

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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
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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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"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־צֹר חֲצֹבְתֵם
Isa. 51: 1. ואל־מִקֶּבֶת בֵּיר נִקְרָתֵם

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

VOL. IX. PLAINFIELD, N. J., MARCH, 1897. No. 12.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

IN closing this, the first year of our joint editorship of THE PECULIAR PEOPLE, we feel moved to inquire whether we have during the twelve months past done all that we could to advance the object for which the founders of this magazine labored. More than ever we are impressed with both the need of a better understanding between non-Christian Jews and non-Jewish Christians, and with our failure to do more than a little toward this better understanding. As the year which marks the beginning of the third millennium since the birth of our Lord is upon us, we feel that it is a shame that this need still exists. If so, is the time ever to come when it will not? How slowly the spirit and doctrine of Him who came to save the lost sheep of the house of Israel as well as the world of sin and sorrow make their way, both in the ranks of Abraham's children and among those of the nations who are by faith his children! This shows that the need of which we speak is closely akin to the great need of the whole family of our first father, Adam. But we ought not to despair. The horizon is brighter. Although a month hardly goes by in which we do not see some new and unexpected evidence

of prejudice against the Jewish people or Jewish sentiments, yet we are gratified more and more to recognize the increase of fairness and justice in every quarter, and proofs multiply day by day of the growth of brotherliness and the breaking down of the lines drawn by racial prejudice. And we do not despair that ere long Jews will begin to give up their prejudice and bitter animosity against missionaries!

PERHAPS this last is too much to expect of poor human nature. For no doubt the sending of missionaries may be considered to produce a sad strain on the affection which Jews would otherwise feel toward their Gentile Christian brethren! But we beg our Jewish friends not to regard even a missionary with prejudiced eyes. We beg them to judge each by himself, from his own methods and works. We beg them to do the same in the case of converts. If it be right to use the term "conversion business" to express certain evil features of missionary activity, we beg them not to employ the term where it has no connection. We have no doubt there are Gentiles who, if they should hear of a fire in a Jewish place of business, would immediately suspect the owner of setting fire to his own premises, whereas in any other case they would not harbor the suspicion except upon some undoubted evidence. Every noble Jew will say that such is sinful prejudice, and many will sigh and say, "How long will this continue?" But if a Jew is led to confess his belief in Jesus of Nazareth as the Messiah, straightway the same noble Jew will say, "He was paid for it," without seeing that a prejudice equally mean and despicable is the cause for this suspicion. We blame both and hope the time will come when each will have that charity which an early convert, whose sincerity no one will venture to doubt,—we refer to Saul of Tarsus,—said "thinketh no evil." Let us lay aside such feelings and see that there is much honesty and truth in our fellows, even if they are not of our race or

creed, or even if they are moved to change some phase of their creed.

AT the risk of being considered to be animated by a feeling of sensitiveness, we wish to say that we object to being styled by our kindly Jewish contemporaries as a "conversionist monthly," or a "conversion sheet," or as in league with the "conversion business!" This objection is not because these terms are offensive to us or because our feelings are hurt by any particular epithet that we now recall to mind, but because such a putting of the case does violence to the great principles for which we stand, and because of which in the past we have been misunderstood by missionaries as much as by Jews. We think it is a prejudice which causes the misunderstanding on the part of Jews. They have somehow got the impression that there is some vast conspiracy on the part of Christians, for some unknown end, to convert the Jews and that every preacher to the Jews, no matter what the apparent motive may be, is really working as a part of this conspiracy, being more or less mercenary in so doing. Now, such a condition of things is manifestly absurd, and noble Christians repudiate such a view as the result of a base prejudice which every right-minded Israelite ought to condemn, just as every right-thinking Christian condemns anti-Jewish prejudice. The only conversion we advocate for any man is a conversion to God, if his heart be away from God. Such a turning to God as the prophets ever exhorted Israel of old to make is the turning we urge upon Israel to-day. In pressing the claims of Jesus as the Messiah we do so not in the interest of any branch of the so-called Christian church, nor do we advocate the Christ-believing Jew to forsake the synagogue unless he be compelled to that step. We should rejoice in nothing more than to see an already existing synagogue of Jews become a congregation of the same people believing in Jesus. And when a Jew who believes in Jesus joins a Gentile Christian

congregation, we are always pained to see him renounce so many dear historic practices, not to speak of his giving up as Jewish¹ those which are universal and ought to be observed by Gentile Christians as well, such as the Sabbath. The mere outward assent to Jesus is of no value, and a real faith in Him cannot but be imperiled when the newly believing Jew receives the impression that he will gain anything in the eyes of his new associates by denying his Judaism. Remain Jews, we say to all; resist all influences that would "convert" you "from Judaism." "Christianity" is but a name. What we beg of you is to receive the completeness of the religion of your Fathers and a completed work of grace wrought for you and for all men through Jesus, your Saviour as well as ours who are not of the stock of Israel. This do and do no violence to any truth which is of God, your God and ours.

ALL eyes are now turned in the direction of Crete. Greece is thoroughly aroused and appears determined that Europe shall not prevent her rendering all needed assistance to the island without the utmost resistance on her part. What the outcome will be as regards the Turkish Empire or as to complications that may arise between the "Powers," no one may say. Greece has a spirited history that may, in many respects, repeat itself in the future. Divine Providence has led in these modern times to the reconstruction of the Greek nation, and it is eminently possible that the Greeks may yet bear an essential part in the future of the world's history. At any time it is also possible that events may occur in the Orient such as to lead directly and permanently to the re-organization of the Jewish nation upon their own soil. Israel is to play a part of immense importance in the evolution of future events. Both the plain and oft-repeated words of Scripture as well as the marvelous preservation of Israel through the centuries indicate this.

