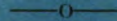


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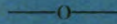
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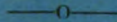
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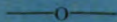
THE PECULIAR PEOPLE.



A Christian Monthly Devoted to Jewish Interests.



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A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.

EDITOR:

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)

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

Vol. 8. October, 1895. No. 7.

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OUR PLATFORM.

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

1. Jesus of Nazareth as the Messiah promised to our fathers.

2. Palestine as the country in which to re-establish a Jewish commonwealth.

3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

THE PECULIAR PEOPLE will discuss all current events which bear upon Jewish national interests from a biblical point of view. Its contents will, therefore, be of *equal interest to members of the Synagogue as to members of the Church.*

The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

The latter—the members of the Christian Churches—will learn what is *the real state of the Jewish mind*, and they will be able to correct many erroneous notions rife on the subject.

THE PECULIAR PEOPLE.

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

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

הַבִּיטוּ אֶל-צִוֵּר חַצְבֹתֵם

Isa. 51: 1. וְאֶל-מִקְבַּח 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. VIII.

PLAINFIELD, N. J., OCTOBER, 1895.

No. 7.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

It is a real gratification to us to find that there is an increasing tendency among missionaries to the Jews to adopt the principles for which we have consistently stood for seven years. Single handed and alone, THE PECULIAR PEOPLE has for that time striven to maintain the delicate and difficult Jewish Christian position by which it has been known, and because of which it has been condemned. It is therefore a real pleasure to notice that now we are far from standing alone on these questions.

—

We have always advocated without abatement a pure Gospel for the Jew as well as for the Gentile, without a mixture of pagan error. When established, the *Eduth le Israel* and THE PECULIAR PEOPLE were the only periodicals that stood for the permission at least for the Christian Jew to keep the Law. Now, we rejoice to say, it is becoming the popular position in some quarters. Many missionary journals now speak against the old attempts to "un-Jew" the Jew when he accepts Jesus as the Messiah. Several voice the same sentiments as those of THE PECULIAR PEOPLE, and they have our sympathy in the difficult task of consistently carrying them out in practice. One mission has come out boldly and advocates the observance of the Sabbath by Jewish Christians and the leader,

a Gentile, observes the Sabbath in the interest of Jewish evangelization, and is not far from its observance on conscientious grounds for its own sake.

WE do not assume that we are responsible for all these changes of front. It is the work of the Holy Spirit, we are sure. But the influence of our earnest and fearless advocacy of these principles is distinct in this regard. We, therefore, thank God and take courage. Prejudice is beginning to be eradicated. Still, we hear occasionally such expressions as "legalist," "Judaizer," and other epithets which show plainly a misapprehension of the position we hold. Many who agree with us in the Jewish-Christian view will not admit that it is necessary for the Church to cut loose from the Gentile features of her creeds and her ways ere she will be able to regret the wrongs done to the sons of Israel. It is the paganizing of the Church that has blinded her eyes. What wonder then that she considers a return to primitive purity as "Judaizing?" May the Lord open her eyes that she may behold wondrous things even in His Law!

THE LAST REVOLT OF THE JEWS UNDER THE ROMANS.

Fifty years after the destruction of Jerusalem by Titus occurred the last great struggle made by the Jews to regain their liberty by throwing off the Roman yoke. No Josephus lived at that time to give us an account of that war, so that in regard to many of its details which we would like to know we are left in the dark; but respecting the fact of the war, its issue and many of its circumstances we know with certainty.

A certain man, whose name even is not positively known, but who styled himself Bar-Cochba,¹ was the instigator of the uprising. This man purposely wrapped himself in mystery the better to deceive the people and

1) Son of a star.

gain an influence over them. He gave out that he was born on the day of the destruction of Jerusalem, for at that time there was a wide-spread expectation that the Messiah should be born on that day. He assumed the name Bar-Cochba because he claimed to fulfill in his own person the ancient prophecy of Balaam that a star should come out of Jacob.¹ That the synagogue had interpreted this prophecy as applying to the Messiah we know from the Targum of Onkelos² and from other sources.

This false Messiah could never have succeeded in any degree were it not for the powerful support of Akiba. The story of Akiba is withal so attractive that it will bear telling in this connection somewhat in detail. Akiba was one of the greatest of the Rabbis whose names figure in the Talmud. Like Moses before him he had been a shepherd. During these shepherd days he fell in love with a rich man's daughter, and loved her none the less apart from her money, as he subsequently proved. Those early days were full of happiness; but when the father learned that his daughter had fallen in love with a "beggar," as he called the young man, he was angry and vowed that if she married him she should have none of his fortune. She was unmoved, however, by her father's threatening, and the marriage was consummated. But Akiba and his wife were poor. They were obliged to sleep upon straw and to go into the fields to gather that. Akiba's loving wife was an אשת חיל³, fulfilling the description in Proverbs of the wife who will do good and not evil all her husband's days. She saw that her husband had talent, and advised him to go away and enter one of the schools where his talent would be appreciated and where he could study. She would not go with him, for then he would be too greatly burdened in his studies, but would wait.

Akiba listened to his wife; and, having entered his col-

1) Numbers 24 : 17.

2) See the Targum of Onkelos *in loco*.

