21. 5 *Shabbath* 1, 3.

6 *Kiddushin* 4, 18. לא ילמד אדם חק ספרים



In the higher schools the doctors and students sat within a railing, the presiding doctor in an elevated chair and the pupils at his feet.<sup>1</sup> Great reverence was paid to the schools as the training places of rabbis, and therefore the source of the synagogues themselves. If possible the schools were considered as of greater sanctity than the synagogue. The emphasis was always laid upon learning and knowledge of the law, whether in synagogue or school.

Before leaving this part of the subject it may be remarked that there is more reason for supposing that the companies of the "sons of the prophets" mentioned in the Books of the Kings were in a sense the precursors of the later schools than that they contained the germ of the synagogal worship. It certainly appears that around a prophet known for his piety and knowledge there gathered a group of students who had a place where they dwelt with the prophet,<sup>2</sup> and who took their food in his presence and received their instruction at his feet.<sup>3</sup> But it is impossible to trace any historical connection between these and the synagogue schools of the time of our Lord.

#### THE SYNAGOGUE BUILDING.

It seems to have been often customary to erect the synagogue on the most elevated ground, perhaps from superstition or a feeling of reverence, or from a desire to make the synagogue like the Temple.<sup>4</sup> Synagogues or houses of prayer were often built outside of a city, near a

<sup>1</sup> Maimonides, *Talmud Thorah* 413. Cf. also Jesus in the Temple with the doctors, Mary at the feet of Jesus and Paul at the feet of Gamaliel.

<sup>2</sup> 2 Kings 6: 1.

<sup>3</sup> 2 Kings 4: 38-41, 5: 22, 6: 2.

<sup>4</sup> Isa. 2: 2 is a prophecy that the mountain of the Lord's house shall overtop all other eminences, and this the Jews evidently took very literally. Josephus states that in the time of Judas Maccabæus they were so careful that the prophecy should be fulfilled that they actually cut down a portion of Mount Moriah that no point might be higher than the Temple. *Jewish War* VI. 5. Luke 4: 28 and 29 would seem to point to the fact that the synagogue at Nazareth was on a high eminence.

river.<sup>1</sup> Perhaps this was of necessity, perhaps from choice, as such places were quiet and a supply of water was essential to proper Jewish worship. The neighborhood of tombs of devout persons was regarded as an appropriate place for worship,<sup>2</sup> although pollution was of course carefully avoided. Synagogues were of all sizes, large and small, frequently like the Temple without a roof, but they were for the most part simple rectangular halls with perhaps a portico. They appear to have been sometimes placed in a grove of trees, even one sacred already to heathen worship,<sup>3</sup> despite the Biblical precept to the contrary.<sup>4</sup> Synagogues, especially where Jews were few in number, were sometimes simply portions of private houses, usually an upper room, set apart for the purpose, a custom which the first Christian churches followed.<sup>5</sup> This custom was of course only a continuation of that in the Old Testament times of retiring to worship to an upper part of the house,<sup>6</sup> with a window toward Jerusalem if possible.<sup>7</sup> Every city, however small,<sup>8</sup> had usually at least one synagogue, provided ten men of full age and "free from business" (עשרה כטלנין) were there to form the necessary "Minyan."<sup>9</sup> In larger places there were several

1 Acts 16: 13. Josephus also speaks of "houses of prayer by the sea after the manner of our fathers," *καὶ τὰς πρὸς θείας προσηγορίας πρὸς τῆ θάλασσαν κατὰ τὸ πατρικὸν ἔθος*, *Antiq.* XIV. 10, 23. See also Philo, *Adv. Flaccum*, Ed. Mangey, vol. ii. p. 535. The same custom is referred to by Juvenal in his Satires, for example Satire xiv. line 104.

2 Benjamin of Tudela in his Itinerary mentions a splendid synagogue at the tomb of the prophet Ezekiel on the bank of the river Euphrates. The fondness on the part of Jews for building such monuments is indicated in Matt. 23: 29.

