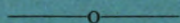


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Leonardsville, N. Y.

Agent for England:

THE REV. WM. M. JONES, D. D.,

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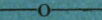
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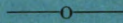
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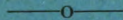
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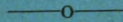
"The Lord hath chosen thee to be a peculiar people unto himself."
Deut. 14:2.



Vol. III.

MARCH, 1891.

No. 12.



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וְאֶל-מִקְבַּת בּוֹר נִקְרָתֶם
Isa. 51: 1.

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

Vol. III. ALFRED CENTRE, N. Y., MARCH, 1891. No. 12.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

ANOTHER year is past. Our words of peace towards Israel have gone forth with the earnest prayer that God would grant peace to Jerusalem.

It may not be inappropriate to reiterate our position in the missionary world. We represent a principle, not an organization. We attack principles, not men. If to some ears our notes of peace have a warlike sound it is only as we fight for peace.

WE stand for Jesus as the Messiah of Israel, for the Hebrew language as a great conservator of the holy people, and for Palestine as the land on which united Israel is to attain her glory as a nation—redeemed of God. We stand for full and free intercourse between Jews and Christians; for a fraternal interchange of opinions. We appeal to Christians to love Israel and to labor for Israel's salvation with warm and tender hearts. We appeal to Christians to cast aside all unworthy prejudice and to see in the Jew a man and a brother, one beloved of Jahveh, and one for whom Jesus of Nazareth lived and died.

We appeal to Jews to consider their religion in its present condition, the tendencies now dominant therein, and to notice with apprehension whither these will lead unless Christianity be accepted as the true development of prophetic Judaism according to the will of God. We stand opposed to all missionary methods inconsistent with a fraternal relation between Jew and Christian, and especially to all which are unworthy of disciples of Him who explained the Law in the Sermon on the Mount as being violated by the least evil in the heart, much more by deeds which bring reproach to His name.

ARE THE JEWS REALLY THE CHOSEN PEOPLE?

(From the German of Prof. Franz Delitzsch, D. D., Leipsic.)

BY THE REV. B. PICK, PH. D.

(Continued from page 225.)

The question now arises whether practical effects of the ideal picture exhibited by prophecy in the servant of the Lord may be proven in the pre-Christian history of Israel. Even there, where "Servant of the Lord" is the name applied to the One in whom Israel's apostolic calling culminates, this One is still the ideal of all Israel, whose apostolic calling, as it does not expire after this culmination, also does not pause up to this culmination. The return of the exiles into the fatherland began in 536 B. C., under Cyrus. A large number of the dispersed, different from the Assyrian exiles who disappeared among the nations who kept their religion and thus asserted their nationality, remained everywhere. From 536 B. C. to the beginning of the Christian Era we have a long period of five centuries. Did the Jewish people at home and abroad, remembering the apostolic calling of Israel during this long period, exercise an influence by which it would draw the heathen to the religion of the one holy God?

In the three prophetic books written after the exile the sure expectation is expressed that the whole world will join with Israel in adoring the one God, whose central place of worship is the temple at Jerusalem; but we

find there no exhortation to work for this purpose by way of confession and preaching. But to some degree it must have been so during the exile, for the return under Zerubbabel-Joshua and under Ezra, and the authority vested in Nehemiah was caused by a disposition of the Persian kings favorable to the Jewish people and its religion, which can be perceived in no other way than by confession. Daniel and the others who were thrown with him into the fiery furnace, are such confessors; but their confession, like that of the confessors and martyrs under the Seleucidæ, has mainly the character of passive opposition, ready to die for the one true God and His law. A real performance of missionary duty is here nowhere to be seen. Still less does the forcible propaganda of John Hyrcanus, who pressed Judaism upon the Idumæans and Ituræans, come under this point of view; for the ideal of the apostolic office exhibited in Isa., ch. 2, knows no other powers of subduing than the spirit and the word and love.

In looking for such a missionary activity we are directed to the rich Jewish-Palestinian and Jewish-Hellenistic literature of the pre-Christian centuries, which Schuerer, in the second edition of his "New Testament Contemporaneous History" (1886) has treated more fully than in the first. Most writings of this literature, either originally written in Hebrew or in Greek, have an inner-Jewish tendency, and have nothing to do with the world outside of Israel, and their ruling feature of character is that they go back to famous names, behind which the authors hide themselves. This fiction, by no means to be regarded as deception intended for delusion, was then a current form of style. Thus, for example, the epistle of Jeremiah to the exiles of both kingdoms, which forms a constituent part of the book of Baruch, and the wisdom of Solomon, is the most beautiful and most spirited Hellenistic book, which, like Jeremiah's epistle, in chaps. 13-15, attacks idolatry, but with this difference, that originally it was perhaps intended not only for Jewish but also for Gentile readers, and thus in a manner was a missionary writing. With still greater probability it may be said of the Jewish tragic poet