3) Woman of capacity.

lege a poor student, eventually he became its head. He was now a famous Rabbi and returned to his quiet village to confer all honor upon his patient and loving wife. His name and fame had preceded him, and on the day of his arrival there were many who flocked to bid him welcome. Among these was his wife, arrayed in very plain garments, but according him a welcome as none of the others could. Proudly Akiba met her and told the story to all, of her patience and trust in him. While the narrative was proceeding there came a message from the rich man, her father, who had not mingled with the others, that the great Rabbi should come and visit him. Akiba complied and found that his advice was sought on a question of casuistry. He had made a vow. Would it be possible for him to be released from it? His daughter he had disinherited. He was growing old now and his heart had relented.

"Would you have minded your daughter marrying a distinguished scholar, even had he been poor?" asked the great man.

"No," replied the father; "but she married a stupid beggar."

"Well," said Akiba, "I know not if I be the distinguished scholar that men call me, but I do know that I am that Akiba who married your daughter." So there came a happy ending to all the perseverance and the toil.

In his later years Akiba espoused the cause of the false Messiah, and it was he who gave a short-lived success to the pretensions of Bar-Cochba. He thoroughly believed in these pretensions. His very words in advocacy of the false prophet are preserved. Said David Ganz in his *Tsemach David*, "And Rabbi Akiba himself when he saw him said of him, ה'י'נו מלכא משיחא 'This is the King Messiah.'" The words are in Akiba's own Aramaic vernacular.

To furnish the necessary means for the movement, Akiba journeyed to the most distant countries and collected money from the exiled Jews. His influence was sufficient

to gain the acceptance of Bar-Cochba by great multitudes throughout the entire nation. David Ganz continues, "And the Jews who were in Bethel anointed him and crowned him over them for king."

From the accounts given it would seem that when all was ready, at the word of the false Messiah there was a simultaneous uprising in many places. "And they broke the yoke of the Romans from off their necks," is the account of Ganz, "and made a great slaughter among the Romans and Greeks who were in Africa, a people great, like the sand which is upon the seashore which cannot be counted. And so they did in Egypt. Both the dwellers of Alexandria in Egypt they slew; as also they slew among the Romans, according to the author of ¹ *מאור עינים*, chapter 12, more than 200,000 men. And the Jews who were in Gophri, which is Tsipharan,² they also slew all the Gentiles until there was left not one." It is said that Bar-Cochba also slew all Christians who would not join his standard.

These occurrences took place in the year 131 or 132 A. D. Rabbi Abraham, ben Dior, another mediæval Jewish historian says, "And there were gathered to Cozba³ a people large out of Israel who returned⁴ out of all their places." In Palestine Bar-Cochba vanquished the Roman general, J. Annus Rufus and made himself master of Jerusalem. He at once had coins struck to celebrate his successors. But his triumph was short-lived. The emperor Hadrian sent to Britain and summoned the general Julius Severus to go and suppress the revolt. This he did, and with terrible severity for all the cruelty that the Jews in obedience to their false Messiah had inflicted on others. They were paid back in such a manner that the Talmud calls that war a war of extermination. First he took Jerusalem and razed it to the ground. Eventually Aelia Cap-

1) Light of the eyes.

2) Cyprus.

3) Another name for the pretender, as we shall presently see.

4) To Palestine.

itolina was built upon its site, called Capitolina because a temple to Jupiter was built upon the Temple mount. The Jews fled to Bether, only a few miles distant to the north. There they made their last brave stand against the Romans. They held out for three years. In the year 135 Bether fell; and, strange to say, the catastrophe was on that ill-fated day, the ninth of Ab, the very day on which Jerusalem had fallen before the arms of both Titus and Nebuchadnezzar. Bar-Cochba died fighting. His head was carried into the camp of the Romans. Akiba too had turned soldier, and because of the prominent part which he had taken in the rebellion from the start he was put to death under the most cruel tortures. It is related in the Talmud that Akiba smiled at his executioners while slowly dying under their hands.

“Why, you look as if you rejoice,” they tauntingly said to him.

“And I do,” came the answer. “Every day of my life I have repeated the *Shema*.¹ To-day for the first time I *feel* what it is to love the Lord my God with all my heart, and all my soul, and all my strength. How should I not rejoice?”

The massacre among the Jews which followed was fearful. Both Abraham ben Dior and David Ganz say, “And he² made a great slaughter in Israel. The like was not seen or heard of either in the days of Nebuzaradan or in the days of Titus.” It is stated that more than half a million Jews perished. A ploughshare was passed over Jerusalem and in the words of Renan, “One hundred and fifty years later Jerusalem was a term of ancient geography.” Judea was left almost a desert. It is needless to say that the Jews, as many of them as survived, were grievously disappointed in their Messiah. They changed his name from Bar-Cochba to Bar-Cozba, “son of a Lie,” and his money they termed “rebel money.”

1) “Hear O Israel,” etc. Deut. 6 : 4.

2) The Roman general.