3 See Juvenal, Satire iii. line 11, *Nunc sacri fontis nemus, et delubra locantur Judaeis*. The grove was one consecrated to heathen purposes, but clearly the shrine was a Jewish place of worship. 4 Deut. 12: 25. 5 Acts 2: 46, 5: 42; Rom. 16: 3-5; 1 Cor. 16: 19; Col. 4: 15, Philemon 2. 6 1 Kings 17: 19; 2 Kings 4: 10 and 33; Dan. 6: 10, Acts 1: 13, 10: 9, 20: 9. 7 Dan. 6: 10. Cf. 1 Kings 8: 44 and 45. 8 For example Nazareth and Capernaum, Matt. 13: 54; Mark 1: 21, etc.

9 *Megilla* 4, 3, *Sanhedrin* 1, 6, referring to Numbers 14: 27. Also see *Megilla* 1, 3. Josephus also notices the fact that at the Passover meal it was regarded as necessary that ten persons be present. *Jewish War* VI. 9, 3. The regulation requiring ten men of leisure (עשרה כטלנין) in order to a proper synagogue worship doubtless arose from the passage in the Babylonian Talmud

synagogues, and in many cities the number of synagogues was very great, as in the case of Alexandria which we have already noticed. In Jerusalem the Jews of different regions had their own synagogues,<sup>1</sup> and there must have been a number at least approximating to the Talmudic four hundred and eighty already mentioned.

#### FURNITURE OF THE SYNAGOGUE.

The manner of furnishing the ancient synagogues appears to have been quite simple. The principal piece of furniture was the ark or chest (תיבה<sup>2</sup>) in which the rolls of the Pentateuch and other sacred volumes were kept,<sup>3</sup> the rolls of the Torah in linen cloths<sup>4</sup> (מספחית) and a case<sup>5</sup> (תקוף θήκη,) which was sometimes highly ornamented. Other articles of furniture do not seem to be explicitly enumerated in the Talmud, except that lamps are mentioned,<sup>6</sup> by which the synagogues were at times lighted; not always for the purposes of seeing, but after the manner of the Temple. It would appear also that there must have been a pulpit platform, or desk of some kind, from

(*Berachoth* 1, 21): אמר ר' יוחנן, בשעת שהקרוש ברוך הוא! בא בכית הכנסת, ולא מצא בה עשרה, מיד הוא כועס, שנאמר, מדיע כאתי ואין איש קראתי ואין עניה? עניה? ענה? Rabbi Jochanan said, Whenever the Holy One, Blessed be He! cometh into the synagogue, and findeth not there ten persons, straightway he is angry, as it is written, Wherefore, when I came, was there no man? when I called, was there none to answer? Isa. 50: 2. In order to prevent this dire result, it was arranged, even at public cost, if in no other way, that ten men (often called *Minyan*. from the Aramaic word מנין, meaning "number,") should always be present. Why ten was the number specified cannot perhaps be ascertained. Like seven ten was used to denote an indefinite complete number. See Lev. 26: 26; Amos 6: 9, etc. Compare also for a company of ten men, Ruth 4: 2.

1 As the synagogue of the Libertines, and also of the Cyrenians, Alexandrians, Cilicians, and of those from Asia. Acts 6: 9.

2 Called also ארון (ark) *Shulchan Aruch* 101, 5, or היכל (sanctuary) *ibid.* 153, 2. תיבה the word oftenest occurring, is said to have denoted also a table on which the books of the Torah were placed. But the תיבה is compared to a גליוסקפא (γλίσκος?) which would rather denote a case or casket of some sort. See *Megilla* fol. 36 b.

3 See *Megilla* 3, 1, also *Taanith* 2, 1 and 2, from which it appears that the ark was movable and could easily be carried about.

4 *Kilaim* 9, 3, *Megilla* 3, 1 5 *Shabbath* 16, 1. Called also ארונג by some writers, as by Rabbenu Asher. *Com. on Megilla* 154, 3. 6 *Terumoth* 11, 10, *Pesachim* 4, 4.

which the Thorah was read, as in the time of Ezra.<sup>1</sup> There were of course also seats, some of the foremost occupied by the rabbis and others of repute,<sup>2</sup> and others for the congregation, the latter divided so that the women sat apart by themselves,<sup>3</sup> screened from the view of the men. There seems to have been some division of the people according to wealth, rank or trade. The ark was placed at the end of the synagogue towards Jerusalem,<sup>4</sup> and was made to resemble the Ark of the Covenant in the Temple. According to Maimonides, the chief seats were so arranged that the elders could face the people, having their backs toward the ark; the people, on the other hand, faced the ark.<sup>5</sup>

