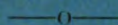


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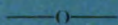
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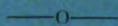
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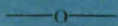
## THE PECULIAR PEOPLE.



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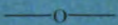


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# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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EDITOR:

THE REV. WILLIAM C. DALAND,

*(Pastor at Westerly, R. I.)*

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

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Vol. 8.      December, 1895.      No. 9.

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## Contents.

Editorial Paragraphs, - - - - -	193
Days of the Messiah, - - - - -	194
The Condition and Prospects of the Jewish Population in Palestine - - - - -	199
The Law Fulfilled in Christ, - - - - -	209
Why some Jewish Christians are not more loyal to their own Race, - - - - -	214

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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.*

הביטו אל-צור חצבתם

Isa. 51: 1. ואל-מקבת בור נקרתם

"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., DECEMBER, 1895. No. 9.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

It is a grave question how far Gentile Christians ought to be glad of the progress of "Reform" in the camp of Israel. Ever and anon some Christian minister points with pleasure to the tendencies of this sort as evidence of the approach of Jews to the position of Christians. The increase of rationalistic views among Jewish people of course leads them to give up many opinions and practices which seem to be required by Biblical Judaism and which at the same time separate Jews from their Gentile friends and neighbors. Rationalism with its casting away of Scripture as authority causes those adopting it to give up these practices and beliefs. The result is that externally they become more like Gentile Christians,—and perhaps inwardly they become only too much like them!

BUT is this a gain? Is it desirable? The views that make the Jew give up the authority of the Torah are not calculated to make him a believer in the New Testament. The opinions that lead him to cast away the teachings of the Old Testament will not lead him to accept those of the New, which are after all but the continuation of those of the Old and dependent upon them. The lessening of his respect for the practices of his forefathers is but the beginning of

his ceasing to respect all religious doctrine and practice. We may talk if we like about the superstition of orthodox Judaism as some Protestants do about the superstition of Catholicism, but with the superstitions are found belief in God and in His revelation of His will; and those who have this faith, however they may be in error in regard to God and His will, are in a position to be reached by Divine truth, while those who have ceased to believe in any but a vague kind of a Nature-God, and who repudiate the Scriptures as in any sense the Word of God, are not likely to become Christians, especially if all their education and prejudices have been against current Christianity.

No! Let us rejoice in the light and truth of these days. Let us be glad of the increase of charity and true liberality. Let us strive after a friendlier relation between Jew and Gentile, between believers in Jesus and those who do not believe Him, of whatever nationality. Let us be glad of anything that allows the Word of God to have free course and be glorified. But we ought not to be too much elated over the progress of "Reform." It is too often but the synonym of infidelity, worldliness and faithless culture. Let us strive to break down the prejudices of orthodox Jews and of Christians of whatever sort. Let us all who love the Lord Jesus try so to live that those who are not his followers shall see in us that which commends itself to them and so is a faithful witness for Christ.

#### DAYS OF THE MESSIAH.

BY S. S. P.

ר' חזקיה בשם רבי סימון בר זבדי אמר: כל התורה שאת למד בעולם הזה, הבל היא לפני תורה שבעולם הבא. לפי שבעולם הזה אדם למד תורה ושוכח, אבל לעתיד לבא מה כתיב המון נתתי את תורתך בקרבם

The words which have been prefixed at the head of this article are from the Midrash Koheleth, a Rabbinical commentary on Ecclesiastes. The passage is a comment on Eccl. 2: 1. The translation is as follows: "Rabbi Hez-

ekiah, in the name of Rabbi Simon the son of Zebedee said, All the Law which a man learns in this age is vanity in comparison with the Law of the age to come. For that which a man learns in the present age he forgets, but in the approaching future it will happen as it is written there, (Jer. 31:33,) 'I will place my Law in their inward parts.'"

The expressions "this present age," and "age to come" are used by the commentator to indicate the periods before and after the advent of the Messiah. This is shown in another place, where, in commenting on Eccl. 11:8, the author uses similar expressions, introducing, however, לפני תורתו של משיח "in comparison with the Law of the Messiah" in place of "in comparison with the Law of the age to come." The intention is to show the contrast between the results of Torah study preceding and after the coming of the Christ. The latter of these periods is designated in Jewish writings by the phrase, "days of the Messiah."