Ezekiel, that by his dramatic treating of biblical subjects he intended to fill the heathen with respect for the divinely grand history of his people. And the work of Aristobulus, the precursor of Philo on the Mosaic law, extant only in a few fragments, was expressly addressed to King Ptolemy Philometer, and aimed thus at heathen readers. On a still greater scale are Philo's works, whose activity reaches to the beginning of the Christian Era, a speculative glorification of revelation and its documents, written for Jewish and Gentile readers. It was in the nature of the case that the self-evidence of Judaism against heathendom had to take a polemico-apologetical form. Philo and Josephus wrote special defences of their people, and in general the works of both try to represent the all-surpassing sublimity of Mosaism without distinguishing prophetism from it. But there are also particular missionary writings whose direct purport is to dispose people to Judaism and to win them. These all have this in common that they pass themselves off as having proceeded from heathenism. Thus are the Sibylline oracles in which the heathen prophetess tells the heathen nations in the language of Homer, the history of the world from the beginning, and with threats and promises exhorts them to penitent submission to the God of revelation. The twelve books (books 1-8; 11-14,) of these Sibylline oracles now extant are at least Jewish according to the ground-work contained in the third book. A book on Abraham, supposed to have been written by the heathen philosopher and historian, Hecatacos of Aldera, is lost, in like manner a praising of the religion and people of Abraham by a pagan. A gnomic collection in 230 hexameters makes the ancient gnomic Phokylides of Miletus a preacher of biblical rules of morals, especially those of the Pentateuch. In a bold manner a hymn is ascribed to Orpheus, in which, while at the point of death, he professes before his son Musæus the only true God, and renounces the polytheism of his former hymns. And sayings of a similar content were ascribed to Aeschylus, Sophocles, and other classic poets, by mixing spurious with the genuine fragments; and being uncritical it was depended upon the un-

criticism of the age, and not without success, for even the ancient church-writers are still careless in treating this falsified ware.

Now it is true that the antiquity to and beyond the middle ages had not yet the lawful ideas of spiritual property which have come into power since the Reformation has helped historical and literary criticism to its right in opposition to traditional credulity. And with those pseudonymous writings it is not so bad as with the falsified Veda, a sly syncretistic composition imported into India by the Jesuit Roberti de' Nobili, in 1606, and which sought to smuggle in Christianity under the title of Brahmanism. Still those falsified testimonies from a heathen mouth fill us with more disgust than joy. Holy Writ contains nothing that could be compared with these falsifications. On the other hand, the oratorical introduction of Solomon in the book of Wisdom (following the precedence of Koheleth), and that of Baruch and Jeremiah in the book of Baruch, is unsophisticated. And the literary missionary of a service of a Philo and Josephus we will not suffer to become depreciated, because the one in his effort to harmonize the religion of revelation with the philosophy of Plato and the Stva wandered into false tracks, and the other in his effort to make the religion of revelation acceptable to Romans and Greeks, has fallen into many denying accommodations which can be explained from the weakness of his character. The creations of the minds of these two men, each in its way, became of influential significance for the history of the beginning of Christianity. Both belong in so far yet to the Old Testament times that Christianity, so far as we know, has never come so near to them as to oblige them to declare themselves either for or against it.

THE kingdom of heaven, says the parable, is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened. The leaven is in the lump of meal, its effect is not momentary, the permeation is gradual. It can, therefore, not be surprising that Chris-

tianity in the first century of its appearance was not noticed by such Jewish personages as Philo and Josephus; the history of Jesus, with its bloody end, was silenced or disfigured so as to frighten away, as the Talmuds and the materials offered to Celsus by the Jews to oppose Christianity prove; the new faith was regarded as a Jewish heresy (פְּסִיָּוָה), and it lasted long, till the heathen world perceived in Christianity an opponent with whom it was to fight for life and death. Nor must we be surprised a little that in this first century of Christianity Judaism took deep root within the heathen world and found a wide propagation. It is unfair and misleading when Graetz compares these splendid results of Judaism with the inferior results of Christianity in order to draw inferences for the glorification of Judaism, and when he boasts, with a side look at the missionary activity of the church, that Judaism without missionary efforts achieved such great things. When Christianity entered into the world the dispersion of the Jews over all countries of the globe had increased more and more during five centuries, and the leaven had thus plenty of time to permeate the heathen lump. After the heathenism of the Roman world had been overcome by Christianity in a more complete manner than Judaism could ever have done, Judaism appears entirely thrown back upon itself, and such a conversion as that of the Chazars, in the eighth century, from Islamism to Judaism, is an isolated one. The consciousness of the duty to propagate the true religion in the world is extinguished in Judaism and continues to live in Christianity, save that the church in connection with the state had no need of using objectionable compulsory means for this propagation.

As the church which proceeded from the German and Swiss Reformation has to view the church history before the Reformation with its bright and dark sides as her own preliminary history, thus the history of Judaism to the middle of the first century is the closing preliminary history of Christianity, and the conquests which Judaism made in the midst of the heathen world at the time of both eras are to us pleasing proofs of the might of con-

viction and the attractive power of the religion of revelation, although it had then already more the character of legal externalization than prophetic inwardness.

“We have,” says *Josephus against Apion*, II. 39, “already demonstrated that our laws have been such as always inspired admiration and imitation in all other men, . . . the multitude of mankind itself have had a great inclination for a long time to follow our religious observances; for there is not any city of the Grecians, nor any of the barbarians, not any nation whatsoever, whither our custom of resting on the seventh day hath not come, and by which our feasts and lighting up lamps, and many of our prohibitions of our food are not observed. They also endeavor to imitate our mutual conduct with one another, and the charitable distribution of our goods, and our diligence in our trades, and our fortitude in undergoing the distresses we are in on account of our laws; and, what is here a matter of the greatest admiration, our law has no bait of pleasure to allure man to it, but it prevails by its own force, and as God himself pervades all the world, so has our law passed through all the world also.” In his *Jewish War*, VII. 3, 3, he confirms this by the example of Antioch in Syria, where the Jews enjoyed the same privileges with the Greeks, and where they also continually made proselytes of a great many of the Greeks, and thereby in a certain sense, brought them to be a portion of their own (Jewish) body. As in Antioch, so it was also in Damascus, Alexandria, and Rome,—men and especially women professed Judaism; many royal houses in the neighborhood of Palestine and Syria came over to Judaism, though not all from pure motives like that of Adiabene; Palmyra, Ituræa, the Hauran, were very much Judaized. As Dio Cassius (XXXVII. 27) says, those who though of another nationality adopted Jewish usages, were now also called Jews. Jewish influence had grown to such a fearful degree that Seneca, in a passage cited by Augustine (*de civitate* VI. 11), complains: “Since, however, the usage of that most villainous race has so gained strength that it

pervades all lands, the conquered have given laws to the conquerors."