Among the minor equipments of the synagogue were of course, first of all, the sacred Books, especially the five volumes or rolls (מגילות) of the Law. These were from the most ancient times preserved and transcribed with the greatest care, rules being given for the kind of skin to be used for the parchment, the preparation, size and sewing of the same. There were also rules for writing and for the reverence to be paid toward the work. Of course these details are of a later time, but they go to show that from the earliest days the care of the Books of the Law was the most important function of the synagogue.<sup>6</sup>

There were also in the synagogue the horns (שופרות) and trumpets (הציצורה). The former, originally ram's

1 Neh. 8: 4 and 9: 4. Maimonides, *Hilchoth Tephilla* 11, 3, speaks of a כיסא (Bijua, platform or elevated seat) in the middle of the synagogue where the reader of the Thorah stood. On the general custom of an elevated place for speakers see *Sota* 7, 8 and Josephus *Antiq.* IV. 8. Maimonides, *Hilchoth Sepher Thorah* 10, 4, speaks of the רתיק or case, in which the Book of the Law was kept, and the ארון or ark and the מגדל or tower, on which the Book of the Law was placed, and also of the כסא or throne, on which the Book of the Law rested; likewise he mentions the כימיות or pulpits, on which the minister of the congregation (שליח ציבור) stood. These various distinctions have been explained by different writers, as by Rabbi Meir and Rabbi Joseph Karo. But the ancient synagogue doubtless was quite simply furnished with some sort of a platform or pulpit or reading desk.

2 Matt. 23: 6. 3 Philo *De Vita Contemplativa* ii. 476. 4 Maimonides *Hilchoth Tephilla* 11, 2. 5 *Ibid.* 11, 4. 6 Maimonides enumerates twenty conditions in respect to a Book of the Law, any one of which being unfulfilled renders the work useless. *Hilchoth Tephilla* 10, 1.

horns, were curved, while the latter were straight and of metal, usually silver.<sup>1</sup> The horns were blown on the New Year<sup>2</sup> (ראש השנה) the trumpets at the fasts<sup>3</sup> and to announce the Sabbath.<sup>4</sup> There appears also to have been a veil<sup>5</sup> (וילין *velum*) before the ark in imitation of the Temple, often richly ornamented. Besides these there were alms chests or boxes (ארנקי של צדקה or קיפה) for receiving the gifts of the people.<sup>6</sup>

It is possible that in the ancient synagogue, as in later times, there may have been tablets (לוחות) on which were inscribed the names of benefactors as well as of those cast out of the synagogue. Likewise there were libraries possibly attached to the larger synagogues. Benjamin of Tudela in his Itinerary (p. 78) mentions a most copiously furnished library in the synagogue at the tomb of Ezekiel.

(To be continued.)

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### THE EARLY JUDÆAN MINISTRY OF JESUS.

Signs are not wanting that there are many in Israel who are ready to turn the blank leaf that separates the Old Testament from the New and to accept the spirituality of the teachings of Jesus and all that such spirituality will bring. Not only should the Law and the Prophets be read from Sabbath to Sabbath in synagogues that are most truly Jewish, but side by side with them the published tidings of all that Jesus began both to do and teach as recorded by the four evangelists should be proclaimed, as also the remainder of the New Testament, for all of the New Testament books are in perfect harmony; and these, in their turn, are in entire accord with all that Moses and the Prophets wrote. The perfection of revelation is wanting until the publication of salvation—the identical salvation proclaimed by Moses in the Old—is cordially accepted as written in the New Testament.

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<sup>1</sup> See Num. 10: 2. <sup>2</sup> Lev. 23: 24; Num. 29: 1, *Rosh Hashana* 4, 1. <sup>3</sup> Supposed to originate from Num. 10: 9. <sup>4</sup> *Shabbath* fol. 35b. <sup>5</sup> *Orach Chayim, Hilchoth Beth Hacceneseth* 154, 3. <sup>6</sup> *Baba Bathra* fol. 8b. Cf. Mark 12: 41-44.

Thrillingly interesting is the story of the life of Christ as presented by the four evangelists. Very eagerly is the Hebrew New Testament read by many Jews throughout the world. Those were never to be forgotten scenes in New York,—on Wall street, Broadway and elsewhere,—the day after the Revised New Testament arrived in large quantities from England, when crowds eagerly pressed for the book. The story of the life of Jesus possesses a freshness for every generation so that men never tire of meditating upon that unequalled life. The book possesses a freshness such as it would have if published now for the first time.