The contrast is well put. We believe that it is true. But the author of the commentary on Koheleth when he wrote down the words with which this article begins did not realize that the "Days of the Messiah" had already begun. "Days of the Messiah" indeed are yet to come in which the meridian splendor of His approaching kingdom will shine with unprecedented glory, but it is a glorious fact that these days are even now shining and that His Kingdom has already come with power.

By far the larger number of the Jewish people look back to a golden age when learning flourished in the persons of their sages, who were giants in their days, and appear ever since to be traversing a desert waste. True, the stars have come out and shone, some of them fixed stars of the first magnitude, some of them constellations and some of them shooting stars, in the persons of poets, philosophers and unknown writers whose complaints wail in the *Piutim* and whose prayers are heard in the

*Selichoth*, but the way appears to lead over a desert waste still. Since the temple was desolated, a train of innumerable evils have certainly followed. During all this period, however, could the Jewish people only have known it, they would have realized in a most blessed manner the benefits and much of the glory of the "days of the Messiah," for during all this time these have been emerging in increasing splendor. Not that the "days of the Messiah" are to be identified with the development of historic Christianity in its entirety, for much that has borne that name has not deserved it. There was a period of deep darkness in the history of the Christian Church. Then certainly, in that time of deep apostasy, the spirit and the aims of the Christ were very far misrepresented.

Christianity is yet to see its brightest days when the Bible will be studied and loved and followed as it is not now. Then shall the "days of the Messiah" burn in mid-day glory, and love for God's holy Law will be at the basis of the Christianity of that time. Nevertheless, all along the Christian centuries, men have lived who have honored God's Word and have conceived it their highest joy to put that living Word into practice. These have known what it is to dwell in the "days of the Messiah," even days of heaven upon earth.

In the concluding section of the tractate *Sota* of the Talmud, in passages of great beauty are set forth the sense of loss experienced since the times of the sages of the Mishna and evils which have followed the desolation of the Temple. In language highly exaggerated, but by that means intended that it should be eulogistic, it is said that when a certain one of the rabbis died there ceased such as taught in parables; that when another died the early watchers ceased, a beautiful reference to Proverbs 8: 34; that when others died there ceased the glory of the Law; and with the passing away of others riches were cut off from the wise, there ceased men of action, also the glory of wisdom, and the glory of the priesthood,

purity and separation, humility and the fear of sin. When the temple was desolated it is stated that those who were associated for study and they who were free, that is to say, they who studied the Law, were ashamed and covered their heads, and men of action wandered about, men of physical strength prevailed and talkative men; the sages were left to become as scribes, the scribes as sextons in the synagogues, the sextons as ignorant people, and these wandered about, "and there is none to ask and there is none to seek. Who is there then upon whom to lean? Upon our Father who is in the heavens." Then follows an enumeration of woes preceding the advent of the Messiah. Insolence will grow strong, there will be no convincing arguments in the houses of assembly, boundary lines of distinction between right and wrong will be removed. Men whose business it is to point out such boundary lines will go about from city to city and will not find favor, they who fear sin will be rejected, truth will be wanting, young men will make the faces of old men to turn pale, old men will stand up before the faces of young men, and a man's enemies shall be they of his own household. All these evils are stated to come "in the footsteps of the Messiah." This is interpreted to mean, "in the end of the captivity,"<sup>1</sup> at the time just preceding the Messiah's coming.

It is certainly true that all these evils which are so definitely enumerated in the Mishna have all of them come. The time long ago approached when the Messiah was to come. He came, and now His own people are not under the necessity any longer of weeping over departed glories. A far brighter glory shines in the Kingdom of the Messiah which has indeed come. The parables of the kingdom, propounded by the Christ Himself, possess a perennial freshness and renew themselves from age to age. They who heed the words of the Christ watch and pray lest they

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(1) בסוף הגלות.

enter into temptation, and behold the God of Israel in the dawning of a new day. The Law has taken on added brightness since Messiah's coming and yields a greater treasury of riches than could possibly be found without His guidance. The Gospel of Jesus is the publication of the love of God in action, and when truly accepted makes men intensely and helpfully practical. To such as are obedient to the Gospel of Jesus is it given to know the mysteries of the highest wisdom. They become themselves priests unto God, even as they are followers of Him who is a priest forever after the order of Melchizedec.