About one hundred years preceding these events a Prophet had arisen who plainly predicted them. The description which he gave of a false Messiah was exactly fulfilled in Bar-Cochba. The exact words which in every particular met their fulfillment are these:

לכן כאשר תראו את השקוף המשמש האמור בירדניאל הנביא עמד במקום קדש, והמשכיל יבין: או אלה אשר ביהודה ינוסו אליההרים . . . כי אז תהיה צרה גדולה אשר כמוה לאנהיתה מראשית ימות עולם ועדיהזו הוזה וכמוה לאיחסף: . . . ואז אבי יאמר אליכם איש הנה המשיח פה או הנישם אל תאמינו: כי משיחישקר ונביארכוב

Bar-Cochba was called Bar-Cozba,

יקומו ונהגו אהות ומיפתים גדלים לנסות אם ישראל ידם להתעית גסיאה הבחורים:

“When therefore, ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place—let him that readeth understand,—then let them that are in Judea flee unto the mountains . . . for there shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be . . . Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect.” Matt. 24: 15-24.

Bar-Cozba led astray well nigh the entire Jewish nation. Jesus, who spoke these clear, prophetic words, never led astray any man. The falsity of Bar-Cochba's claims was immediately and most convincingly apparent upon the collapse of all his schemes and their terrible consequences. This the Jews promptly saw and changed his name by an ingenious play upon the words from Son of a Star to Son of a Lie. No such overwhelming demonstration going to prove that the claims of Jesus are false has ever occurred. In the one case the united testimony of a whole nation pronounced the pretender to be false. In

1) The Roman standards.

2) Mark the similarity of these words with those of the איש man, Rabbi Akiba.

the other, the equally united testimony of vast multitudes of men, and among them men of the rarest intelligence have declared "This is the king Messiah." היינו מלכא משיחא.

Akiba was mistaken and his judgment was quickly reversed. In the case of the latter the judgment has never been reversed; but, on the contrary is gaining in momentum and influence as the ages go by, and Israel too shall take up the cry of Rabbi Akiba, but with reference only to Jesus the Nazarene.

אני ישוע שלחתי את-מלאכי להעיד לכם את-אלה בפני הקהלות אנכי שרש
דוד ותולדתי כיכב נגה השחר. Apoc. 22: 10.

S. S. P.

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

REMARKS ON THE RELATION OF JUDAISM TO CHRISTIANITY.

Some time ago in a company of workers among Israel, the question arose as to the number of Jews now in the world. Various estimates were given. Finally, one of the brethren, an earnest and zealous worker in the church of Christ, remarked, "Never mind how many there may be; at any rate since last Sunday *there are two less in the world.*" When asked to explain himself, he referred to the fact that on that day he had witnessed the baptism of two Jews!

We doubt not that the good brother voiced the sentiment of a very large number of Christian people on this subject. The almost general impression in Christendom seems to be that for a number of the Hebrew race to embrace the Christian faith, and to profess the Lord Jesus Christ in baptism means, practically, the complete and absolute abandonment of everything that is "Jewish" about him. The thoroughness and readiness with which the Jewish convert to Christianity proceeds to "un-Jew" himself is taken by most Christian people to be one of the best and most convincing proofs of the genuineness of his

*The first of a series of articles by the Editor of *Our Hope*. Our readers will recognize in the teachings of this article "old friends with new faces."

conversion. The traditional test, "*Ama, quod odisti, et odi quod amasti*" (Love that which thou hatest, and hate that which thou lovedst!) of the days of mediæval conversionist methods is applied to the Jewish converts with great faith in its efficiency.

It seems to be taken for granted that what applies to the heathen does with like force apply to the Jew.

We often wonder if these earnest and well-meaning Christian people have a realizing sense of the fact that Mosaic Judaism is not one of the *natural* religions of the world, but a *revealed*, *i. e.*, divinely appointed religious, social and political system, the most perfect and beautiful of its kind the world has ever seen. Do we realize that "Christianity" is only a Greek form for saying "Messianity"? And when you say "Messianity" you simply name that which has grown from the "root and fatness of the good olive tree"—Israel! The Lord Jesus Christ is in His human personality (and His body, the Church, through Him) forever inseparably connected with the Jewish race, the Jewish religion, and the Jewish State, and the land of Israel.

When a Gentile or heathen, *i. e.*, any non-Jew, turns to the Lord for salvation, he turns "from idols" in every instance. No matter whether it was the worship of a fetish, or of the sun, or of an ideal, or of a system of philosophy—his only salvation is to turn to God from these idols, to serve the living and true God. But this living and true God is the very God of Abraham, Isaac and Jacob, the God of Moses and Aaron, of David and Daniel and Isaiah,—the God of Israel. The Jew, then, need not turn his back upon that which Moses and Isaiah and David have written and sung to him about—the Holy One and the Eternal, the ever living and true God. Nay, verily, he must follow faithfully and steadfastly right along the very lines of revealed, divinely-appointed, divinely-ordered Judaism, and he will surely find Him of whom Moses in the law and all

the prophets did speak, even Jesus of Nazareth, the Messiah of Israel, the anointed of God, the Word made flesh.

We fully and freely admit that for the Jew to deny the claims of the Lord Jesus upon his faith and affection in the light of Moses and the prophets, makes his unbelief more inexcusable and grievous. And truly the Lord is visiting the confirmed unbelief of the nation with most condign punishment even unto this day. But how could the Lord so visit the unbelief of that nation if for the Jew to accept the Son of God, Jesus Christ, was not the only rational and consistent course to pursue in full accord with his own religious oracles, the law and the prophets? This it could never be for any other nation on the earth, except Israel.