Considering that Judaism, as Tacitus (*Histor. V. 5*), says by way of reproach, only confessed one divine Being, and that known only by the wind, and that this Being is supreme and eternal, immutable and imperishable, we rejoice over these conquests of Judaism. But our joy were greater if they had less the character of legalism and more the character of the conversion from the mute idols to the one, living God, and if the history and literature had more spiritual fruits of these conversions to show. Dreadfully depreciating is the word of the greatest Son of Israel, who offered Himself for His people (*Matt. 23: 15*): "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves." Even the Talmud knows a hypocritical Pharisee, which it criticises severely, and complains over the proselytes in a manner which has become proverbial: "As bad as leprosy are the proselytes for Israel." The word of the Lord is directed against the trade-like propaganda of those not called for, who above all should begin with their own conversion, not against missionary zeal in general, which might have been moved by a sense of duty and pure sympathy with idolaters.

It cannot be denied that through the propagation of Judaism the way was paved for the propagation of Christianity, but it is no less true that by its own propagation was rendered difficult to Christianity. Post-exilic Judaism had, since the time of Ezra and Nehemiah, sunk more and more into a ceremonial legality tending towards a righteousness of works, and the ruling Messianic idea was more a political than an ethical one, from which the influence of the Deutero-Isianic ideal of the servant of God could not be perceived. Who could blame the Jewish patriotism of the first and second centuries that it longed after deliverance from the Roman yoke? Christianity, however, without being unpatriotic, had just as little sympathy with a revolutionary self-deliverance as the ancient

prophets (Isa. 28: 15, Ezek. 17: 15, *et seq.*), and it experienced on that account on the part of the Jews the same as did the prophet Jeremiah, who was looked upon as an enemy of the kingdom and traitor of the country, because he opposed the revolt against the Chaldean supremacy, since his spiritual profoundness perceived that the God-pleasing way to liberty does not go through perjury.

The attitude of Christianity to the law and the non-participation of the Christians in the revolts against the Romans under Nero and Adrian increased the tension between synagogue and church. Added to this, the first Christian centuries were the beginnings of Talmudism which systematized the letter of the law and the tradition of the law with hair-splitting rigorousness; this exaggeration of the ceremonial law was at the same time an exaction of the national character of Judaism and a wall of defense against Christianity outside of the nation. How the mutual estrangement was afterwards heightened and deepened by fire and sword the sanguifluous pages of church history blackened by the smoke of pyres tell.

By the fault on both sides it has never come to a reciprocity between church and synagogue, executing itself in love and truth. But it must and will come to that, for without it there is no amendment, still less a change of hostility, to be expected. The word of prophecy, however, means a final unity.

Even reformed Judaism hopes for a unity by expecting that Christianity will give itself up. "They perceive it indeed, all the enemies and haters of the Jews"—says a reformed Jewish voice (*Der Zeitgeist*, 1881, p. 146),—"a Christianity without the God-man, without the Crucified, without supernatural mediation, without a belief in miracles and mysteries, must necessarily lead to an acknowledgment of Judaism as a religious power of the world, whose mission will not be fulfilled till church and mosque have dissolved themselves in the purely ethico-cosmopolitan theism, *i. e.*, Jewish Prophetism." This is Jewish free-thinking, to which national self-consciousness only lends a biblical coloring.

We, however, see in the Old Testament prophetism the preparation of the real salvation which appeared in Jesus Christ. Israel has already fulfilled its destiny, that the Saviour of the world (Isa. 49: 6) came out of the bosom of that people. But when it will embrace Him with the full fervor of a contrite heart whom it has long mistaken, then will it complete its destiny by performing its apostolic calling after the pattern of the crucified and risen Servant of God in those who follow him, and by helping to complete the evangelization of humanity. "Then we will rise"—says a Jewish Christian voice (Brothers Leman; *Messiasfrage*, 1870),—"and we will again commence our itinerancy through the distant places of the world, and where once the wandering Jew did travel, the Jew, now an apostle, will pass by."

[THE END.]

THE ACCUSATION, TRIAL, CONDEMNATION, BURIAL, AND RESURRECTION OF JESUS, AS RELATED IN THE FOUR GOSPELS.

BY PROF. L. C. ROGERS.

(Being a Review of articles thus entitled, by Moses A. Dropsie, Esq.)

(Continued from page 261.)

Part II. of the essay attempts two things: First, to convict Jesus of uttering a false prophecy concerning the period of His entombment. Second, to disparage the testimony of the four evangelists concerning Jesus' resurrection and the events which followed it.