We cannot resist the impulse to insert here a translation of the closing words of the tractate *Sota*. They equal in beauty many passages in the New Testament and show that the Talmud is not, as some men ignorantly suppose, destitute of spiritual depth and power. They illustrate also how truly a Jew who has become a believer in Jesus may derive great spiritual benefit from the constant use of the Talmud alongside of the New Testament. Not that, for a moment, is he to consider the Talmud on an equality with the New Testament; but that, as a Jew, he ought not to give up and renounce his own national religious literature. The words are these: "Rabbi Phineas ben Jair said, Persistence delivers into the hands of innocence, and innocence into the power of purity, and purity into the power of separateness, and separateness into the power of holiness, and holiness into the power of humility, and humility into the power of the fear of sin, and the fear of sin into the power of sainthood, and sainthood into the power of the Holy Spirit, and the Holy Spirit into the power of life from the dead, and life from the dead comes at the hands of Elijah, remembered for good. Amen." If this latter be understood of John the Baptist, the forerunner of Jesus, then it is certainly true, for his preaching was all centred in the announcement of Jesus, and He in His own person raises the dead. Every other John the Baptist too, every true

minister of the Gospel of Jesus, has a share in the glorious and mysterious processes that issue in life from the dead.

A word must be added, in closing, concerning the declaration made at the head of this article and taken from the Midrash Koheleth. Whether in the age before or after the advent of Christ, or whether in this age, with or without him, it does make a great difference in our understanding of the Law when we study it, whether we accept or reject the Christ. For the full understanding of the Five Books of Moses and of all the Scriptures, Jesus is undeniably needed. He was a teacher sent from God, mighty in word and deed. The illumination of His teachings are absolutely essential to any correct understanding of all the Scriptures. And more than this, the experience of His life and love is needed in the heart for any true realization of the greatness of God's revelation. We must take our stand at the foot of the cross when we make our survey of that fair and vast realm.

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### THE CONDITION AND PROSPECTS OF THE JEWISH POPULATION IN PALESTINE.\*

(Continued from page 185.)

(2) By easy steps we pass to the second class, where we find men who have come from purely religious motives, but, finding it impossible to manage on their Haluka, or, perhaps, marrying in middle life and burdening themselves thus with extra cares and expenses, are obliged to do something to earn a livelihood. Many of this latter class become tailors, small shopkeepers, etc., while among the Sephardim Chachams some may find extra remuneration as teachers and readers of the Mishna, offerers of prayers with the sick, etc. Some have a kind of hereditary right to some assistance from some of the colleges (so-called) for reading the Talmud, though they do not themselves necessarily study much.

(3) We next come to the very interesting class of

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\*By E. W. G. Masterman, F. R. C. S., in *Jews and Christians*.

Jews who are earning their livelihood in the country in various ways, and with these I wish to deal somewhat more at length. It will be noticed that those previously mentioned are more or less living on the earnings of others and spending money sent to them from other lands. Like so large a proportion of the residents in the country, they live on the religious enthusiasm of their co-religionists in their old homes.

The Jews engaged in business in Palestine are very numerous, and they belong to all classes of the community; they are found in all parts of the country. Thus, if you visit the towns along the coast from Gaza to Beyrout you will find in every place not only that there are Jews in business, but that a large proportion of the business is in their hands. There is no town of importance in the country without its representative of the nation, and in many villages you will find one or more Jews engaged in keeping a "general store," or in "cobbling," or in money-lending. When traveling in the country in 1893, I arrived with a party at an out-of-the-way village called El Burj, on the borders of the hill country of Judea, about four hours' ride from Lydda. Scarcely had the tents been set when out came the inevitable Jew, who this time was engaged in cheese-making for the benefit of the Fellahin. When journeying in 1894 in Upper Galilee, on the way to Tyre and Sidon, I stopped for the night at the little village of Rumash and there, sure enough, was the Jew and his little shop. In the miserable, squalid village of Jericho, in the mountain fastness of Kerak in Moab, and amongst the Bedouin of the Hauran (engaged in corn-buying generally), you will come across Jews.