Only a Jew could ever say, "We have found Him, of whom Moses and the prophets did speak." For while there may have been dim and vague longings for a divine Deliverer even in the heathen world, yet it remains forever true that "in wisdom of God the world through its wisdom knew not God." Notwithstanding all the modern attempts at lifting up some of the ancient man-made systems of religion to an equality, or even superiority, with the Christian, not one of the apostles of oriental or occidental theosophy and philosophy will ever be ready to say, We have found Him of whom Confucius or Zoroaster or Socrates or the Eddas did speak! Only of the Jewish Scriptures was it said, "They are they which testify of me." And He declared to the Samaritan woman, "Salvation is of the Jews."

It cannot be denied that of all the bitterness and hatred manifested against the Lord Jesus Christ there is none to surpass the Jewish in intensity, depth and persistency. But was He ever loved more tenderly, worshiped more devoutly, followed more faithfully and preached more victoriously than by the Jews? The very fact that Jewish opposition to Jesus the Messiah is so deep-seated finds its most ready explanation in the fact that He came unto *His own*, and *His own* received Him not. No hatred more

deadly than hatred between brothers. And this was Joseph,—hated, not by strangers and aliens, but by His own brethren. Does it not appear manifest, then, that in the issue of revealed religion versus natural religion the only one who not only can, but must be, admitted to our platform is,—the Jew! Christianity is Messianity. It is, historically speaking, the legitimate offspring of Scriptural Judaism.

But we wish to emphasize the word *Scriptural* Judaism. We do not mean either Rabbinical, much less Liberal or Reformed Judaism.

Strangely enough, it is the liberal or reformed Jew whose appearance on the platform with Christian ministers is greeted with applause in our day. The orthodox or conservative Jew is looked upon as the bigoted, the uncompromising enemy of Christianity. Or is it not strange that Christian people should exult in the fact that Jewish teachers, who professedly abandon implicit faith in the divine authority and inspiration of the Old Testament Scriptures, who are prepared to surrender one after another of the strongholds of revealed supernaturalism, who, though seated on Moses' seat, are quite willing to grasp the hand of the Buddhist as well, and call him "brother man"—that these Jewish teachers should manifest such outspoken affinities and cultivate fraternal relations with ministers of the New Testament? We confess our inability to discover in this liberality of reformed Jewish rabbis any hopeful sign either for Judaism or for present-day Christianity. Reformed Judaism is the child of German rationalism, or, at least, its twin brother. If it can breathe the air of the modern Christian pulpit, then there is something wrong with that air. The oxygen of 2 John 10: 11 seems to be lacking in it.

On the other hand, while we bow to the dispensation of God in the blinding of the Jewish nation, we cannot but feel keenly the anomaly and the incongruity of the fact that there has come to be an almost impassable barrier or chasm

between orthodox, Bible-honoring Judaism, and orthodox, Bible-loving, evangelical Christianity. To say the least, there is far more which the orthodox Jew and the orthodox Scriptural Christian hold in common, than either seem to realize. The faith and hope of both rest on the same supernatural foundation—the revelation of God in His Word. Are we tempted to reproach the orthodox Jew for his hostile attitude towards our Christianity? Let us ask ourselves the question, how much we have done on our part to make him see that our Christianity is in very deed his “Messianity”? Who has the greater responsibility for the existing estrangement between these two bodies of believers in the Divine Word,—the blind Jew or the seeing Christian? In a letter written by a French missionary to the Jews in Africa, published in *Le Reveil d'Israel*, we find this passage: “An Israelite told me lately that a reform must needs be accomplished, and speaking of Mr. Rabinowitch’s Articles of Faith, he declared them good. He told me that if the gospel had always been presented to the Jews in this way, all those who truly feared the Eternal One, in their heart would have accepted it. He was convinced that the chief cause which has kept the Jews away from Jesus is the fact that those who call themselves His disciples sever themselves from the Israelitish nation, and to prevent all intercourse with the Jews, cast off all biblical customs and gentelize themselves.”

We are not quite as sanguine as to the results to be accomplished by a change of attitude on the part of Christians toward Scriptural Judaism, but we are firmly persuaded that all the blame does not rest with the Jew alone that he does not recognize in the Saviour of the Christians his own Messiah.

A NATIONAL RESTORATION.

The following two articles from a Jewish (Jargon) paper published in New York City, called *The Telegraph*, were translated for *Our Hope*, and we reprint them that

our readers may know what is occasionally written on the subject of a national restoration by Jews who do not express themselves from the point of prophetic interpretation, but simply as exhibiting what is the state of Jewish opinion in some quarters on these subjects.

It is interesting to notice that the Jewish writer of these articles has in mind the difficulty that would arise in Palestine, if it should be held by Jews, over the different way in which non-Christian Jews and Christians view places sacred to the memory of our Lord.

There is no question that the discussion of this subject of a national restoration of the Jewish people to Palestine is becoming more and more prominent, even though the reform party in the Israelitish camp say all the time that "America is good enough for them," and therefore that they do not care for Palestine. It will be a long day, even a day without end, when the Jewish people as a whole will forget the Holy Land and the Holy City.

A JEWISH KINGDOM.

A Review of the Great National Movement among the Jews.