The prophecy here referred to is found in Matthew's Gospel, chapter 12, verse 40. It declares that "as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The essayist claims that Jesus was not that length of time in the heart of the earth, and to make his position tenable he assumes that Jesus was crucified on the sixth day of the week, Friday, and by this false assumption makes the harmony of the Gospels impossible. He begins his treatment of the subject thus: "Joseph of Arimathea called Friday evening on Pilate,

and requested Pilate to deliver to him the body of Jesus for burial." Some columns further on he adds: "Jesus was buried on Friday night." Still further on he says that the preparation of the spices and ointments by the women was, according to Luke, "on Friday," and adds: "Mark says that it was on Saturday night." Saturday! What a strange word to put into the mouth of one of the four evangelists! It will be difficult to find it in the record. The essayist could have saved himself and his readers whole columns had he not taken it for granted that Jesus was crucified on the sixth day of the week. This is a common error, and of long standing; and the public had a right to expect in an essay for their information that there be no mere assumptions. Where is the evidence that Jesus was crucified on the sixth day of the week? Common opinion cannot make it so. It is more reasonable to conclude that Jesus was crucified on the fourth day of the week, Wednesday. The prophet Daniel says (9: 26, 27), that the Messiah shall be cut off after three-score and two weeks, "and he shall confirm the covenant with many for one week; and *in the midst of the week* he shall cause the sacrifice and the oblation to cease." Whether this be regarded as a common week of seven days, or a prophetic week of seven years, it is suggestive.

The Sabbath which followed the day of the crucifixion was an annual Sabbath, being the first day of the passover week, and not the weekly Sabbath of the seventh day. John speaks of it as such (19: 31), "For that sabbath day was an high day." These annual Sabbaths of the passover week are mentioned in Leviticus (23: 4-8, 15), along with other annual Sabbaths, as in the verses following. Jesus was crucified on the day of "preparation" for the passover, "and it was the preparation of the passover." John 19: 14. Luke says (23: 54), "And that day was the preparation, and the sabbath drew on." The day that followed "the preparation of the passover," being the first day of the passover week, was an annual Sabbath, as says Moses in Leviticus, "In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same

month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein." Lev. 23:5-7. In verses 11 and 15 this first day of unleavened bread, or the passover, is called a "sabbath," the morrow after which the sheaf of the first fruits was to be waved. As this annual Sabbath of the passover week came on the fifteenth day of the month Nisan, it would occur in the succession of years on each day of the week in order, as does New Year's; and as Jesus was crucified on the day of preparation for the passover, the day following His crucifixion must have been an annual Sabbath. The language of the evangelists conforms to this fact. Thus John says (19:31), "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away." The language of Luke (23:54, 56,) conforms to this fact also. This evangelist speaks of the annual Sabbath, as it seems to us, in verse 54, and certainly of the weekly Sabbath in verse 56. and between these two Sabbaths there seems to be a day on which the women bought and prepared the spices and ointments, *viz.*, the sixth day of the week. Jesus was, then, by this view, crucified on the fourth day of the week, being "the day of preparation of the passover." The day which followed was the first day of the passover week, and hence an annual Sabbath, being, as it would seem, the fifth day of the week, Thursday. As no servile work could be done on an annual Sabbath, the women could not buy and prepare their spices and ointments for the body of Jesus until the next day, which would be the sixth day of the week, a busy day; for besides the buying and preparing of the spices and ointments they must get ready for the weekly Sabbath, which began at sunset on the sixth day of the week; so then they rested "the sabbath day [Saturday] according to the commandment." See Luke 23:56 cf. Ex. 20:8-11.

This view entirely removes the discrepancy which the

author of the essay saw between the statements of Mark and Luke (a discrepancy which cannot well be obviated on the theory that Jesus was crucified on the sixth day of the week), for, according to Mark (16:1), the women bought the spices after the Sabbath was past, and according to Luke (23:56), they bought them the day before the Sabbath and then rested the Sabbath day according to the commandment. But the Sabbath of which Mark speaks (16:1) seems very plainly to have been the annual Sabbath, as also in Luke 23:54, and the Sabbath of which Luke next speaks (23:56) is undeniably the weekly Sabbath of the seventh day, between which two Sabbaths the sixth day of the week would occur, when the spices could be bought and prepared.

As the Sabbath which followed the crucifixion was a "high day," or annual Sabbath, that is, a festival day, and not the weekly Sabbath of the seventh day, "the chief priests and Pharisees came together unto Pilate" and requested that a Roman guard be placed at Jesus' tomb "lest his disciples come by night and steal him away." Matt. 27:62-64. This visit the Pharisees would not have made, it may be reasonably presumed, had this Sabbath been the weekly Sabbath of the fourth commandment. As this sealing of the tomb and placing it under guard occurred, as has been shown, on the fifth day of the week, the interview of the two disciples with Jesus related in Luke 24:21 was "the third day since these things were done," the last act in "these things" being the act now noted. This removes another of the apparent discrepancies in the four narratives. In such general expressions as "these things," found here, and "many things," in Mark 8:31, the reader may, we think, use discretion to determine whether some first, last, or intermediate thing, or the whole connection of events, is in the mind of the sacred penman. Jesus rose "after three days" from several of the things mentioned in the verse, Mark 8:31. But the usual form of expression in the Gospels is "the third day," when speaking of Jesus' resurrection. Matt. 16:21; 17:23; 20:19, Mark 9:31; 10:34, Luke 9:22; 13:32; 18:33; 24:7; 24:46. Jesus

rose in the end of "the third day," that is, "in the end of the sabbath, as it began to dawn toward the first day of the week." Matt. 28:1. This shows that Jesus was "three days and three nights in the heart of the earth," (Matt. 12: 40) if, as has been shown, Jesus was crucified on the fourth day of the week; for he expired the "ninth hour," three o'clock P. M. Mark 15: 33-37. "And now when the even was come, because it was the preparation, that is, the day before the [annual] sabbath, Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus." Mark 15: 42, 43. He obtained the body and buried it, as the verses in connection show, sometime between three o'clock P. M. and sunset of that day on which Jesus was crucified. John 19: 31 is an evidence that Jesus' body did not hang upon the cross after sunset of that day, and, as the essayist suggests, it was a favor shown by Pilate to the Jews, being friends of Jesus, that His body was given into their hands at an early hour. This it is reasonable to believe was done. Pilate had striven to secure Jesus' release, but in vain; the clamorous and tumultuous demand of the Jews was that Barabbas should be released unto them and Jesus crucified; Pilate yielded, but under protestation of being innocent of the blood of that just man. How very probable it is that when Joseph of Arimathea boldly begged the body of Jesus for burial Pilate should order it surrendered to him and to the friends who must have accompanied him, an incidental testimony that Jesus was not, in Pilate's view, a criminal executed for treason against the Roman government.