In Jerusalem, Jews have most of the money-changing and money-lending in their hands, and, except for some German shops, they do most of the general business. The cleverest at handicrafts are the Ashkenazim, who have most of the furniture-making, olive-wood work, plumber's work, watch and clockmaking, book-binding,

printing, etc., while the Sephardim are most successful as drapers, fancy trimming sellers, etc. All classes, *i. e.*, Mugarbin and Yemens, as well as those mentioned above, flourish as tailors, cobblers, rough tinmen, etc.

Many act as carriage-drivers in places where carriages are used, such as Jerusalem, Jaffa, etc., and the poorer ones carry loads on their backs, or go up and down the country as "mukarris" or muleteers. Their cleverness and industry are indisputable. You may watch many a Jew in a miserable little place where he has scarcely room to move a leg, or under a tiny awning, sit tapping away at mending shoes or soldering together the many wonderful tin articles which he makes out of old petroleum tins. The competition is very great, and (as in the east of London) the Jew will work with a minimum margin of profit. A list of all the various trades followed by Jews in Palestine would fill a whole page; but to show that it is not only the rougher trades which are followed, I must mention that I know of Jews who are surgical instrument makers, chemists, electrical machinists, broom makers, etc.

It goes without saying that the Jews derive a very great share of their custom in such places as Jerusalem and Jaffa from the various religious societies which exist there. They work also for the natives of the country; indeed, there is much work in the country, introduced by the spread of European ideas, which only Jews can at present do. There is, however, comparatively little work for so many Jews to do, and often the competition is so severe that the workers can scarcely get enough to live upon. There are very few more openings for Jews in the country, and I do not hesitate to say that, unless the general prosperity of the country increases in some extraordinary and unlooked-for way, there cannot be much more opening for the Jews in these directions. The Fellahin, on the other hand, cannot support more Jews, useful as they might be to them in many ways, for the

simple reason that they are so ground down by the Turkish Government that they have scarcely enough money for the bare necessities, let alone luxuries, of life. No doubt a certain number may find openings for work in the larger villages, where the simplest Jew is a genius at handwork compared with the average Fellah; but this at the outside must be confined to a hundred or two, and life in the villages cannot be very comfortable at the best. Most of those who now get money in the villages have to itinerate widely if they are to get sufficient profit out of their expedition. Very few Jews can get rich in Palestine. It is no uncommon thing for a poor and apparently pauper Jew to die in the midst of one of the communities, and for a bag of money—one or two hundred napoleons perhaps—to be found stowed away in some secret place. But such riches have seldom or never been earned in the country. It is the remains of money brought into the country from abroad. Many a poor Jew, having made his "pile," packs up his goods with it and goes off to the Holy Land to end his days in peace.

(4) I pass now to the consideration of the Jew as an agricultural laborer—a position which many imperfectly informed people have considered he could never fill. It is, however, to other observers, quite certain that the Jew *can* become a successful cultivator of the soil. Many a Jew in Russia has proved himself to be such. In Palestine there is a village—in ancient Galilee—called El Bu'kia, where for many generations the Jews have cultivated their share of the village possessions conjointly with the Fellahin. Indeed, when I was there in the beginning of 1894, I was quite at a loss sometimes to know the Jews from the other Fellahin. This is an interesting community, perhaps 120 individuals in all; they maintain that they have been there since the days of Joshua. That may be as it may, but it is very probable they may really have been there since the days when Judaism had its stronghold in Galilee before the Arab invasion.

Within recent years there has been a movement to establish agricultural colonies throughout the "Promised Land." The first beginning was the establishment of the Mikveh Israel, near Jaffa, in 1870, by the "Universal Israelitish Alliance."<sup>1</sup> The area of land conceded by the Ottoman Government was about 670 acres, and at the present time the estate is well laid out in gardens for oranges, lemons, etc., and in vineyards. Large quantities of trees from the nursery garden are sent to the various other colonies and to Jerusalem for the gardens of the residents. Here some sixty agricultural pupils are trained to be gardeners, and while undergoing such training their education in Hebrew, French and other subjects is likewise carried on.