¹ Though why he should give up any thing as *Jewish*, since he is a Jew, we cannot see.

THE ANCIENT SYNAGOGUE.

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

(Continued from page 250.)

THE OFFICERS OF THE SYNAGOGUE.

The officers of the ancient synagogue were twofold, of a higher and lower order. The higher were called Elders¹ (ממונים) Pastors (פרנסים, Parnasim,²) Overseers³ (ממונים) or by some equivalent term, such as Ruler (Greek ἀρχων,⁴)

¹ A term of course of ancient and Scriptural origin, after the elders of the Mosaic congregation of Israel. Num. 11: 16. Hebrew, זקן *zaken*, Greek, πρεσβυτερος.

² פּרנס *parnas*, a leader, guide, one who cares for or supports, as a shepherd, from פּרם, with נ introduced, signifying in Aramaic to lead, guide or care for. "Pastor" is, therefore, a fair word to use for it. That the verb clearly has this meaning will be seen from the Aramaic paraphrase of Ezek. 34: 23, פּרנס "He shall feed them; he shall be to them a Shepherd." It is possible that the name of Mt. Parnassus may have had its origin in this word, for that region was very abundant in pasture land. Thus this mountain, in a region settled by Syrians or Phœnicians, may have taken its name from the place where they fed (*parnas*) their flocks. At a later time *Parnasim* indicated lay elders in synagogues where there was only one regularly ordained rabbi or elder, as sometimes happened in a small town or village. But from the Talmud it would appear that the word indicated a person of great learning and ability, a leader of the people. In one place a difference of opinion is stated among the rabbis: חד אמר פרנס לפי דוד; וחד אמר פרנס, וחד אמר פרנס לפי דוד. "One said, a generation follows its leader (*parnas*); another said, a leader follows his generation." *Arachin* 17a. Rabban Gamaliel, President of the Sanhedrin, came to Rabbi Joshua and saw the walls of his house that they were black. He made an unpleasant remark about them and Rabbi Joshua said to him: אי לי לרור שאתח פרנסיו שאי אתה יודע בצערן של תלמידי חכמים, "Woe to the generation whose leader (parnas) thou art! For thou knowest not the sufferings of the disciples of the sages, wherewith they are supported (*mithparnasim*) and wherewith they are fed." *Berachoth* 28a. ואמר רבי יוחנן איזהו תלמיד חכם הממנין אותו פרנס על הצבור? זה שש אליו אותו הלכה בכל מקום ואומר ואפילו במסכתא דבלה. "And Rabbi Jochanan said, Who is a disciple wise enough to be appointed a pastor (*parnas*) over a congregation? He whom I may ask concerning the law in any place and he is prepared to answer." *Shabbath* 114, 1. See also *Taanith* 9a, *Berachoth* 55a, and many other passages.

³ From מנה to appoint, hence one appointed over the synagogue, like the Greek ἐπιτροπης or President, although Overseer seems to express the idea as well as any other word. The ממונים like the פרנסים were often understood to be lay elders. But Benjamin of Tudela in his Itinerary uses the word ממונה (*memunch*) as indicating a superior rank. ושם שר שלים הרב שהיה ממונה על יד ראש הגרול ועל כל הכרכים אשר בכל מלכות פרס. "And there flourished Rab Sar Shalom, who was overseer (*memunch*) by the authority of the Great Chief (Emperor?) and over all the towns in the whole kingdom of Persia." *Itinerary*, p 96.

⁴ Heb. ראש head or chief, not uncommon.

designated also often by the title רבי or רב (Rabbi or Doctor,¹) although these titles did not signify an officer of the synagogue, but rather a master or teacher in a general sense.

The highest officer was the President (chief) of the synagogue² (ראש הכנסת) called in the New Testament "chief ruler of the synagogue,"³ or "ruler of the synagogue,"⁴ or "ruler" alone.⁵ But this officer was simply the chief among equals, the head of the college of elders, so to speak.⁶ In fact the chief ruler appears to have had no authority not possessed by his colleagues, except perhaps the privilege of ordaining others, and that only after the custom of a restriction made in the time of Hillel in the case of the Sanhedrin, to the effect that no one should be promoted but by the permission of the President of the Sanhedrin.⁷ The chief elder or rabbi ordinarily had only the honor of being at the head. In every case it would

1 From the time of Hillel titles seem to have been bestowed upon learned men, conferred by the imposition of hands by those already in authority. The title of *chabber* or "fellow" was given to rabbis in the council. *Chacham*, "sage" or "wise man," was a designation also given to members of the rabbinical council. The common title was "Rab" (רב) or "Rabbi" (רבי.) the latter being given at first to those who were taught in Judæa, while the former was given to those who were taught elsewhere. "Rabbi," therefore, was the more honorable. But later the distinction was not carefully observed. "Rabban" or "Rabbon" (רבן) was a higher title given to but a few (tradition says seven) of the more distinguished sages. This was applied to our Lord by Bartimæus (Mark 10: 51) and by Mary Magdalene. John 20: 16.

2 *Jama* 7, 1. *Sota* 7, 7-8.