The hope that a time is coming when a Messiah will come flying down from heaven, to destroy all the wicked, corrupt and sinful nations of the world, and to gather together again the Jews from the four corners of the earth in the land of Israel, that hope in this form is thus far limited to those Jews who spend their days in the synagogues mumbling prayers. The modern Jew, who has heard and read of the downfall and rise again of great nations, has quite a different idea of the future and glory of his nation if it should be destined to come to power and dominion again.

Considered from a geographical standpoint, Judah and the cities of Israel have never been quite like Russia, France, Germany, or Austria. The land of Israel has always played the role of a third-class power, just as Roumania, Greece, Bulgaria, and Servia now. History has shown us that a downfall of mighty nations has taken a long time, and, therefore, they have risen again only with great difficulty, or not at all. Egypt, Assyria,

Babylon and Persia, the ancient world empires, are fallen down and have never been restored. Of the world-renowned Grecian empire, again, there is now left a little kingdom of Greece which has regained its independence only within the last sixty-five years. And of the great world-conquering Roman Empire all that is left is poor Italy, with its semi-barbarous Sicilians. And this has been the case with all great powers which have not been permitted to become great again, only just because the others were in fear of them. Poland, for example, has the least hope in the world of ever becoming great again. It was torn into three parts; three lions have devoured it; Russia, Germany, and Austria. They will never allow Poland to flourish again because once it was a great nation. It will remain just like Egypt, Assyria, Babylon and Persia. People will pass along and point with their fingers and say: This is where once stood Poland's greatness.

From the small kingdoms, as we said above, there is no fear. We see this at present with all the Balkan principalities of Europe, and with other lands in central Europe. They once lay prostrate and in ruins. But of late they have been permitted to rise and to stand before the world as nations, and even in independence.

Israel is to be numbered among these latter smaller powers, with this difference only, that the land lies in Asia Minor under the protection of Turkey, and that it is closely connected with too much religious history that concerns all nations in the world. And there lies the contention between two Jewish parties and two of the greatest Jewish magnates.

One of these parties, with Baron Hirsch at its head, insist that if a Jew thinks of a government restored in the land of Israel, conducted according to the commandments of Schulchan Aruch and other religious codes, it would be out of the question even to mention such a thing; because such a government is nothing but the dream of a book-worm, or an idealist, and our advanced age will not hear of such a thing. For if such Jews should go back to Palestine, they would immediately lay hands on the tomb of Jesus Christ, which is to them a great uncleanness (abomination), but to all Christians in the world a very sacred shrine. And therefrom would arise a far greater misfortune than Titus brought on in the destruction of the sec-

ond temple. To prevent such a calamity, Baron Hirsch has declared that it is better to get the mind of the Jews away from their own land altogether, and if a Jewish kingdom would be a help to the Jews in general, to look for a different country, a land which has no connection with their temple and their sacrifices, and nothing in common with the sentiments of the whole Christian world. This would much better serve such a purpose. With this in view Baron Hirsch has lately been negotiating with Turkey and England for the purchase of the island of Cyprus. There the Jewish kingdom is to be restored.

The other party, under the lead of Baron Rothschild, of Paris, and all the Choveve Zion Societies are of a totally different opinion. They contend that the Jewish people does not consist of mere idle dreamers and bigots, but of men of culture and progress, and that the land of Canaan is the only country to which every Jew is lifting up his eyes to behold the future of his people. They insist that a Jewish kingdom in Palestine at the present could be established just like any other European nation: government apart, and religion apart. Every inhabitant of Palestine at the present time, even under a Jewish government, would have perfect religious liberty, and consequently the tomb of Jesus, the sacred shrine of all Christian nations, would remain intact, as it is now under Turkish dominion. The Choveve Zion are, therefore, opposed to Baron Hirsch and his plans, and they strive to accomplish their object just as other nations have theirs.

We shall not attempt at present to decide which of these is right or wrong. We will only remark that this movement has found a response also among the nations of the world, and that both in England and in France this question is being seriously considered.

A SWEET HOPE.

Very Important Discussion Over the Jewish Future.

A few weeks ago *The Telegraph*, in an article, "A Jewish Kingdom," described in detail the movement for the return to the land of Israel, in which Baron Rothschild, of Paris, is interested for many years, and at the same time the opinions of Baron Hirsch and his followers, who believes likewise that a Jewish kingdom is very necessary, only that it cannot be in Palestine, but in another country. We learn now from the European press, that these

two opinions are being seriously discussed, and that great men are interested in the solution of this great question. We read in the *Paris Figaro*, a discussion of a speech delivered by Prof. Robert Montesquieu before a large audience on this subject, and we will give an abstract of what this learned man says :

“Lord Beaconsfield, or Benj. D’Israeli, England’s former prime minister, who is descended from Judah, was surely a great statesman and a shrewd politician. He put to himself this task for his life, to build again a Jewish kingdom, and that in Palestine. We can gather all his plans from his work, ‘Tancred,’ and we know also that he was firmly convinced that the Jewish question would not end as long as the Jews do not have their own land, their own rulers and magistrates, in order that a Jew may know that there is some one on this globe who will look after his interests. We are satisfied that Lord Beaconsfield was a man of sound common sense, and that he carried no false ideas in his powerful brain. He clearly saw the necessity and expediency of such a measure. He has probably also seen its practicability, or he would not have advocated it.”