Since the establishment of this excellent institution many other colonies have been started in the land of Palestine. There are eight altogether in Southern Palestine, in the neighborhood of Jaffa and Ramleh; two further north, near Mt. Carmel, and six in the Safed district of what was once Galilee. Across the Jordan there is also a small colony, and about 30,000 acres of land have been bought.

I have recently heard on good authority that a company of German Jews have been negotiating for the purchase of a large piece of land near Kerak, on which they wish to settle a thousand colonists.

The latest statistics show that about 130 square miles of land in Palestine—two-thirds of which are west of the Jordan—have within the last twenty-five years, and more especially within the last five years, passed into Jewish possession for agricultural purposes. Of course, compared with the total area of the land, which may be reckoned at something over 10,000 square miles, it is only a small amount; but it must be remembered that

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(1) A society which has its headquarters in Paris, and is largely supported by the Rothschilds. It does very much for the education of Jews in all parts of the world, but its education is quite secular.

this agricultural movement is only a very recent and purely experimental undertaking. Should it prove a success, no doubt it will spread, as the sentiment regarding their old land, is, among a large class of Jews, very strong. Indeed, it is said that one reason why more land has not been purchased is that some who might have purchased did not care to spend their money to obtain possession of what they now consider theirs, and what they feel sure of possessing, without purchase, before long.

The total number of estates is about thirty. Some of them are quiet small, or as yet undeveloped, while others are flourishing colonies, in which a considerable population have taken up their permanent abode. In all, the number of the colonists is strictly limited, and in most no outsiders will be admitted. The vast majority of the colonists are, of course, Ashkenaz immigrants.

Of these agricultural colonies, the larger proportion, and certainly the ones which to an outsider show the best results, are those under the management of Baron Rothschild of Paris. About two-thirds of all the colonists already settled in Palestine are under his direct control. Some of the smaller colonies began independently, but had subsequently to come into his hands, and under his protection for various causes. The fact is that in Palestine such an expenditure of "backsheesh," not to speak of political influence, exerted at Constantinople, is essential to get anything done where the purchase of land is concerned, that unless the colonists have powerful financial and diplomatic support they cannot make a beginning. Then, further, without a good deal of capital expended upon the land in the first instance, it is impossible to look for any satisfactory return. Vineyards, as is well known, require great labor and skill in planting, while for some three to five years their fruit is useless. Machinery for wine-making is very expensive. I have heard it stated on the very best authority that the wine

from one of the colonies now sold in Jerusalem at about 4d. a bottle has cost up to the present time as much as 8s. a bottle in its production.

Apart from the expenses of production, it has been found, too, that the Jews are not very willing to become mere farm laborers; they in every case prefer to engage the services of the Fellahin for the rougher work and to reserve to themselves the work of a more skilled kind. The Baron himself has endeavored in every way to make his colonists actual cultivators of the soil, but so far in vain. What he has accomplished is marvelous; all his larger colonies are provided with synagogues, schools with well-trained teachers, and medical attendance; the houses are, as a rule, comfortable and well-built; all farming utensils, etc., are provided, and the inhabitants are given a regular allowance apart from their work. The managers, who are, like most of Rothschild's officials, French Jews, see to the selling of the produce of the whole community. Perhaps the fact that the colonists are not directly affected by the success or failure of their efforts may be a reason for their not being more diligent. The finest of all the colonies in every respect is Zikron Ja'akob, generally known by its old name of Sammarin. It is magnificently situated on a spur of Carmel near Cæsarea, and lying as it does on the carriage road from Jaffa to Haifa, it is not infrequently visited by Europeans. The houses are, as a whole, very well built, and are similar to those in the German "Temple" colonies of Haifa, Jaffa and Jerusalem. They generally have nice gardens attached. There is a handsome synagogue, school and a well-constructed hospital. The administration is accommodated in a good house, and there is a very imposing and lofty new building devoted to the use of a general store. And luxury, as well as bare utility, is considered in the provision of a well-laid-out public garden, with winding walks and many seats. The present population must exceed 2,000 souls.

Around this little town the land has been brought under good cultivation, and excellent roads are made in all directions; up to the present the chief efforts have been spent on the planting and laying out of vineyards. A branch of this colony on the sea-coast near Cæsarea has a soap manufactory of imposing dimensions, and two smaller "daughter colonies" lie within easy reach of the main town.