3 ἀρχισυναγωγος. Acts 18: 8 and 17.

4 ἀρχων της συναγωγης. Luke 8. 41. In other places where the common version of the New Testament employs the expression "ruler of the synagogue," the Greek original has ἀρχισυναγωγος, or "chief of the synagogue," (the same as in Acts 18: 8, etc.) as in Mark 5: 35. 36 and 38; Luke 8: 47, 13: 14 and elsewhere.

ἀρχων. Matt. 9: 18.

6 This would appear from passages like Acts 13: 15, where the term ἀρχισυναγωγοι is used of the body of elders.

7 Maimonides mentions this in the following words: החכמים חלקו כבוד להלל הוקן והתקיני שלא יהא אדם נסמך אלא ברשות הנשיא "And the sages have given the honor to the elder Hillel that they have appointed that no one be promoted except by the will of the Prince," (President of the Sanhedrin.) *Hilchoth Sanhedrin* iv. 5.

seem that the elders acted together, voting when necessary to know the will of the majority.¹

The number of elders in the synagogue seems to have varied, usually seven in cities, or twenty-three as in the case of the lesser Sanhedrin, and three quite commonly in smaller towns. When dispersed in exile and exigencies so demanded, the number appears to have been often smaller, sometimes but one proper elder, with lay *Parnasim* as a council, as in the synagogues of modern times, somewhat after the manner of the Presbyterian church session.

The designation of elders for ordination appears to have been by the people,² although the elders reserved to themselves at least the appearance of authority. Thus also the Sanhedrin, although having great power, invariably consulted the wishes of the people, and in all important matters they seem to have sought the concurrence of the people.

The humbler parts of the synagogue service were performed by the Chazzan³ (חזן) Deacon, or Minister.⁴ "Chazzan" is the common Hebrew term.⁵ His duties were to hand the Book to the reader, to call out persons selected by the President to read, to read himself when necessary, and to blow the trumpets and perform other needful tasks. There was usually one or more of these officers in proportion to the needs of the congregation.

1. This was agreeable to ancient tradition and to the original institution, whereby the seventy elders were to serve *with* Moses, not as *under* him. Num. 11: 16.

2 אמר רבי יצחק אין מעמידין פּרנס על הצבור אלא אם כן נמלכין בצבור.
"Rabbi Isaac said, They do not ordain a pastor (Parnas) over the congregation without first consulting the congregation." *Berachoth* 55a.

3 *Joma* 7, 1, *Sota*, 7, 7-8, *Makkoth* 3, 12, *Shabbath* 1, 3. The Hebrew word means an overseer or caretaker, like the Greek *ἐπιδοκοπος*, although it indicates a lower officer, whereas *ἐπίσκοπος*, whence the word "bishop," refers always to the higher officer in a church.

4 *υπηρέτης*, meaning a subordinate servant (literally the "underrower" in a galley), is the word used in Luke 4: 20 and frequently elsewhere of the synagogue Chazzan.

5 Epiphanius in his treatise on Heresies 30, 12, says of the Jews that their deacons or ministers were called Chazzans. *ἄζανται οἱ κατ' αὐτοῖς διακονοῦντες ἐρηνηνευόμενοι ἢ ὑπηρέται.*

The alms of the congregation were collected and distributed by the alms-collectors,¹ who may not always have been distinct officers. Two collected the alms and three attended to their distribution. The person who offered the prayers of the congregation was called the שליח צבור (*Sheliach Tsibbur*,² "messenger of the congregation,") which would seem to bear a resemblance to the "angels of the churches" mentioned in the Apocalypse. The *Sheliach Tsibbur*, however, was not a proper officer, but whoever offered public prayer was so called for the time.

The elders and ministers were supported by the congregation when possible, although labor was considered honorable in a rabbi. The disgrace was in allowing a rabbi to labor when he could be supported. At all events the chief elder and the chazzan were paid, and inasmuch as sometimes more than this support could not be given, the custom arose of having but one ordained elder and a number of lay elders. This became in later times the more common condition of things.

SERVICES OF THE SYNAGOGUE.

The principal services of the synagogue were held on the Sabbath in the morning and on the Festival days. Lesser services were held on the eve of the Sabbath and also of the Day of Atonement, and on Mondays and Thursdays of each week, these being the market days, when the people were likely to be together.³

The most important part of the synagogue service was not worship, but the reading and learning of the law.

¹ גבאי צדקה See *Demai* 3, 1.

² *Berachoth* 5, 5, *Rosh Hashana* 4, 9.

³ Maimonides says: ואלו הם הימים שקורין בהם בתורה בצבור, בשבתות, ובמ ערים ובראשי חדרשים ובתעניות ובחניכה ובפירות ובשני יבחמשי שבכל שבוע
 "Now these are the days on which the Law is read in the congregation: ושב ע. Sabbaths, Set Feasts, [that is the three great festivals, Passover, Pentecost and the Feast of Tabernacles] New Moons, Fasts, Chanukka, Purim and the Second and Fifth Days of each week." *Hilchoth Tephilla* 12, 2.

To hear the law and learn it was the main object of the meetings in the synagogue. Around this as a central point were grouped the prayer which preceded it and the reading of the Prophets which followed. The reading was accompanied with translations and explanations, the germ of the sermon. The priestly benediction closed the service.