It is the purpose of this article to present a study of the early Judæan ministry of our Lord. By far the larger part of the life of Jesus as delineated in the synoptic Gospels, *i. e.*, those of Matthew, Mark and Luke, was lived in Galilee. The ministry of our Lord as narrated by these begins upon His entrance into Galilee at the time of the imprisonment of John the Baptist. But previous to this time, as we learn from the fourth Gospel, the ministry of Jesus had already begun.

The early Judæan ministry extended over a period of about eight months, (see John 4: 35,) beginning with the Passover of Christ's ministry, in A. D. 27, and extending to about the time when John was put in prison. The scene of our Lord's labors during this time, in Judæa, was in territory the most truly Jewish of any on the face of the earth. While the estimate that Judæa must then have contained a population of seven million Jews is manifestly extravagant, nevertheless, the population of this district must really have been up in the millions. The eight months must have been spent on the part of Jesus, directly by Himself and mediately also through His disciples, in presenting Himself to these millions as the long predicted Messiah and Prophet and as their Messianic King.

It was in the Temple at Jerusalem that the first angelic announcement was made of the near approach of the

Messianic times. The angel Gabriel announced to the father of John the Baptist the birth of him who in the spirit and power of Elijah should prepare the way for Messiah's coming. The announcement was made in the Holy Place itself near to the golden altar while the priest was performing the most sacred priestly act of his life, the offering up of incense for the prostrate worshippers without; for, so numerous were the priests of that day, that this act could be performed but once in a lifetime. Very fittingly also the ministry of Jesus opened in the Temple precincts. Malachi had predicted, "Suddenly will come to his temple the Lord, whom ye seek; and the messenger of the covenant whom ye desire, for, behold, he is coming, saith the Lord of hosts." Mal. 3: 1. The prophet moreover affirms that it was to cleanse the sons of Levi that He was to come. The act which Jesus performed of driving out the money changers and those that sold doves was alike a rebuke to the covetous and extortionate house of Annas and a symbol of all that Jesus came to do in His Messianic mission, both for Israel and the world. The burning bush at Horeb was to teach of the burning holiness of God and how God would dwell among His people, saving them and preserving them for ever more. As God dwelt within His holy House in Jerusalem, so does He dwell within every ransomed soul, inhabiting the temples of His Holy Spirit, preserving them and filling them with His glory. This our Saviour taught in the clearest manner as the work in behalf of us all which He came to do. He is the Prophet, greater than Moses, to lead us out of the house of bondage to the exclusive worship of the One true and living God. For this worship to be complete, for His habitation within us to be really consummated, we must let the mighty and divine Son drive out from our hearts all that would hinder His indwelling.

First of all, Jesus appears to have spent a considerable time in Jerusalem before going elsewhere in Judæa. A considerable number of disciples were won to Him at this

time, but it is written that Jesus did not entrust Himself to them because He knew what was in man. These were disciples who had been attracted by signs and wonders and not by the spirituality of His teachings. But among the many there must have been a few who proved in the end to be true. Among these we know that there was one, Nicodemus by name, who from first to last was an earnest seeker after truth at the feet of Jesus and who became in reality a true follower of the Christ.

We can realize to ourselves the scene when Nicodemus first sought an interview with Jesus. It was at night, and we can very well think of Jesus, John the beloved disciple and perhaps one or two others as gathered in some upper room in the Holy City, the guest chamber which Jesus occupied during His sojourn in the metropolis. The streets were perhaps flooded with a fitful light as cloud after cloud was driven beneath the paschal moon, and we can very well think of the wind as coming and going in gusts and whistling through the streets as Nicodemus, the ruler of the Jews, made his way to the house where Jesus was. He would not disturb the inmates of the house. It would not be necessary. He could avail himself of the ladder leading to the roof and so knock at the door of the upper guest-chamber built upon the roof. A significant fact in regard to the interview of Nicodemus with Jesus was that it was made at night and shows the state of feeling in Jerusalem at that time against Jesus. The interview was secretly made out of fear of observation. The third chapter of John containing an account of the interview is one of the great chapters of all the sacred Scriptures. Here we have a mountain chain of truth, of which, however, only the mountain peaks appear in the chapter. Doubtless the barest outline of the conversation is reported, but enough to reveal the whole content and range of the Gospel message. What simpler words, or words of greater sublimity are to be found anywhere than these, "For God so loved the world, that he gave his only be-