This colony is only a picture on a large scale of all the colonies under Rothschild's management. At the second largest, *viz.*, Rosh-ha-Pinna—generally known as El Ja'unekh—near Safed, I was especially struck with the beauty and suitableness of the site and with the well-laid-out public gardens. The daughter colony on the Lake Merom, where there are some extensive gardens devoted to the growing of plants for spices and perfumes, is less fortunate as regards situation, and the inhabitants have in some instances suffered very severely from fever. The remainder of Rothschild's colonies—situated within easy reach of Jaffa—are named Rishon le Zion, Nachalat Reuben, and Mazkeret Bitja; what has been said of the prosperity of the colonies in the north applies equally well to these. They have between them about 500 colonists and upwards of 4,000 acres of land. The first-named is especially prosperous. In addition to most extensive vineyards, almonds, mulberries, and castor-oil are cultivated, and manufactories for glass, rose-oil, and silk-spinning are to be added.

All this is, of course, very hopeful on the surface, but large grants of money have still to be made annually to keep everything going, and it is very doubtful if the colonists will be able, for some years at least, to manage without outside help from Europe.

The remaining colonies are mostly under rich Russian Jews, especially a company calling themselves "Friends of Zion." Under their protection is the large colony of Patach Tikwa, on the Jaffa to Nablous road, with its

daughter colony or sanatorium of Jehudeh, on which estates upwards of 500 colonists have taken their abode. This colony was originally started in 1878 by Jerusalem Jews, but was given up in 1881 an account of the unhealthiness of the place. It has been under the present control since 1882.

A Russian society also protects the interests of Rechoboth, a colony of 2,400 acres near Ramleh; and Gedera, near Ekron, which has 700 acres and upwards of 100 inhabitants, is under the protection of the above-mentioned "Friends of Zion."

A Moscow society is looking after the interests of a recently started but apparently successful colony quite close to the town of Safed. Some 2,300 acres of land to the north-west of the town have been planted with vines and olive trees. Up to the present only a few colonists have arrived. I believe it is intended that gradually all the 1,000 members of the society are to come as the land can support them. The buildings, the construction of which has been much hindered by the Government, are much less pretentious than those of the more powerfully supported colonies; but the type of colonist is, I believe, more hopeful, as they appear to be both more familiar with agricultural labor and to be more ready to turn their hands to the work.

Upwards of 60,000 to 70,000 acres of land have been purchased in various parts of the country (Plain of Esdraelon, near Haifa, in Jaulan, etc.), which have not yet been developed as colonies.

The whole colonization scheme has been an experiment, and one which will continue to be watched with interest by all those interested in the Jews. It would appear that, if success is to attend the movement, much fostering care and considerable expenditure of money as initial outlay are essential. That the rich Jews of Europe

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(1) It should be mentioned, however, that part of the land here too belongs to Baron Rothschild.

can do this if they choose there is no doubt, but whether they will is another matter. Should political changes put the land in any degree under their actual control, then doubtless not only would great numbers flock to the land, but many who now prefer to spend their money in safer ways would be glad to spend it in developing the Holy Land itself. That the land has in the past been fertile and fruitful in the extreme there is no doubt, and there is also no doubt in the minds of those who know it best that the land may return to its original fertility when sufficient labor has been expended upon it. The initial expense after all these years of running waste must be great, because it must include the planting of vast numbers of trees (of which the country is hourly being stripped barer and barer) and the remaking of extensive terraces and repairing of cisterns in all the hill districts. In the plains, many marshy and unhealthy spots, too, will require draining. After that, good roads, railways, and at least one secure harbor will become necessary. None of these reforms can be carried out under the present system of government; but *with* these improvements one can see no reason why the land of Palestine—especially if it includes the rich lands which once belonged to Ephraim and Manasseh beyond the Jordan—should not become a land whose prosperity should become as great as ever in the past.