The evidence here adduced would be satisfactory to any jury of intelligent persons, and ought to be to the intelligent reader, that Jesus was in the heart of the earth three days and three nights, *viz.*, from His interment, near sunset, say, on the fourth day of the week, Wednesday, to His resurrection "in the end of the sabbath, as it began to dawn toward the first day of the week," the day beginning and ending at sunset, as the essayist admits.

The essayist offers a lengthy and well supported argu-

ment to prove that "three days and three nights" cannot mean, in the Jewish sense nor yet in Roman usage, "thirty-six hours or less;" that is, from Friday evening to Sunday morning. The writer accepts the argument, and hence the theory that Jesus was crucified on the sixth day of the week, Friday, is a false and untenable one, and this view the writer has aimed to prove in the preceding discussion. The evangelists do not tell us on what day of the week Jesus was crucified and buried, nor yet on what day of the week He rose; but Matthew does tell us that Jesus said He would be three days and three nights in the heart of the earth. Now it should be the aim of the candid critic and expositor to make the fact here stated the basis of any theory, or harmony of the Gospels, relating to the time of Jesus' crucifixion, burial, and resurrection. Three days and three nights do not mean thirty-six hours or less, and no one has proved it more to the satisfaction of the writer than has the essay before him. The writer has read the four Gospels on this subject in the light in which he has here presented them, and is satisfied that there is no want of harmony. Jesus was three days and three nights in the heart of the earth.

The second point aimed at in Part II. of the essay is to disparage the testimony of the four evangelists concerning Jesus' resurrection and the events which followed. The first apparent discrepancy to which the essay calls attention is that between Luke 23:56 and Mark 16:1. This has already been considered and harmonized.

The essayist next speaks of the "embalming" of the body of Jesus by Joseph and Nicodemus. This is an error on his part. Nothing is said in the Gospels respecting embalming. These two men "brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." John 19:39, 40. Mark and Luke, says the essayist, do not speak of the spices; but that surely is no contradiction; Matthew does not speak of it either.

The essayist charges Mark 16: 1 with saying that the women went to the sepulchre to "embalm" the body of Jesus. This, too, is an error of the essayist; they went "to anoint;" we are referred to Luke also (24: 1), but he says nothing about embalming. The essayist will have it, however, that there is a falsehood here somewhere, as Jesus could not have been "embalmed" by two different parties. But the fact is He was embalmed by neither. The one party buried Him, wrapping Him in linen with the spices; the women afterward came to anoint Him, undoubtedly as a tribute of their womanly love.

The essayist next attacks the record of the number of angels seen at the tomb of Jesus, the position in which they were, and what was said. He refers us to Matt. 28: 1, 2, and says the angel "rolled back the stone and sat upon it. This was in the presence of Mary Magdalene and the *other women.*" Mistaken again. There were but two women there, "Mary Magdalene and the other Mary." No other evangelist speaks of this visit. The essayist is at fault again in confounding it with visits recorded by Mark and Luke; and these two evangelists also record different visits. That in Mark 16: 1 had but three persons in it; that in Luke 24: 1 was composed of a large company of Galilean women. See Luke 23: 55; 24: 10. The visit recorded by Matthew (28: 1) was at sunset at the close of the Sabbath; those recorded by Mark, Luke, and John, were at different hours the next morning. That visit recorded by John (20: 1) was by Mary Magdalene alone, and "early, when it was yet dark;" that recorded by Mark (16: 2) was "at the rising of the sun." Different persons thus coming at different times, and some of the same coming at different times and with different companies, and to confirm their previous observations, as did Mary Magdalene, report the various things that were seen and said. "What a confused mass of contradictions!" exclaims the essayist. But all the confusion comes by the attempt of this essayist himself to define those visits in the synoptic gospels as one and the same visit, and by one and the same party. The two women in Matt. 28: 1, 2, who came at sunset "in the end of the

sabbath," saw the angel roll away the stone; the company spoken of by Mark (16: 4), who came the next morning at sunrise, found the stone *rolled away*; so did those recorded by Luke (24: 2); so also in the visit recorded by John (20:1), So here is no contradiction. Again, one company going at one time (Mark 16: 5) saw one angelic being; another company going at another time (Luke 24: 24) saw two angelic beings; in the first instance in a sitting posture, in the second, standing; in still another visit Mary Magdalene saw two angels, sitting, where Jesus had lain. All this is just as natural as life. There is not the shadow of contradiction when all the facts, as recorded by the evangelists, are taken into the account.

Now a word as to the reports of what was seen and said and done in those hours of marvelous interest. Mary Magdalene was the first to discover that Jesus' tomb was empty, according to John 20:1, 2, and she immediately, "when it was yet dark," told Peter and John, and later, in company with other women (Luke 24: 10), told the other "apostles" what they had seen and heard up to date. This harmonizes the two statements.