gotten Son, that whosoever believeth in him should not perish, but have everlasting life"? We believe that there are many among the Jewish people to-day who, like Nicodemus, are secret followers of Jesus, new Marannos; only now the conditions are reversed from those which prevailed in Spain in the fifteenth century. Instead of Jews disguising their Judaism we believe that there are such very properly remaining Jews, who, from their study of the New Testament are true disciples of Jesus, but secretly from fear of their co-religionists. Let such disguise their Messianic beliefs no longer and avow their faith in Israel's Saviour and King!

John 3: 22 gives to us our only information regarding the larger part of the eight months of the early Judæan ministry. During this time Jesus must have presented His claims to the entire Judæan population. But on the whole the Judæan Jews rejected Him. Otherwise the light that beamed so brilliantly from far distant Galilee might not have been taken away. The development of Christ's teachings and His Messianic activities would then have gone on under the shadow of the Temple and amidst the most intensely Jewish population in the world. Jesus is still presenting Himself to the Jewish nation. He is Israel's own Saviour; and the far off Light that has shone amid the Gentiles,—imperfectly and but dimly at times,—these many centuries ought to be welcomed by Israel as his people's radiant glory. "Arise, shine, for thy light is come."

S. S. P.

WHEN the Holy City succumbed to the attack of Titus and the Temple lay in ruins, the conqueror offered to Jochanna Ben Zakkai any request he might desire. And what was his request, think you! The privilege of establishing a little school at Jamnia. From this little spark the fire of education was kindled.—*Dr. H. M. Leipziger in the Menorah.*

חדשות הנעשות—NEWS—במחנה ישראל.

ANTI-SEMITISM continues very bitter and strong in Austria. Nothing less than the confiscation of all Jewish property will satisfy some of the leaders.

ARNOLD DE FOREST, the adopted son of the late Baron Hirsch, now in New Orleans, it is said, will become a citizen of the United States and reside here. He is eighteen years of age.

SEVERAL earthquake shocks were recently felt in a number of places in Morocco. At Fez many houses were destroyed in the Jewish quarter, and the people rushed into the country in a state of terror.

THROUGH the editor of an Italian Jewish newspaper, the king of Italy has tendered to his Jewish subjects his cordial thanks for the fresh proof of their devotion to the House of Savoy, as evidenced by the festivities held in every Jewish congregation on the marriage of the Prince of Naples.

IN a letter dated Nov. 27th ult., from Bombay the following information is conveyed respecting the famine in India and the relation of the Indian Hebrew community thereto: "The trustees of the Bene-Israelite 'New Synagogue' had a special prayer offered in the synagogue for famine-stricken India, yesterday. The Hebrew text was composed by Mr. E. M. Ezekiel, B. A., at the suggestion of the trustees, and the gathering of the worshipers was much larger than is usually the case on Sabbaths. The Rev. Morris Joseph conducted the service and read the special prayer (when the Ark was opened) along with

other penitential prayers, in which the whole congregation devoutly joined. In the course of the service, the reverend gentleman preached a sermon and alluded to the famine in the times of our patriarchs, and, illustrating his text by apt parables from Midrashic and Talmudic literature, he impressed upon the minds of his audience the necessity and importance of helping the famine-stricken without distinction of caste and creed. The reverend preacher's sermon had the desired effect, for, after the service was concluded many members of the Bene-Israel community spontaneously subscribed on the spot their quota, which formed a nucleus of the famine relief fund for the poor coreligionists."

#### UNMANLY EVASION.

The Presbytery of New York has, it appears, put itself on record in no very enviable light by a recent vote in reference to an application for ordination made by Hermann Warszawiak. We have not a great desire to mention the name of this man in our pages, preferring to say nothing of one whom it seems impossible to affirm anything certainly good. We have tried to give good counsel to those who have under their direction Missions to the Jews, and we conceive that our counsel will be as acceptable and as effective if we lay down principles as if we attack persons. We have said, upon the few occasions when we have mentioned this man, of whom we do not care to affirm either that he is a "Messianic Prophet" or a "constitutional and persistent liar," that we have no ill will toward him or any other man. But we do consider it a grave error for Christian men to act as those have acted who have been his sponsors in the past, and as they have done now seek to evade the responsibility of their decision not to grant him ordination. We will not call it by a worse name than error; but in anything else than religion it would bear a worse name.