We have briefly glanced at the social condition of the Jews in Palestine, and the facts brought forward appear to show that, though there has been undoubtedly a considerable influx of Jews up to the present time, yet this event must be merely viewed as indicating that a large section of Jews still look with loving interest towards their forsaken country. The restoration of the Jews as spoken of by prophecy may be a near event which any political change in the East may precipitate; but at present there is scarcely anything to indicate that it has even begun.

## THE LAW FULFILLED IN CHRIST.

God governs all things, animate and inanimate, by laws adapted to their nature. He deals thus with the material world; and hence we have the laws of gravitation, affinity, motion. So in reference to the irrational animal creation, what is called instinct is nothing more or less than the power God has given the inferior creatures of acting in a manner in harmony with those laws upon which their happiness and security depend. And since this is the method of procedure with the All-wise God, we are not to suppose that He would leave man, the noblest work of His hand, destitute of laws, to regulate his life and conduct, nor indeed has He. From the creation of the first man until now God has acted towards His moral creatures in accordance with certain great principles, and He will continue to act thus until the end of time. And at Sinai He gave the children of Israel a digest of these laws, or principles, in the Ten Commandments. We are not to regard those commandments as containing a declaration of every principle, but rather as a summary of God's Law, obedience to which will ensure obedience to every other requirement. It is to the spirit also, and not to the mere letter we are to look.

It is of importance that we should distinguish between this moral law of God's and the ceremonial law which He likewise gave to His people in the ancient time. By the ceremonial law we understand all those laws pertaining to the ceremonies to be observed by the Jews under the old dispensation. That "law of ordinances" was never intended to be permanent, and the object designed by it was realized when Jesus died. As He cried on the cross, "It is finished," this ceremonial law became exhausted. Every part of that law then had received its fulfillment, and it was set aside, not as that which had failed and must hence be destroyed, but as that which had fully and completely answered its purpose.

It is strange that men should have confounded the moral and the ceremonial law, and because they read in the New Testament of "the Law of the Commandments contained in ordinances" being abrogated, should conclude that the moral law is not binding upon those who have believed in Jesus. Yet such has been the case, though, happily, they are becoming wiser.

It is interesting to notice how, in His teaching, the

Great Instructor of men proclaimed that God's moral law is binding upon the Christian man. We take His matchless Discourse upon the Mountain of Beatitudes. Some, misunderstanding His teaching, have imagined that in that sermon, He placed Himself in antagonism to Moses, the distinguished Leader and Lawgiver in Israel. But what He really did was to expose the false interpretations the Scribes and Pharisees placed upon that Law. He stands before us, in that ever-memorable sermon, as the expounder and vindicator of God's holy Law, removing the false representations derived from tradition, and enforcing the deep, comprehensive, spiritual meaning of the Divine will as thus expressed. It is true we find Him comprehending the commandments in the two leading ones given by Him to His disciples, when He said, "Thou shalt love," etc., (Matt. 22: 37-39), but in speaking thus He did not abrogate God's law, for, as He said, "On these commandments hang all the law and the prophets," *i. e.*, in these the whole Law is comprehended. Christ's law of righteousness is not in antagonism to the previous revelation of God's will, nor does it involve the abrogating of anything formerly required and insisted upon. He had rather completed the old Revelation, had carried it out into full and perfect development. There was, before His appearing, the germ; but under His influence this has ripened into fruit; there was the architectural plan; but He has carried this out, and lo! we have a beautiful Temple of Truth.

As we turn from the teaching to the example of Jesus Christ we find the great truth of perpetual obligation of the moral law of God fully sustained thereby. He who vindicated that Law in His instructions also obeyed it in His life. The life of Christ was a complete transcript of the Divine Law. His enemies, who were constantly on the alert, hoping to prove Him guilty of some violation of that Law, were ever defeated, for in Him was no sin. They were compelled to testify to the purity of his character, and to the spotlessness of His life. "I find no fault in Him," said Pilate (Luke 23: 4). "I have sinned in that I have betrayed the innocent blood," said Judas (Matt. 28: 4). "Truly this man was the Son of God," exclaimed the centurion, having beheld the scene at Calvary (Matt. 27: 54). So many testimonies these to the excellence of the Redeemer's character, and so the har-

mony existing between that character and the Law of God. Thus, in His life, Christ "magnified the Divine Law and made it honorable," and, in so doing, "He has left us an example that we should follow His steps" (1 Peter 2: 21).