It is recorded in John 20: 14 that Jesus showed Himself to Mary Magdalene; at another time He showed Himself to her "and the other Mary." Matt. 28: 1 and 9. So there is no discrepancy here. The essayist refers us to Luke 24: 24, *et seq.*, as proof that "the resurrected Jesus tarried with the women for some time; he reproved and instructed them, and sat at a meal with them, and blessed bread which he gave to them, and then vanished out of their sight." Jesus is here talking to two disciples on their way to Emmaus, and *not* to the women incidentally referred to in verse 24, as any one will see by reading the connection (13-35); but the essayist, still supposing that all this connection of verses records a conversation of Jesus with the "women" incidentally referred to in verse 24, wants to know how Jesus' talk with several women is to be reconciled with John's statement (20: 14 *et seq.*), that Jesus was talking with only one woman, Mary Magdalene. This is, of course, an imaginary difficulty wholly chargeable to the essayist; but

he makes it the occasion of the following: "With these glaring contradictions, who and what shall be believed?" and much more in the same tone.

Again, the essayist makes a point of the fact that Jesus would not allow Mary Magdalene to touch Him (John 20: 17), but invited Thomas (John 20: 27) to thrust his hand into His side, and suggests that the refusal might have been based on "his recollection of her condition." The essayist is welcome to all the advantage his essay will receive from that fling; his references are to Mark 16: 9 and Luke 8: 2.

The last effort of our essayist to break down the testimony of the evangelists relates to the appointed meetings of Jesus with His disciples after His resurrection. The facts are these. Jesus had one and but one *appointed* meeting with His disciples after His resurrection. This appointment was made by Jesus before His death. Matt. 26: 32. It was renewed by the angels at the empty tomb (Matt. 28: 7), and by Jesus Himself after His resurrection. v. 10. That meeting was held in due time (Matt. 28: 16, 17); but other meetings of Jesus and His disciples were held before this meeting and others after it, yet not by previous appointment. Such was the meeting at Emmaus with the two disciples (Luke 24: 29); the meeting with the eleven the evening following at Jerusalem (v. 36, Mark 16: 14, John 20: 19); and again, John 20: 26; and again, John 21: 1; in this last it is said that Jesus "showed himself again" (*εφανερωσεν*), proving thus that He had met with them already in Galilee, as on the mountain, so now at the sea. Hence the essayist's proposal that we choose which meeting to allow is quite wide of the facts; as is his use of Luke 24: 49 as though the command to tarry at Jerusalem took effect the day after the resurrection, and so cut off the appointed meeting in Galilee, and interfered with other meetings, whereas it did not take effect until the time of Jesus' ascension, forty days after His resurrection. See Acts 1: 3 and 9.

"This is now the third time that Jesus showed himself [*εφανερωθη*] to his disciples after that he was risen from

the dead." John 21: 14. The essayist makes this to be the fourth meeting; but it was the third by epiphany, as the Greek word here distinguishes it. This does not include the one meeting by appointment. Thus the evangelists seem to present an orderly, intelligent, and consistent account of the resurrection of Jesus and of the events which followed, as against the efforts of the essayist to the contrary. In closing part II. he claims that all the points he has taken in the essay have been "incontrovertibly proven," and that "the truth only has been sought." Nevertheless, the resurrection of Jesus and His subsequent appearance to His disciples are facts not to be overturned by assaulting the record of the four evangelists, especially after making their substance and veracity the basis of the story assaulted, as is done in this essay recently put before the public. These sacred records are a wall of truth which have stood the assaults of Jew and Pagan for over eighteen hundred years, a wall at whose base lies many a broken shaft.

This essayist does not, in express terms, deny the resurrection of Jesus, but he does it in this way: First, he speaks of it over and over again as the "alleged resurrection" of Jesus, and, as he brings this into the indictment, if I may so call it, in the opening sentences of his essay, it has the force of a denial. Second, he asserts that the four Gospels in declaring the resurrection of Jesus and His subsequent interviews with His disciples are unworthy of credence. "Reason," he affirms, "dictates that they should be rejected."

If the doctrinal as well as the historical bearings of this subject were under consideration, a strong argument could be made in favor of the views here set forth in that the resurrection of Jesus is a cardinal truth in the Christian system; it was a leading doctrine in apostolic teachings and in the faith of the early Christians, and has ever since held a prominent place in experimental, didactic, and polemic theology. Is it a myth? Why then did men believe and teach it at the peril and cost of their lives?

The resurrection of Jesus is sensibly commemorated

in Christian baptism; "buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

Jesus, the Messiah, has promised to come to earth again. In His coming He will realize not only the hope of the believing Gentiles, but He will re-establish the long disappointed hopes of the believing Jew. Rom. 11:23-28. To deny the resurrection of Jesus is to cut off the hopes of Jew and Gentile alike. When John the Baptist announced himself the immediate forerunner of Christ, the promised Messiah, all the Israelitish or Hebrew people were "in expectation" of His coming (Luke 3:15), but many of them looked for Him in the glory of His second coming, and so failed to discern His divine Messiahship. See Acts 1:11, Heb. 9:28. Jesus promised His return. Matt. 25:31, 32. He will then return "in his glory." See Daniel 7:13, 14, 27, Rev. 1:7.

Having assumed, as the essayist has, that the four evangelists were veritable historical personages, and the actual writers of these records which bear their names, that Jesus was a veritable historical personage, and acted the part here related of Him, and was crucified and buried as is here declared, these admissions carry with them the admission of the veracity of the records which precede and those which follow concerning Jesus; for, as says the essayist, *falsum in uno, falsum in omnibus*, so also *verum in uno, verum in omnibus*. If the sacred records are basely false in one part, they are such in every part; and if they are perfectly reliable and in every way entitled to credence in one part,—and that is, in the admissions of the essay, a major part,—they are certainly to be believed throughout. Any judge would so decide with such a case before him. The writer is willing to submit the case to judge or jury.