Mr. Warszawiak, who (as the most of our readers

know) some time ago became separated from the New York City Mission and formed a committee of his own, consisting of very eminent men, the Rev. Dr. John Hall being at the head of the same, has more recently by common consent separated again from his committee and is working independently. Into the details of these relations we need not enter. He now has made application to the Presbytery of New York for ordination to the Gospel ministry, and on Dec. 14, 1896, the committee of the Presbytery, appointed to investigate his moral character and his financial methods, reported that, "There remains a measure of distrust respecting the moral integrity of Mr. Warszawiak, the reasons for which have embarrassed favorable action on the part of your committee." In the report as printed in the newspapers there occurred the following paragraph or statement:

"All must admit that there is ground for a charitable judgment in this instance, in view of the education, associations and general environment of one born of Hebrew parents and largely removed, during the greater part of his life, from the restraining and corrective influences of the Gospel of Christ."

On this report, so far as we are informed about it, we desire to make a few remarks.

In the first place it brings up the question of the character of the missionary, and we desire to say that we do not believe that he is as bad a man as some of his accusers would imply. We certainly do not think him on the other hand to be all that he has been declared to be by those who have believed in him. We consider the truth to lie somewhere between the two. One who considered him to be little less than inspired was moved afterwards to write that he was "a constitutional and persistent liar, who will lie at any time and about anything." We do not think that the late Dr. Edward or Dr. Schauffler were moved by malice in their position in regard to Mr. Warszawiak, but what we do think is this, that his

character is not that which fits him to be the man to lead Jewish people to the knowledge of the saving power of Christ. It never roused us to enthusiasm when he was advertised as a prophet little less than inspired, the greatest man in his line who had appeared for a thousand years. We did not think that such a heralding boded good to the cause of Jewish missions. Nor were we quick to believe all the charges of various crimes that have been made and in some cases apparently well proved against him. But we felt that such a man ought not to be chosen to preach the Gospel to the Jews. We have felt pained to think that because such as he, with ready tongue and pious sentiment, were able to produce some apparent or real results, money flowed so readily to assist the glorious work; while we know full well that much other and better work, which in due time may (to say no more) have some lasting influence upon enlightened and cultured minds and will in the end do infinitely more to lift the lower classes to a higher and better ideal of religion, arouses not the least sympathy in the masses of the people. Of these two errors we have spoken again and again, and again and again we have been sharply criticised for it. But we maintain it to be an error to send to preach to the Jews a man whose character will not bear the most searching investigation. He must be one who is himself a proof of what message he carries, not because he can say "Hallelujah! I am gloriously saved," but because of the transparent clearness of his character, and the Christian nobility and purity of his soul through and through. And we maintain it to be an error to support those means alone which appeal to the emotions and which show apparently miraculous or Providential results. Be sensible and practical in your work for the Jews.

Again, if the Presbytery of New York thought that there were reasons involving Mr. Warszawiak's character which prevented them from ordaining him, they ought to have come out in a more manly way and affirmed their

position. This is simply the last (thus far) of a series of evasions on the part of Mr. Warszawiak's supporters. They have several times behaved in a similar manner, urged, we believe, by feelings of regard for the cause for which the man stood. When the separation from the City Mission occurred, a more candid action on the part of those connected with that body would have been more honorable. Mr. Warszawiak's late committee also have shunned to take the matter of his character into consideration and, while we feel sure they were glad the separation took place, as it relieved them from responsibility, they then made affirmations which we think they felt were more than were warranted by the facts. And now the Presbytery has declined to ordain Mr. Warszawiak on grounds which are connected with his moral integrity as a man, and yet they, as it were, commend him to the mercy and charity of the people. Now we admire charity and we try to exercise that grace. We think we are more charitable toward Mr. Warszawiak than those who have called him "adulterer," "liar," "swindler," and other epithets. We do not think him all that some aver. We do not know. But if the facts are as the report indicates, and we have long believed them to be thus, we do not think that he is a fit man to be sent to preach the Gospel to the Jews. If he is not worthy to be ordained for the reasons specified, if the grave suspicions resting upon him be even in part well grounded, we think it a disgrace to the name of Christ that he is the most prominent representative of that name to the Jewish people of New York City. It is not charity to him or to others to separate from him and say, "Though I cannot trust him, I will lay no stone in his path. I hope he may do good." It is not manly in the Presbytery to refuse ordination and then try to cover the matter by the language they use. There is hope for him that he may yet be reformed, but it will not be by this means. Conviction of sin and a thorough repentance will the more certainly be brought about by a