The prayer consisted of two principal parts, the *Shema*,² and the *Eighteen Benedictions*. The former was not exactly a prayer, but consisted of the passages Deut. 6: 4-9; 11: 13-21, and Num. 15: 37-41.³ The Eighteen Benedictions or Blessings (שְׁמִינָה עֶשְׂרֵה בְרָכוֹת) are really nineteen prayers said to have been composed by Ezra and those with him. This is of course hardly probable. Some of the prayers may be from so ancient a time, but the 10th, 11th, 14th and 17th refer to the dispersion of the Jews and the hope of a restoration of worship at Jerusalem in such a manner as to indicate a later origin. The 12th, being a prayer against heretics, is sometimes said to have been added by Rabban Gamaliel with reference to Jewish Christians. But this is doubtful.

These "Eighteen Benedictions" exist in various slightly different versions, essentially similar;⁴ and each usually contains a prayer concluding with a blessing, ascribing to God the attribute appropriate to the prayer offered. Thus the 10th prayer is as follows:

תקע בשופר גדול להרוחינו, ושא נס לקבץ גלויותינו וקבצנו יחד מארבע כנפות הארץ. ברוך אתה יהוה מקבץ נדחי עמי ישראל.

¹ The four essential parts of the service thus were the Prayer, the Lesson from the Law (Parashah,) the Lesson from the Prophets (Haphtarah) and the Priestly Blessing. See *Megilla* 4, 3.

² This was called the *Shema* (שְׁמַע) from the words "Hear O Israel" (שְׁמַע יִשְׂרָאֵל) with which the formula began. Deut. 6: 4.

³ The first two of these passages and Ex. 13: 1-10 and 11-16 were the portions of Scripture written on parchment and placed in the phylacteries.

⁴ These are recited differently in some cases at different festivals, and in some of the prayers there is a difference between the forms as used at the present time by the Ashkenazim (German and Polish Jews) and the Sephardim (Spanish and Portuguese Jews.) The 12th prayer especially varies considerably in different versions.

“O sound the great trumpet as a signal for our freedom, and raise the standard to assemble our captives and gather us together from the four corners of the earth. Blessed art Thou, Jehovah, who gathereth the outcasts of His people Israel!”

Standing was the attitude assumed during prayer,¹ and the face was usually turned toward Jerusalem.² Prayer was not offered by the whole congregation, but by one designated to pray (called as already mentioned, שליח צבור, *Sheliach Tsibbur*, “messenger of the congregation,”) and the congregation uttered the אמן (Amen).³ The one who prayed took his place in front of the congregation. Hence עבר לפני התיבה, “to pass before the ark,” became a common technical expression for praying in public, as the *Sheliach Tsibbur* passed before the ark in which the Book of the Law lay.⁴

Any member of the congregation, except one too young,⁵ could be called upon to pray. The *Shema* and the other prayers were usually performed by the same person, who also read the lesson from the Prophets, and if he were a priest he also pronounced the Blessing at the close.⁶

(To be Continued.)

THERE is just one thing we are permitted to seek with all our hearts at present, and that is the kingdom of God. Of the other things Christ says, “Take no thought for them. Your Heavenly Father knoweth that ye have need of them.”—*Selected.*

¹ Matt. 6: 5; Mark 11: 25, Luke 18: 11, *Berachoth* 5, 1.

² *Berachoth* 4, 5-6.

³ *Taanith* 2, 5. Cf. Neh. 8: 6 and for the early Jewish Christian custom see 1 Cor. 14: 16.

⁴ *Berachoth* 5, 3-4, *Erubin* 3, 9, *Rosh Hashana* 4, 7, *Taanith* 1, 2; 2, 5, *Megilla* 4, 3, 5, and 6.

⁵ *Megilla* 4, 6.

⁶ *Megilla* 4, 5.

CAN JEWS BE CHRISTIANS?

In successive issues of that most excellent periodical, *The American Hebrew*, in November and December last there appeared a sermon, with the above title, by Rev. Washington Gladden, D. D., which must not go unnoticed in these pages. We regret that we could not devote attention to this sermon before. We have been prevented until now.

It is worthy of remark that a prominent Christian minister has contributed a sermon upon Jewish subjects to a Hebrew journal. If more of our prominent Christian ministers would devote themselves to Jewish subjects, and, genuinely in behalf of the Jews, were actuated by the spirit manifested in this sermon, then we might look for a more speedy approach to mutual understanding between Jews and Christians. At first thought, the title of a sermon preached by a prominent Christian minister and appearing in a Jewish journal creates the expectancy that the answer to the question as given in the sermon must be that Jews cannot be Christians. But Dr. Gladden does nothing of the kind. He does show, however, that from the history of the past, from the story of Israel's persecutions, it is difficult for Jews to accept historical Christianity, the religion of their persecutors.

Some of the opening remarks of Dr. Gladden we must present *in extenso*: "The first thought of the apostles was that the Christian church was only an extension of the Jewish church, a higher department, or grade, as it were, into which the Jew graduated; an upper story superimposed upon the temple. But they thought, for a good many years, that no man could be a Christian without first becoming a Jew. Unless a Gentile were circumcised, and taught to obey the law of Moses, he could not become a disciple of Christ. The apostles themselves for some time continued to keep the Jewish Sabbath, and to observe the temple rites. It was Paul who first discovered that Christianity was not a mere appendage to Judaism; that

simple loyalty to Jesus was the only condition of entrance to the Christian brotherhood; that the Gentiles were not required to become Jews before they became Christians. This was the new departure led by the great apostle to the Gentiles; it was the first great reform introduced into the Christian church; in truth, it was the most radical and far-reaching reform through which the church has passed.