[THE END.]

NOTE.—The foregoing review was made upon articles which appeared in the *Jewish Exponent*. These articles subsequently appeared in pamphlet form. In preparing Prof. Rogers' manuscript for the press some editorial changes were made, giving the impression that the review was upon the pamphlet. It seems that the latter does not exactly agree with the articles. That no injustice may be done to Prof. Rogers, we desire that the responsibility of changing the word "articles" to "pamphlet" (page 246), etc., etc., should be placed upon us, and not upon the reviewer.—ED. P. P.

THE JEWS IN RUSSIA.

[From the Allgemeine Zeitung des Judenthums.]

Charles Emory Smith, the American Minister to Russia, in a signed communication to the *Philadelphia Press*, of which he was formerly editor, alleges that the reports so widely circulated in Europe and America regarding the inhuman treatment of the unhappy Jews in Russia, are based upon mere falsehood, or at least monstrous exaggeration, and are absolutely not deserving of the least credit. A large portion of the Russian press makes the same utterance, pretending to echo the official declarations of the Russian government. Such utterances, however, which appear to bear some semblance of plausibility, are nothing less than an insult to humanity and justice, an insult of which a free American citizen, even though he be minister to St. Petersburg, ought not to have been guilty.

The assertion that the Russian Jews are not subjected to any kind of persecution is based upon the alleged fact that the Russian Jews, like all other Russians, are treated in accordance with the existing laws. This may, indeed, be granted, but the question is, Are the same laws applied in the case of the Russian Jews as in that of every other Russian citizen? Has not the phrase, "The Jews excepted," become a regular fixture in the Russian code? Is not the Russian Jew throughout the object of exceptional legislation? What else is this exceptional legislation but the very embodiment of lawlessness? Is it possible to conceive of a worse and more cruel persecution than that which now impends when it is proposed to exhume and give effect to all those old regulations which were never put into operation, which were dictated by blind hate and brutality, which have been long forgotten and allowed to moulder in the archives—regulations which even in the barbarous times in which they were enacted the human conscience shrank from enforcing?

Let us begin with the ukase which it pleased his gracious Majesty, the Emperor Nicholas, to formulate in one of his moments of wrath: "No Jew shall be permitted

to reside within fifty versts [thirty-three miles] of the frontier." This ukas is in existence, but until quite recently not the slightest attempt has been made to give it effect, as its enforcement would mean the expulsion of half a million Jews from their homes. Its provisions have now been brought into operation in the frontier districts bordering on Austria and Roumania. Hundreds and thousands of Russian (not foreign) Jews have been expelled from Luck, Kremenez, and other places, and told to seek a home somewhere in the State ghetto in which Jews are allowed to reside.

Many, if not most, of them are still wandering about with wife and family without having found a dwelling place. Almost all of them betake themselves, destitute and wretched, to the Russian-Jewish towns of the border governments to swell the number of those who receive public support and charity, a class estimated in some places to embrace 90 per cent of the population. This is nothing less than appalling.

* * * * *

Until recently certain classes of the Jewish population were permitted to reside in any portion of the Russian Empire. This privilege was accorded in the first place to all who had completed their studies at a university, or other imperial institute of learning, and secondly to merchants of the first guild, as well as to members of the artisan guilds. This exceptional privilege has now been considerably curtailed, and to a certain extent abolished. The enforcement of the new order has been attended with unparalleled anti-Semitic excesses. No mercy is shown in the endless raids upon the Jews. Streets are closed, and the houses searched for Jews who may be residing in the place without official authorization. The time especially selected for such raids is Friday evening, when the Jews are assembled in their homes and around their hearths in order to begin in peaceful tranquility the celebration of the Sabbath. Often as many as three or four hundred persons are arrested at one time, like so many criminals, and locked up to be got out of the way,

and consigned to the imperial ghetto. Individuals who have dwelt thirty, or even forty years at one place within a government in which a Jew is not permitted to reside, or even to tarry twenty-four hours, are forced to put up their property at auction and betake themselves to the government which it is customary to designate as "Jewish Russia," where they arrive as utterly impoverished and ruined men. This fate overtakes or menaces hundreds of thousands. The right to reside anywhere and everywhere was formerly extended also to soldiers who had passed through the service, and special privileges were enjoyed by those who had received a commission in the army, of whom there were until recently a large number. This has been completely changed. The Jews can no longer aspire to military preferment, and the soldier, as soon as he has completed his term of service, is sent back to the place from which he came and whence he had been recruited. The soldier was formerly fond of remaining at the place where he had been garrisoned, which had become endeared to him by long residence, with the economic conditions and local peculiarities of which he was familiar, and where he felt at home among the inhabitants. All this has ceased now. As soon as his term of service is ended, he is obliged to return to his home—that is to say, if he has such a thing as a home. To show that this is not always the case, we give the following instance representing a very recent occurrence. A soldier had served for six years at a garrison in the interior of Russia, and was anxious to settle at the locality, but was forced to leave, and proceeded to return to his home. His home was some place in the open country, where in the meanwhile the Jews had been prohibited from residing any longer. When the soldier arrived there he was ordered in all haste to quit the place. Six of the best years of one's life spent in military duty, and as a reward to be made a vagabond—this is a sad fate indeed, but one which has befallen many.