manly reproof and public downfall, coupled by private words of kindness and an exhibition of a spirit of Christian love for the sinner. If we read aright the interviews with Mr. Warszawiak in the papers, we see there the pride of a nature in some respects brilliant, but no evidence of humility, the first grace of a true Christian.

We have no words but those of sorrow for the mean excuse offered by the Presbytery for Mr. Warszawiak's deviations from integrity. Put briefly, it is, "Be charitable toward him, for what more can be expected of a Jew?" Now we do not see in these words, as sensitive Jewish people would certainly see, a "direct attack" upon the Jews. We are sure they were not so meant. But we think that the excuse is a most mistaken one as to its matter and most unfortunate in its expression. That there is a basis of good as well as of evil in Mr. Warszawiak's nature we can well believe. That influences for ill have been at work to teach him ways of deception, dishonesty and hypocrisy we do not doubt. But that these are due mainly or even largely to his Hebrew birth and education, or to the fact that he was so long without the "restraining and corrective influences of the Gospel," we venture to doubt. What of the Gentile hypocrites, born and reared in Christian homes? What of the noble Hebrews, who are above the very thought of anything unworthy? We venture to think, as we have said recently in these pages, without mentioning any name or person, that the influences which meet a Jew of brilliant parts but not of a strong moral character who at first sincerely becomes a Christian are just those which tend to lead him to a career of deceit and hypocrisy. He is petted, idolized, and dubbed a prophet. His vanity is flattered. He is placed where he poses as a martyr. He can do more in the way of gaining apparent results as a missionary by methods of falsehood, exaggeration and trickery. The example set by his pious associates in Christian ranks is not one to check those tendencies which exist in him as in every man, and

which are not more prominent among Jews than the rest of the world. And even if they were owing to the influence of ages upon ages of persecution from the days of Egyptian bondage until now, we think the impetus given to them in the new environment of such a man is rather to favor their development than to eradicate them. "The restraining and corrective influences of the Gospel!" Infinite as we know these to be in their spiritual power to transform a life, considered as mere external restraining and corrective forces they are not so superior to the restraining and corrective influences of Judaism that their absence from the life of a man is a ground for extenuating faults that mar his moral integrity so that he cannot well be trusted. We conceive that a careless and irreligious Jew lies and cheats very much as a careless and irreligious Gentile lies and cheats. And we think that a noble minded and God-fearing Jew has restraints in his nature that are as potent as those that are thrown about one reared in a Christian atmosphere. The non-Christian Jew, even if he be religious, has now-a-days few temptations to play the pious hypocrite, while the Christian is constantly surrounded by these temptations. He who truly possesses the mind of Christ has within him that which can overcome even such temptations, but without this the outward influences of the Gospel are not restraining. Witness the fact that the same faults which are charged against Mr. Warszawiak are known in all ages to have been possessed by individuals brought up in homes of Christian piety and holding a high position as Christian teachers. Mr. Warszawiak's moral failure is a trait of our common, weak humanity; it is not to be condemned or pitied as due to his Hebrew birth and education or to the fact that much of his life was without the restraints of the Gospel.

We do not wonder that Jewish ministers and others regard this excuse put on record by the Presbytery as an exhibition of religious pride and sanctimoniousness so



great as to be a fault which the restraints of the Gospel do not seem to have had the power to check! It is certainly unjust to Jewish family life and Jewish culture and education. It is an example of Anti-Jewish prejudice which because of its evidently being so unconscious makes one despair of conquering it. Against such we wish in the name of justice to enter once more our emphatic protest.