“It is plain, then, that the apostles in the earliest times would have answered our question, ‘Can Jews be Christians?’ by saying, ‘None *but* Jews can be Christians.’ Paul’s reform changed that judgment; under his teaching the church began to understand that a Gentile might come directly into its fellowship without passing through the portals of the Jewish faith. Still Paul, the apostle to the Gentiles, in all his missionary journeys, preached the gospel first in the synagogues of the Jews. If they refused to hear he turned to the Gentiles; but it is probable that a large proportion of his converts were men who had been Jews. *And so reasonable and conciliatory was he in his presentation of the arguments which had convinced him that Jesus was the Messiah, that he found it easy in many places to gain the respectful attention of his countrymen to his message.* This work went on with fair success for a century or two. ‘The apostles to the circumcision,’ says one, ‘were as successful in preaching and making proselytes to Christianity throughout the world, as were the apostles to the uncircumcision. In every province of the Roman Empire, and in all known countries out of the Empire, Jewish Christian churches were established. At the close of the second century there were no less than forty-four Jewish Christian congregations at Rome.’”

There is much that we commend in the preceding, but with some of the statements we cannot agree. The apostles for *all* time continued to keep the “Jewish” Sabbath. We have not the least evidence that they ever thought of doing anything else. They, together with other Jewish

Christians, continued also to frequent the Temple so long as the Temple stood. We must take issue with the statement that "it was Paul who first discovered that Christianity was not a mere appendage to Judaism." It was Peter who first threw open the door of entrance to the Gentiles. Paul's Gospel was identical with that of the other apostles, but there was an agreement well understood by all except by the "Judaizers" of the day that what we may conveniently call the ceremonial law was not to be required of Gentile believers. Believers from among the Jewish people had full liberty to observe all the ceremonial law if they so chose. The "Judaizers," however, insisted that all must be observed as necessary to salvation. In contrast, Paul's Gospel and that of all the apostles was that salvation comes alone through faith in Jesus. All early Christianity was Jewish. It is Jewish to believe in Jesus. It is Jewish to adhere to the whole body of revelation, the Old Covenant and the New. The italics in the above are ours. If Paul's example were more widely followed now we should oftener be gladdened with like results.

A large part of the sermon is devoted to a narrative of the long, age-long, sufferings of Israel, brought on by cruel and un-Christian persecutions. The mediæval answer to the question of his sermon, Dr. Gladden declared to be: "They [the Jews] shall not become Christians if we can help it."

Dr. Gladden continues: "And now, as a simple theological proposition, I want to ask every intelligent Christian who hears me whether he thinks that the millions of Jews who lived through these centuries of persecution and died, so many of them, the deaths of martyrs—these millions to whom the name of Jesus was made hateful in this way—are all going to be sent to eternal perdition because they have not believed on the name and accepted the person of this Jesus. Is God going to judge them because they have rejected Him? I rather think that there must

be some possibility of salvation apart from the acceptance of the historic Christ. We must learn to make statements about the conditions of salvation, which shall have room for this suffering people. If a far larger proportion of them than of those who persecuted them are not found in heaven at the last, the eternal equities will fail of their fulfilment."

We gladly assent to the foregoing provided we understand in any such proposition that Christ, the only name by which we must be saved, the Inspirer of holy living in all these, became their Saviour although consciously they did not know Him. But if any reader should be led by the perusal of other parts of the sermon as well as this to infer that men can be saved apart from Jesus and independently of any moral and spiritual change which the Scriptures denominate regeneration, then we enter our most vigorous protest.

We commend the following and especially the last sentence: "We have always believed that the Christian religion is but an evolution from the religion of Israel; Abraham and Moses and David and Isaiah are our spiritual ancestors; all the doctrines of our faith have their roots in the Hebrew Scriptures; the morality of the New Testament is only an unfolding of the morality of the Old Testament. Jesus Himself said, 'I came not to destroy but to fulfill the Law and the Prophets.' And if we, in our miserable failure to take the simple meaning of Jesus, have made it hard for the Hebrew to comprehend the great fact of the underlying unity of his religion and ours, there still is hope that the movement of our own theology which conducts us back to the simplicity that is in Christ will lead to a better understanding and a closer union with those who share the same promises and the same ideals with ourselves." S. S. P.

THE higher good can only be gained by the sacrifice of the lower.—*Timson.*

JOSEPH PROPHETICAL OF CHRIST.

Conspicuous among the types of Christ among Old Testament characters stands the patriarch Joseph; and it is matter of surprise to us that his history as spread before the Jews in the book of Genesis—especially that part of it which is opened to view in our text, the conspiracy and sale of him by his brethren, and, after great trials and imprisonment because of false accusations, undergoing a legal death, his subsequent exaltation to be governor of Egypt, and, under God, the especial saviour of his father's house—should not have suggested to them that the Saviour whom Joseph typified would be just such a patient, suffering, forgiving Saviour as Jesus of Nazareth is shown to have been in our New Testament history of Him.