Sir Samuel Montague, the celebrated Jewish philanthropist, of London, at a meeting said the following: “I will not say that Baron Hirsch is entirely wrong with his applications, but I can prove that his views do not agree with thousands of well-known Christians and Jews. Let Palestine first have enough Jews so that you can begin to do something; let there be found in Palestine such Jewish men who know what is going on in the great world,—then we shall be easily ready to accomplish our end. The idea of Baron Rothschild, to colonize Palestine with Jews, is, after all, the best one; and the future will teach which way to pursue.”

Mr. G. Gokata, at the same meeting spoke as follows: “Yes, it is true, his Majesty, the Turkish Sultan, looks on dissatisfied with this Jewish movement about Palestine; but when we once shall have reached the point to take the last step, then Turkey will surely not decline to have some of the richest and wisest Jews of Europe as leaders in the land of Palestine, which will always remain under its protection.”

We on our part do not venture to express the least opinion in this whole matter. Every word is of the great-

est importance for the history of our people, and we will patiently wait to see to which end the future will lead.

In general, this very interesting movement is a precious hope for our persecuted brethren in all parts of the world which seek to have a place in the world where they can say: "This is my home."

JEWES IN CIVILIZATION.

Somehow or other, in the great revival of learning which has taken place in the last twenty years, but little attention has been paid to the tremendous part played by the Hebrew in the development of civilization from the eighth century of this era down to the nineteenth century. We have dug up the "Songs of Nibelungs" and the "Minesingers," the Kalevala," of Finland the "Epic of Beowulf" in Anglo-Saxon, the "Rubaiyat" of "Omar Khayyam," but we have left untouched the writings and studies of over one hundred scholars and thinkers who kept the fires of learning in the years when everything else was dark. Only a few students in this country, men like Emerson, Marsh, Whitney, Frisch, Adler and Parker, have given the topic the attention it deserves.

The Jewish scholars came into Europe in the ninth century, at least none had made any great mark in Europe until that time. The first to write his name high up in the records of his race was Shabtai Donolo, who was an astronomer and mathematician of a very high order, as well as a brilliant writer. In the tenth century there were three men whose learning was so great that their classes were attended by hundreds from all parts of the world. These were Haroun, of Cordova, Jehuda, of Fez, and Amran, of Toledo. They were astronomers, physicians and botanists. In the eleventh and twelfth centuries Jewish genius burst out into a blaze of glory. Every field of literature and science was led up by one or more members of that race; they were the presidents and chief professors in the few universities which were in existence. They were the

only physicians, geographers, astronomers and philosophers in Christendom.

In the great college of Cordova the head of the faculty was Djanah; the president of the college at Narbonne was Rabbi Abou; at Arles was Rabbi Isaac; and two other Jewish scholars occupied the first chairs at Salerno and Montpellier. At Seville, Rabbi Eben Zohar instructed admiring thousands, as did Ezra at Toledo, while over these great scholars simply towered Rabbi Solomon Ben Isaac, who was known as the "living Library," Aben Tybbon, who was the first to teach botany, pharmacy and therapeutics upon the modern or inductive methods; Kimchi, who tried to measure longitude, and made a rough determination of the ecliptic. Eben Djani, the first author in the world to write on medical topography, the limitation of disease by climate, sanitary engineering and hygiene, Mascha, who drew the first nautical almanac of King Alfonso of Castile, which was known for centuries as the Alfonsine tables and was denounced by the general public as a book of black magic, and greatest of all, Mosheh Ben Maimon, who is still remembered under the Latinized name, Maimonides. The last named was undoubtedly the greatest scholar of the world between the times of King Solomon and Leonardo da Vinci.

The work done by these men, who had no printing presses and no means of easy communication, borders on the marvelous. They were masters of literary style and were linguists of the highest type. Nearly every one was a master of Latin, Greek, Hebrew, Arabic, Syrian, and two or three local speeches. They laid the foundation of modern astronomy and chemistry, botany, pharmacy, medicine anatomy and physics. They taught that the world was round and revolved about the sun when Europe was debating the question if the man roll off the edge of the world where would he fall to and could he ever get back? It was the Jewish sages that supplied Columbus, Vasco de Gama and Magellan with the charts on which they conducted their voyages. It was the Jewish scholars that preserved for Europe its knowledge of Plato and Aristotle. It is, therefore, pleasant to notice that the New York Council of Jewish women propose some time this coming season to the study of this most interesting field.

If American society and American women went wild over Sir Edwin Arnold's "Light of Asia," and his subse-

quent writings upon heathen India and Japan, over the many translations we have had of late from the Persian and Arabic, it is but fair to believe that they will display an equal interest in the literary history of a great race, which has had so powerful an influence upon the civilization of to-day.—*Mail and Express*.

THE ORIGIN OF THE FABLE.