In seeking to portray the sufferings and persecutions of the Russian Jews, we must not forget to mention one particular class in whose lives utter despair has become the prevailing sentiment. We refer to the graduates of the gymnasia and universities. Never at any time or in any country did a body of patriots exist more ardent and exalted than were the Jewish students between the years

1870 and 1880, and at the beginning of the present decade. To them Russia meant all that was loftiest in the world. They regarded the inhabitants of other countries with contempt, or at best with pity, and they felt especial contempt and pity for their Jewish fellow-worshippers in and out of Russia. They looked down upon these as upon people immeasurably below them, for *they* belonged to their Russia, and to this Russia belonged the future. To their Russian home they offered an idolatrous worship far worse than that of the wildest Pan-Slavist. No one who knew, if only superficially, the Russian Jewish students of that time will be willing to assert that in this picture we are guilty of the slightest exaggeration. The best patriots in Russia were formerly the Russian students. The more violent and terrible, therefore, was the revulsion of feeling when they perceived that it was just they who were selected as the first and chief victims of anti-Semitic hatred and persecutions. "So this is study, and this its reward!" they exclaimed, in the words of that ancient Jewish martyr who was tortured to death. The bolder spirits among them left their home, to become street-sweepers or waiters, or wood-choppers in America or farm-hands in the Jewish colonies in Palestine. The bulk of them, who were now excluded from the gymnasia and universities, or could not hope to receive any appointment on completing their studies, remained in their native country in a state of despair; and their number is indeed not a small one when we consider that in the present year, in the district of Kiev, out of 157 graduates of the gymnasium not more than 50 were allowed to enter the university. How many in this district and in the whole empire are excluded from the gymnasia and universities—a certain percentage only being admitted—and how many of those who have studied and successfully passed their examinations, are wandering about penniless, it would be difficult to calculate.

If we are allowed to draw a conclusion from this *expose* of the "legal" persecution of the Jews in Russia, we may boldly assert that more than a million Jews are threatened with utter ruin, should the laws against them be everywhere enforced with equal severity, and that the remaining three or four millions have to suffer more or less from these and many other oppressive enactments. But all are bowed down with grief and pain at the misery of those who happen to be the special victims, and at the base treatment to which the Jew in Russia is everywhere subjected. Let the Minister of the United States try to controvert these facts.

[SUPPLEMENT.]

THE PECULIAR PEOPLE.

Vol. III. ALFRED CENTRE, N. Y., MARCH, 1891. No. 12.

A WORD FROM JOHN HOFFMAN.

Tros Tyriusque mihi nullo discrimine agetur is a motto we might put upon our pages. When we published the letters of the Rev. Mr. King and Dr. Fishblatt we did so lest we should be accused of unfairness. The following letter we publish for the same reason. But we care not to suffer anything more on this subject.

To the Editor of THE PECULIAR PEOPLE:

NEW YORK, Feb. 18, 1891.

Dear Sir:—Since “the apple does not fall far from the tree,” it was natural that I should come in for a slice of censure on account of my god-father, the Rev. Jacob Freshman. Hence I was not surprised at the allusion to myself in the current number of your valuable journal. I trust, however, to your honesty and integrity that you will not deny me the privilege of somewhat vindicating myself in your intelligent “PECULIAR PEOPLE.”

Allow me, therefore, to state that in addition to what I have stated in my “affidavit,” I will say that in spite of the persecution I am subjected to at the hands of Mr. Freshman,—expelling me from his church, and other petty annoyances,—I am still happy in clinging to my adopted faith in Christ Jesus as my Saviour. This faith, I confess, is not increased by the example displayed by Mr. Freshman and his converts, but by one who, though a staunch adherer to Judaism, yet is encouraging me to hold fast to my conscientious dictates and remain a follower of Christ and His apostles. But why conceal his identity? Allow me to introduce him as Mr. A. Benjamin. He, it is true, is looked upon by many as “Saul of Tarsus.” In fact, I my-

self used to regard him as such, but ever since I became convinced of his pure motives, and that in his exposure of Mr. Freshman and his work he does not intend to wage war against Christianity, but is simply an honest inquirer after its truth, I began to look upon him more favorably. I remember well how one night Mr. Benjamin visited the inquiry room and pleaded earnestly with Mr. Freshman, saying that he was willing to embrace Christianity and make a handsome donation to the missionary fund if Mr. Freshman would read any tract in Hebrew which was placed by Mr. Freshman on the table. To this Mr. Freshman replied by sending after a policeman to eject Mr. Benjamin, though he was very orderly and gentlemanly.

I prevailed upon Mr. Freshman that it was his sacred duty, which he owes to Christianity and himself, to silence the terrible accusations made by Mr. Benjamin in public print. Mr. Freshman promised me repeatedly that he was going to do it as he is not afraid of Mr. Benjamin in the least. But when I saw how Mr. Freshman fled at the sight of Mr. Benjamin, and even forbade me to mention his name, my suspicion was aroused.

But then comes the Rev. A. B. King, bringing me face to face with Mr. Freshman, who reminded me that the very overcoat I wore was given me by him. Under such circumstances I was made to answer questions. Why did not Mr. King permit me to answer them without Mr. Freshman's being present? Or why not have two disinterested persons as witnesses? Or why did Mr. King not want to have the address of Mr. Benjamin when I offered to furnish it to him? He certainly would be able to throw considerable light upon the subject.

Not wishing to trespass upon your sacred ground, I will close with a prayer that you publish the above, and do not hit me again because I have no friends.

Yours in Him who died for the truth,

JOHN HOFFMAN.