“We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear.” What a scene of agonizing grief upon the one part, and of unfeeling cruelty on the other is here depicted to the eye of the mind! The youthful Joseph, warm and tender of heart and confiding, the pride and comfort of his aged father, but the object of hatred to his sinful, selfish, worldly minded ten half-brothers, and so mainly because he was not like themselves, but more spiritually minded, fearing God! the youth, Joseph, on the one side, and these wicked brethren of his on the other, while between them stand the swarthy-faced Ishmaelites, themselves of kin, though more distantly related to this freeborn son of Jacob whom they are buying from his half-brothers to sell at a profit when they reach their destination in the land of the Pharaohs. Quite a strange family group, truly! One that ought to bring a blush of shame to the cheek of a common humanity even at this most distant day! Joseph was sold by members of his own household, to members of his own family a little further removed; and Jesus was sold by a member of His own household, to the Jewish Sanhedrim, acting for His own nation! Joseph, the faithful servant, and Christ, the Master, stand together in this part of their history.—*The Cottage Pulpit.*

חדשות הנעשות—NEWS—במחנה ישראל.

BARONESS DE HIRSCH has sent 100,000 francs to various Jewish institutions in Constantinople.

IN commemoration of the Millennium Exhibition, the Emperor-King of Austria-Hungary has conferred honors on about twenty Jews. Two have been raised to the Hungarian nobility.

THE New York Presbytery has apologized to the Jews of that city for reflections cast upon them at the time of their refusing ordination to Hermann Warszawiak, as noted in our last number.

VIENNA has lately witnessed crowded meetings of the working-classes to protest against the anti-Semitic municipal administration of the city. It is hoped that there will be a strong reaction for the better and for the cause of humanity.

IN Bulgaria the charge of ritual murder, *i. e.*, that the Jews procure the blood of non-Jewish children to be used in the Passover celebration, still comes to the front. This is a dark survival of mediaevalism. Nothing could be more insanely unjust than this charge.

THE school building of the National Farm School near Philadelphia is now under roof. It will be ready for occupancy by the first of next month. Applications for admission have been received from all sections of the country. The object of this school will be to help in restoring the Jew to the calling which his ancestors followed in Palestine.

AMONG the twenty synagogues at Bagdad, the "Sheik

Isaac" Synagogue recalls an incident in German history. When Haroun al Rashid sent an embassy with costly gifts to Charlemagne at Aix-la-Chapelle, the latter despatched a Jewish merchant as ambassador to the caliph with precious gifts in return. When Isaac reached Bagdad on the journey, he did not forget his co-religionists and erected the synagogue which is still called by his name.—*Jewish Messenger*.

GLEANINGS FROM THE JEWISH AND NON-JEWISH PRESS.

"THE NEW UNITARIANISM FROM A JEWISH POINT OF VIEW."

The above title is that of a sermon published in pamphlet form, preached by the Rabbi Morris Joseph in Berkeley Street Synagogue, London, Oct. 3, 1896. The occasion of the sermon was a case which has attracted considerable attention and interest in England, that of Rev. Ellison A. Voysey, a Theist, who upon application was approved by the Unitarian Advisory Committee as to character and educational status, he having the desire to become a Unitarian minister. Mr. Voysey made the statement before the committee that he was willing to be known as a Unitarian only in the "original sense of being a believer in one God." *He refused to be called a "Christian."* This is what the Rabbi Joseph calls "the new Unitarianism." It is the disavowal of all characteristics that are distinctively Christian. While the approval of the Advisory Committee does not constitute any person a Unitarian minister,—engagement with some Unitarian church is necessary for that,—still it is a noteworthy fact that the drift in English Unitarianism is strongly in the direction of the opinions of Mr. Voysey.

Commenting upon this case Rabbi Joseph goes on to say:

The significance of this event for us Jews is manifest. It is a cardinal belief of Judaism that at some epoch, hidden in the future, such essentially Jewish dogmas as those

that affirm the Divine Unity and Spirituality and the all-sufficiency of human effort for human salvation, will find universal acceptance among men, and that martyred Israel will, one day, be nobly avenged by a world's homage to the truth for which he has endured life-long agony. The advent of that glorious, that Messianic time, the vision of whose splendor has stirred the eloquence of our greatest souls in every age, will necessarily be no sudden episode, but the slowly ripened fruit of centuries. "The earth," cried the ancient seer, "will be filled with the knowledge of the Lord as the waters cover the sea." Isa. 11: 9. But surely that mighty spiritual flood, which is to carry its fertilizing tide over the world, will be due to no abnormal or miraculous upheaval. It will be the product of forces that have been working for ages—the aggregate of thousands of tiny streams, each of which will have emptied itself, in turn, into the vast torrent. The Messianic time, which is to find all mankind united with one heart to acclaim the God of Israel, and bowing as with one shoulder beneath His glorious yoke, is to be the outcome of a long antecedent period of gradual approaches on the part of single souls and single communities toward the truth.

Ah, it is an unspeakable joy to us to reflect that in Judaism we have the truth in its purest known state, and that all the indications tend to show that the religion of the world will one day take its characteristic tone from ours. The tendency of religious progress is unmistakably toward simplicity, to the subordination of theology and the exaltation of religion. The right attitude of the soul and of the life toward God—this, and not rigid definitions of the Divine Nature or the Divine Scheme, is rapidly advancing to the first place in men's minds. Unintelligible and incredible dogmas are becoming more profoundly discredited as time goes on, and it is clear that the religion of the future will, like our own Judaism, be made up of a minimum of the simplest beliefs. It is infinitely comforting to us to see the good leaven thus working. It fills us with deeper faith, with renewed courage. It bids us cherish a stronger hope in the ultimate triumph of the cause with which our race has persistently identified itself at such terrible cost. It calls to us to give ourselves to that cause with increased energy and heightened enthusiasm.