At a recent meeting of the Frankfurt Jewish Historical and Literary Society, the Rabbi of the Province, the Rev. L. Munk-Marburg, delivered a very interesting discourse on the origin of the Fable. The learned gentleman remarked at the outset that it was very difficult to establish whether the Fable had its origin with the Greek, the Indian, or the Semitic races. The Prince of Fables was Æsop, and that name could be traced to Semitic origin and to the Hebrew language. How far this might be held to point to the Hebrew origin of the Fable it would be bold to attempt to settle at this great distance of time, but there was every warrant for asserting that the Jews had given to Europe a number of her best-known fables, and had been instrumental in carrying a still larger proportion, which possibly might not have been the invention of the Jewish mind. The Bible itself is full of fables introduced in illustration of great truths. And it is curious to note that the tendency to resort to this mode of instruction did not decrease, but rather grew in favor as the race developed. Thus we find it widely dispersed in the books of Judges and Kings, and trace it with increasing frequency and force right on through the Talmud and Midrash into the New Testament.

To come to instances of fables which are now the common property of all European nations, the Rev. Munk-Marburg gave many examples, which most authorities do not trace further than the Middle Ages. Doubtless that was the time when they were in everybody's mouth and began to be written down in various forms for the use of the people. But they had been brought from the East by the Jews. That commonest of all, perhaps, the

Fable of *Reinecke Fuchs*, appears in Jewish lore, where the wolf is plagued by Reinecke. Here, too, we have that beautiful story of the grateful lion who was tended by man. In this early form it is not a thorn in the foot which plagues the King of the Forest, but a bone which stuck in his throat. The man removed it, and when he looked for his reward, the noble lion thought that he should be content with knowing that he had pushed his hand down a lion's throat without being injured. The foolish raven is here, too, who is overtaken by the greed of the eagle, in this case not by letting his food fall in order to show off his voice, but by using the latter too lustily when he finds a dead body. This noise brings the eagle, who carries off the prey and leaves the raven to bemoan his own folly. The Greek fable of Menenius Agrippa, where the stomach disputes for supremacy with the other members of the body, has its counterpart in Jewish literature. With us the tongue comes off victor.

These are only a few of the most striking instances which Rabbi Munk-Marburg brought to the notice of his hearers.—*Jewish Paper*.

MODERN SKEPTICAL JUDAISM.

The following is the way in which the Rev. Henry Iliowizi, a Jewish Rabbi, scores worldly rationalistic Jews. Some of the faults charged have their parallel in Gentile Christian circles:

The modernized Jew is the creature of a materialistic age, an individual wholly different from his forefathers, and, in some respects, unique in the annals of his people. Unlike his theocratic progenitors, who never for a moment relinquished their claim to the lofty title of holding man's spiritual sovereignty in trust, he deems it glory enough to be considered as good as the rest of Adam's numerous family, and is often heartily ashamed of those Semitic features which betray him as a lineal descendant of father Abraham. Biblical literature is to him a book under seven seals; of post-Biblical lore he knows by hearsay; nor is he overanxious that his children should know more thereof than he, while Judaism, if he deign at all to affiliate with his kind, is a thing that bothers him no more than the "dues" he has to pay, and if it enters his mind to take a personal interest in the institution, he

usually gives his exclusive attention to two points: one is to make the concern a *financial success*, the other to make the service therein so convenient and fashionable that the non-Jew may enter his temple, feel himself perfectly at ease, and express his delight with the grand decorum of the audience, the beauty of the choral singing, above all, his astonishment at the amazing oratory, the stupendous liberalism, the prodigious erudition, and the overpowering magnetism of the cosmopolitan, humanitarian, philosophical, and altogether wonderously picturesque minister. The managers of that institution's worldly interests find it prudent to live up to a certain policy. It is a standing rule that members and seat-holders must not alone be perfectly pleased and feel comfortable in their place of worship—where no soul dreams of worship—but that their presence as well as their absence must be properly noticed, and the accommodating minister cheerfully attends to this department of the business. The congregational sense of importance is kept alive by timely paragraphs in the newspapers of the great work pastor and flock are carrying on for the redemption of humanity, glowing reports adorned now and then by the sweet likeness of the dear, amiable spiritual adviser. The climax of rabbinical fame is assumed to be reached when that star's theological image is seen under the glass of some photographic exhibition. It is a sight to make the heart of a whole congregation leap for joy. As to worship in the good old style—that is from the heart—it is relegated to the orthodox synagogue. "Orthodoxy" is held to be a synonym of all that is Oriental and barbaric, a survival of ancient intolerance and exclusiveness.

The spiritual adviser is the sleekest, sweetest, politest, most attentive, obliging, and charming person in the whole congregation. For his parishioners he has the ineffably delightful smile of the lower political aspirant for office, who canvasses his ward to insure his vote. The means and the methods are about the same. Rarely does a strong word escape his lip; in fact he manages to eschew the captious topic of Judaism, unless it be to show that "we are far ahead of it." In lieu of the old-fashioned sermon based on a text of Holy Writ, the expounder of the radical ontology dabbles in all the known and unknown sciences. Occasionally some unworthy ruler is taken up, and the lecturer's vials of holy ire are lavishly