Now, we know very well what men like those who have supported Mr. Warszawiak fear and what Jewish people in general will say. Those interested in Jewish missions will say that the downfall of a man like Mr. Warszawiak or the conviction of the Christian public with respect to his moral (or rather immoral) character would injure the cause of Jewish missions. If they themselves should become discouraged thereby, the conclusion to which they would rush is that there is no use in doing anything to bring Jewish people to the knowledge of God as revealed in Christ. And Jewish leaders will say, "When will these Christians learn any sense? They might know that no Jew was ever converted and none ever will be. The only Jew the Christian can influence is the unscrupulous Jew. If they can make a good Christian out of a bad Jew they are welcome to try, but we doubt it." What we fear is that these considerations will influence the Christian people, but we do not therefore approve the condoning or the hiding of such things. We say, reform the root of the evil. If there is a reality in the Gospel, it is good for the Jew as well as for the Gentile. If the Jew be a sinner above other men, then it is better for him than for others. So from the Christian's point of view the case is clear against the conclusion that the cause of bringing the Gospel to the Jews should be abandoned as useless.

Yes, good friends, keep up your interest in Israel's evangelization. But be careful whom you send to them. Let such men as Dr. John Hall and others, such men as the great teachers in the Presbyterian church, such men as the professors in the Presbyterian Theological Semina-

ries, present the Gospel in some sort to the Jewish people. Jews in large numbers would listen to the great men of the Christian church if they would bring as much zeal and earnestness to such a task as they do to their other work. Better an honest presentation of the Gospel as the best men of Gentile birth believe it and would set it forth before Jews than the emotional harangues of ignoramuses. Jews would at least respect such an appeal to their reason and their faith. When right missionary methods have once secured a basis of honestly converted Jews who do not all dream of becoming missionaries in their turn, but who will live an honest, industrious Christian life, earning their living in some reputable calling, letting their light shine in private rather than from the platform, then true men will appear, like those who have been known and who are known as honest Jewish Christians. These will not be exactly prophets, the greatest men in the world's history, but they will at least be respectable and useful ministers of Christ, worthy of support, even if the results of their work be not so intensely brilliant. Shun wrong methods, bribery, reward of every sort, falsification of reports, coloring of facts, and all attempts to produce the effect of meretricious miracle. If you find that your methods have been wrong, own it up like men; to hide the truth will harm the cause more than an honest avowal. If a missionary proves false, do not think that it will harm the cause if he be exposed. The concealment will be worse. He can do more good in the world as a penitent sinner, forgiven and accepted by Jesus, showing his penitence by living an upright honest life as a laboring man, even if he have filled the prophet's pulpit, than he could by continuing in that place living a false life. The Gospel would be proven all the more certainly to be true, to the minds of Jews as well as to Gentiles. It is not that such a poor sinner should be cast out. By no means. But there is another alternative than that between exalting him as a prophet and casting him off entirely. It may require a

deal of courage to give him the right counsel and the right aid. But men like those who compose the councils of a great Christian church ought not to lack courage.

W. C. D.

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SCRIPTURE READINGS.

5657.

SECOND ADAR 2, MARCH 6. Ex. 38: 21—40: 38; 1 Kings 7: 40—8: 21; Psa. 71, 72; Mark 15: 42—16; 1 Cor. 13, 14.

SECOND ADAR 9, MARCH 13. Lev. 1—5; Deut. 25: 17—19; Isa. 43: 21—44: 23; 1 Sam. 15: 1—34; Psa. 73, 74; Luke 1, 2; 1 Cor. 15, 16.

SECOND ADAR 14, MARCH 18. Festival of Purim. The book of Esther.

SECOND ADAR 16, MARCH 20. Lev. 6—8; Jer. 7: 21—8: 3, 9: 23, 24 (*Leeser Bible* 22, 23); Psa. 75, 76; Luke 3, 4; 2 Cor. 1—3.

SECOND ADAR 23, MARCH 27. Lev. 9—11; Num. 19: 1—22; 2 Sam. 6: 1—7: 17; Ezekiel 36: 16—38; Psa. 77, 78; Luke 5—7: 1; 2 Cor. 4—6.

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ACCORDING to estimates made in 1891, there are 7,701,266 Jews in Europe; 260,000 in Asia; 318,000 in Africa; in America, North and South, there are 772,000; in Australia, 15,139; total, 8,084,005. Mr. Joseph Jacobs, who publishes these statistics, estimates the number of Jews in the world to be about 11,000,000.

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THE way of salvation is a highway—highways are always free; the peasant has the same right as the peer, the poorest beggar has the same right to travel this road as the greatest king. "Whosoever will, let him come," is a comforting invitation.—*Selected.*

## 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.