For, long though the way has been, what yet remains

of the way is, perhaps, longer still. The progress toward the goal has been great, but the end is not yet. It is not even in sight. You have only to think of the many millions of men living at this moment, who either cherish utterly distorted and degraded ideas about God, or have practically no God at all, in order to perceive how far off is that day of universal belief in the Supreme, to which our creed bids us look hopefully forward. And so there is much work still to be done by all who, anticipating that day, have already found the true God, and especially by us Jews, whose peculiar mission it is to make Him known throughout the earth.

The Golden Age so eloquently set forth in the preceding will not come through the opinions of a few Theists, or through the prevalence of monotheistic beliefs as held now by the majority of synagogues throughout the world. A great change must necessarily come in the mind of Israel before that golden time shall dawn. For, pure New Testament Christianity, as taught in the Gospels and by the Apostles conceives of the Divine Unity and Spirituality far more deeply and truly than can Judaism without its Christ. God is a Spirit, One in essence, undivided and undivisible. How is it possible properly to have glowing and true conceptions of the Messianic Age without the living Messiah Himself to usher in that age? It is He who brings us near to God and makes the knowledge of Him clear to us. How can Israel know him truly when they do not know His Messiah? The doctrine of "the all-sufficiency of human efforts for human salvation," is placed alongside of those of the Divine Unity and Spirituality by Mr. Joseph, and herein lies the revelation of the weakness of the entire system of leading Jewish dogmas as held by the majority of Jews to-day. The cross of the suffering Saviour is repugnant to the unchanged human heart the world over. All human religions must needs work out their own salvation, at best with only Divine assistance. The one Divine religion, Judaism revealed through the cross of Christ, discloses the utter helples-

ness of human kind to escape from the degeneration that is in the world or to attain to a life of perfect righteousness. In default of human ability for such attainment the Divine love is made manifest like the shining of the bright light of the sun in our firmament and God Himself becomes our Saviour through the redemption פְּרִיִן נִפְשֵׁי wrought out upon Calvary. By this means, by faith in Him who wrought out this redemption, the living Christ, the saved soul becomes able to fulfil all righteousness as he could not before, and owes all his salvation to the amazing grace of God who alone can save from sin.

To deny the divinity of Jesus necessarily goes along with a system of self-righteousness or human salvation, which is a wretched failure in every instance. The pride of the human heart sets up the idolatry of a self-service, which banishes God afar away; but faithful obedience worships God alone as the Author and Finisher of our salvation.

Recognition of the divinity of the Father, Son and Holy Spirit naturally follows right beliefs regarding salvation. Belief in the Three is clearly and impressively taught in all the Scripture, that God is simply One in essence and that the eternal Son is not in any way subordinate to the Father. It is, indeed, beyond our comprehension to enter very far into "mysteries so bright" that center around "the eternal power and godhead" of the supreme and Holy One. It becomes us, therefore, to bow in lowly fear before His shrine, and worship only Him in all His appointed ways.

THE GATES OF PALESTINE TO BE RE-OPENED.

Does it not seem that the reign of the Turk is nearing its end, that both Russia and England are to take his government into their own hands, and either divide his realm among themselves, or direct its policies hereafter? May not England acquire the title to, or authority over, the Eastern provinces of Turkey, notably Syria, and as the

friend of the Jew that she is, may she not re-open the gates of Palestine to the exile Jew, and help to re-establish him there, as her subject, and under her protectorate, and thus realize the apparent dream of Disraeli's Oriental policy, the fond hopes and untiring labors of Sir Montefiore and of the English Rothschilds, and the passionate longing of more than three-fourths of the whole house of Israel?

"Would such a move be practical?" you ask. I hold in my hand a little work treating on that very question, written by an authority celebrated throughout the world. He regards Palestine, Syria and the countries stretching between the Tigris and Euphrates, Assyria and Chaldea, which are now almost deserted, not only as the most logical territory for the colonization of the Russian Jew, but also as the most promising of permanent success, if properly protected. It is capable of supporting in abundance a score and more of millions of people. The soil is luxuriantly fertile, the climate salubrious, the water pure and abundant, the irrigation canals of the ancients still available. The winters are short and mild, the summers long enough to ripen two harvests. The country is especially adapted to the cultivation of cereals and fruits of all kinds, of cotton, tobacco and sugar-cane, of horses and camels and cattle. The mountains are covered with wood and the rivers teem with fish. The great streams are navigable, capacious harbors are nigh. The products of the land can be laid down in the capitals of Southern and Central Europe within five days after their shipment, and in price and excellence they can drive from the market those of every other competing country. The new railroad along the Euphrates, now projected in England, and which promises to revolutionize the trade and travel of that part of the world, by lessening by one-half the route to India, would greatly aid the Jewish agriculturists located along its line, in supplying with his superabundance other countries' deficiency of bread-stuffs, and it would

greatly assist others of them to play a large part in the trades and industries of the now re-awakening Orient.