poured on the ill-fated heads of those barbaric czars, shahs and pashas, who are "done up" heroically, to the great satisfaction of the audience, who have an "immense" appreciation of the Napoleonic nature of their spiritual Alcides. For it is shrewdly assumed by the pulpit that the pew-holders are familiar with all those intricate subjects on which the erudite lecturer is conspicuously drawing. The "cultured" gathering is furthermore assured, that "but for us there would be religious stagnation in the Jewish community of this metropolis." This ideal ministrations is extended to the rising generation who, in a variety of shows and side-shows, are amused and entertained, to the unspeakable gratification of parents who, if they worship nothing under the heavens, idolize their youngsters with an *Affenliebe*, which is characteristic of the modernized Jew. The results may be summed up in a few words. It means houses of worship without worship; rabbis who subserve principle to policy, reality to show, sincerity to dissimulation; it means Sabbath-schools without religious instruction, Jewish homes unhallowed by a blessing or prayer, congregations without the least faith and reverence; it means no Sabbath, no holy days, an undivine divinity, a caricature of the grandest religious system known, a woful lack of moral stamina, humbug in the pulpit, frivolity in the pew, demoralization all around, chaos in the soul, nothing sacred, no authority, Jews without Judaism; it means self-deception, or self-worship, or self-destruction, philosophic hypocrisy or eloquent insanity. The tacit understanding appears to be: You humbug me and I will humbug you, since neither of us is very serious about that old matter of creed, etc. And furthermore, since our sumptuous edifice is encumbered by a heavy mortgage, let us by all means make the business pay, and get out of it as much fun and advertisement as we possibly may. Let us have meetings, innovations, discussions, entertainments, new societies, anything and everything that may draw a crowd; lots of offices to feed vanity, lots of compliments to feed fools; above all let us have noise, noise, as much noise as we can have at the least expense, considering that the concern we are in is not without strong competition, and our running expenses are indeed not small.

MOSES AND THE MULTIPLICATION TABLE.

There are certain discussions of historical and textual criticism which lie beyond the reach of the ordinary and unlettered man. Yet that man need not be without foundation for his faith, and can often give a reason for his hope.

A few years ago certain critical skeptics assailed the authenticity of the Gospel of John. They were learned and confident, and spoke with authority. Well, after some doubt and discussion, Dr. Ezra Abbott, who was a more learned and critical scholar than any of them, went to work and critically demonstrated that the fourth Gospel was written by John the beloved disciple. This was well; but Professor Abbot only ended where the humblest of Christians stood before he began his investigation. What he proved by wide and careful research, was what they had received through uninterrupted tradition from the days of the apostles down. Perhaps they could not trace the evidence, but they had it, and their title to the book was good.

Ten rods from me the waters of the Mississippi River are rolling to the Gulf of Mexico. Now I cannot prove that any individual drop or cup or pailful of this water will ever reach the Gulf; nor can anyone, standing at the Gulf, prove that any particular portion of the current there, passed down the Mississippi, through Lake Pepin and on to the ocean. Yet we *know* the Mississippi River reaches the Gulf of Mexico, and we act on that knowledge. So we know that Christian truth, and the Christian Scriptures, and the Christian people, have existed for eighteen centuries, and we can be sure that we hold the faith of the early Christians, and that we have the very Scriptures which they had.

Besides, we can test the power of the Bible day by day, and prove that the same gospel will produce the same results to-day that it produced so long ago. We can test it by its fruits, and by the way it works.

In an address before a Bible Society meeting in London, in 1894, George F. Pentecost related the following incident:

“A gentleman said to me not long ago,—a clever, cultivated man, a man not without a name in literature,—‘You know it is absolutely absurd in this day for us to accept as true any book the author of which is unknown. It is a mere fact, it is a floating bit of literature, it is the

outcome of some religious dreams; but until you have settled the human authorship, you cannot expect anybody who has any intellectual self-respect to accept it as an authority.' My reply to him was not altogether new. I said, 'My dear friend, you doubt the authority of the five books of Moses, because you say that now it is quite a question of doubt as to whether Mosse ever wrote the Pentateuch, and as to whether the whole of Isaiah was written by Isaiah. Did you ever happen,' I continued, 'to come across a little mathematical treatise which was known to me, when I was at school, as the multiplication table?' He smiled and replied, 'Yes, I think I know the multiplication table.' I said, 'My friend, is the multiplication table a work of authority on mathematics?' He replied, 'Most certainly.' 'Do you happen to know who is the author of the multiplication table?' In a moment he confessed his ignorance, and then I said, 'I suppose, as a matter of course, you never use it?' 'Well,' he said, 'we know that the multiplication table is sound, and an authority on mathematics, *because it works well.*' I said, 'My friend, leaving aside all these questions and criticisms, let us say that we know that the Bible is an authority, whether or not we know the human authors, *because it works well.*'"

Now when we compare the Law of Moses with all other laws its superiority is apparent. Under its guidance the Jewish people live while all their ancient enemies have died out. Under that law the death rate of Jews in the United States is about *one-half* the average death rate of the nation as a whole. And a comparison with the statistics of thirty life insurance companies show that, other things being equal, the "expectation of life" of the Jews—take them as they come—is *twenty per cent greater* than that of those *selected Gentile lives* which have passed a rigid medical examination, and have been accepted by life insurance companies as safe and desirable lives to be insured.

If the Law of Moses is a fraud, and the books of Moses are a lie, how comes it that the fruits of this imposture are so precious? Carlyle says: "Every lie ends in a broken head for somebody." But here is a Bible which skeptics assail as false, which yet has blessed the world as no other book ever blessed it. A tree is known by its fruits.—*The Christian.*

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.