“Is the Jew capable,” you interpose as a second question, “of making Palestine and its surrounding country once more the granary of the Orient and Occident? Can he, after eighteen hundred years of wandering and pursuit of other callings, settle down again as an agriculturist?” Visit the Jewish Agricultural School at Jaffa, and the Jewish colonies close by, founded by the Rothschilds, and let their flourishing state answer your question. Visit the Jewish Agricultural School at Odessa, and the thirty-nine Jewish agricultural colonies in the Gubernias close by, and let them give you your answer. Visit the five thousand or more Russian Jewish agriculturists in the Argentine Republic, and let them answer your question.

“What will the attitude of the other Oriental people be toward the Jew, if he settle among them or near them as husbandman? Will not the same hostilities spring up which he experienced elsewhere?” I have already said that such a colonization would have to take place under a strong protectorate, preferably England. In addition, I believe that the great sparsity of population, the peaceful and beneficial pursuit of agriculture will gradually change enmity into friendship. And as to Mohammedan fanatics, and marauding Bedouin hordes dispossessing him, I am reminded of a Scandinavian myth that tells that once upon a time the little daughter of a giantess saw a husbandman plowing in the field. She ran, picked him up with her finger and thumb, and put him and his plow and his oxen into her apron, and, carrying them to her mother, said: “Mother, what sort of a beetle is this that I found wriggling in the sand?” But the mother said: “Put it away, my child; we must be gone out of this land, for these people will dwell in it.” Like the troublesome giants of the north, the eastern marauders will soon find in their contest with the Jewish husbandmen, that these have

come to stay, and that it will be best for them and theirs to be gone out of the land.

“What can we do,” you ask as a final question, “toward bringing all this about?” Help to create and to strengthen *public opinion*, in favor of checking the immigration of the Russian Jew to lands where he is not wanted, where he but heaps hardships upon himself and upon his co-religionist, and directing it to the land of his fathers, to his own country, to his former blessed home, to the land where he is needed, after which his soul yearns, and for which his prayer ascends thrice each day, morning, evening and night. Help to create and strengthen public opinion in favor of putting an end to the Jew being *The Man Without a Country*, in favor of ending this hounding of the Russian Jew from port to port, from gate to gate, in search of a home. Do you not see how his wanderings and expulsions and degradations rebound upon his more fortunate brother of other countries? Do you not see how his homelessness makes his brother's home unsafe, how his degradation stains his brother's honor elsewhere?

Once let the Russian Jew be restored to his original home, and firmly planted therein, once let him take up his father's blessed work where heathen hands stopped it, and make his land again one of the spiritual centers of the earth, once let its vine-clad hills, its grain-covered fields, its fruit-laden orchards, the peace and prosperity within its people's wall attract, as of yore, the attention and the admiration of the world, and you will find the status of the Jews of all the world lifted simultaneously. The Russian Jew no longer being, in the words of Ezekiel, “a pricking brier and a grieving thorn unto the house of Israel,” would give his co-religionist elsewhere an opportunity of devoting to the elevation of his and the whole race the vast sums hitherto expended on keeping the Russian exile from starving. And he would repay with good the good that has been done unto him. His blessed work in his blessed land would make of him the nexus between us and

our blessed fathers of old. A true aristocratic pride will fill our bosom at being so nobly descended and so happily connected. Both at home and abroad the Jew would then live and reach his mission, scattering earthly blessings in his own land, disseminating spiritual blessings in other lands. That time will be the fulfilment of the Jew's long-expected Messianic Age. May that blessed age dawn upon us soon, in our own days. Amen.—*Rabbi Joseph Krauskopf, D. D., at Keneseth Israel Temple, Philadelphia.*

SCRIPTURE READINGS.

ROSH HODESH NISAN, APRIL 3, Festival of the New Moon for the month Nisan, the same on all new moons through the year that occur on Sabbaths. Num. 28: 9—15; Isa. 66; Lev. 12, 13; 2 Kings 4: 42—5: 19; Psa. 79, 80; Luke 7: 2—9: 50; 2 Cor. 7—9.

NISAN 8, APRIL 10, The Great Sabbath. Mal. 3: 4—4: 6 (*Leeser Bible* 3: 4—24); Lev. 14, 15; 2 Kings 7: 3—20; Psa. 81, 82; Luke 9: 51—13: 35; 2 Cor. 10—11: 15.

NISAN 15, APRIL 17, The First Day of Passover. Jos. 3: 5—17; 5: 2—12. For both Sabbaths falling this year on Passover, Ezek. 36: 37—37: 14.

NISAN 16, APRIL 18, The Second Day of Passover. 2 Kings 23: 1—30.

NISAN 21, APRIL 23, The Seventh Day of Passover. 2 Sam. 22.

NISAN 22, APRIL 24, The Eighth Day of Passover. Isa. 10: 32—12: 6.

LATIN PAGAN SIDE-LIGHTS ON JUDAISM.—An article with the above title, by Prof. Edwin Post, Ph. D., of De Pauw University, Ind., appears in the January-February number of the *Methodist Review*, New York, Eaton and Mains. The article is a valuable contribution to the subject in hand. It is a presentation and elucidation of allusions to Jews and Judaism in pagan Latin literature. One of the most noteworthy facts disclosed by the allusions is that there were multitudes of proselytes to Judaism gained among the Romans in pagan times. Another fact is the virulence of later anti-Semitism in these same pagan times.

OUR VIEW OF MISSION WORK.

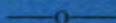
Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish 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.

SOLEMN QUESTIONS

Addressed to Hebrews of Culture.

BY PROF. FRANZ DELITZSCH.

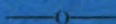
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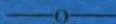
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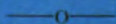
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