And in His voluntary surrender of life as a sacrifice for human guilt, the Saviour of men also vindicated the Divine Law and put lasting honor upon it. By that memorable death on the cross He declared silently the purity of the Divine Law, and attested the righteousness of the penalty attached to its violation. From the hill called Calvary, as well as from the slopes of the Mountain of Beatitudes, we hear the voice of Jesus proclaiming the grandeur and the obligations of God's own Law. "Think not that I am come to destroy the law and the Prophets; I came not to destroy but to fulfill" (Matt. 5: 17).

It is clear, however, that the New Testament does refer to a deliverance from the Law, of some kind or other, which true believers in Christ enjoy; and it is well for us to understand the nature of that deliverance. "Christ," we read, "redeemed us from the curse of the law, having become a curse for us" (Gal. 3: 13).

(1) Trusting to Him we became delivered from the condemnation of Law. Man has violated the law of God, has voluntarily rebelled against the Most High, and has incurred the penalty consequent upon transgression. How, then, is he to be delivered from the condemnation thus incurred, and from the far-reaching consequences of sin? This is the great problem. In dealing with it we must remember that our God is a Being of infinite justice and of boundless benevolence, and that He is also characterized by the strictest purity. Being holy, He cannot look upon impurity; being just, He cannot allow His requirements to be violated; being benevolent, He would exercise towards transgressors His sincerest and tenderest compassion. How, then, can He show His love toward sinful man and at the same time manifest His hatred of iniquity? How can He give expression to His mercy toward the fallen without interfering with the inflexibility of His justice? These ends, we rejoice to feel, have been secured by the work of Christ. That work accomplished, all obstacles to the sinner's deliverance and restoration are removed, and all who come unto God

through Him, with penitent and trusting hearts, may enjoy the unspeakable benefits of the Redeemer's sacrifice. God can in Him be just, and at the same time the Justifier of all who believe. This is the Gospel, Christ, the gift of God's love, undertaking our cause, suffering the just for the unjust that we may be delivered from condemnation and death. Trusting to Him we are "redeemed from the curse of the law," enfranchised from the condemnation and the terrible consequences of sin. "There is now therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit" (Rom. 8: 1). Happy are such, for they have exchanged bondage for liberty, death for life, condemnation for justification, and are enabled to say, "Who shall lay anything to the charge of God's elect?" etc. (Rom. 8: 33).

(2) Trusting in Christ we are set free from anything like constraint in respect to obedience to the Divine will. It is no forced compliance that is now given, but a willing and cheerful surrender of heart and life to God. Realizing our personal interest in the salvation of Christ, and with our hearts touched with a sense of God's deep, unutterable love, we desire to make some return to Him for all His tenderness and grace. Viewing sin, too, in the light of the Cross, we are led to see its loathsomeness, and ardently desire to be entirely delivered from its practice. We become now "zealous of good works," not regarding these as meritorious, but as the fruit and outgrowth of our love to God. We "delight in the law of God after the inward man." We adopt as our own the utterance of the Psalmist: "O how I love thy law" (Ps. 119: 97).

(3) Nor must we overlook that, trusting to Christ, we become free from that dread of the great Lawgiver which a sense of sin, as committed against Him, inspires. Truly affecting is the scene described in the Old Testament (and referred to so powerfully in "the Epistle to the Hebrews"), of the giving of the Law to Israel. The spectacle was solemn and impressive in the highest degree. Think of the spot. They came to "the mount that might be touched," to the material mountain range, to Sinai, a spot remote from the habitation of men—a spot in which were united desolation and grandeur; a spot where the most profound silence prevailed, and where, hence, they could hear only God's voice and their own; a spot where they were enclosed by those gigantic earth-

works of sandstone and granite, which He who is wonderful in working has reared, and from which there was no retreat. To that spot they were gathered that, as Keble has expressed it:

Separate from the world their breast  
Might deeply take and strongly keep,  
The print of Heaven to be exprest  
Ere long on Sion's steep.

Nor let us overlook the nature of the Divine manifestations there. God descended in fire, an emblem not merely of His presence, but of His severity against sin. Think of the tribes of Israel gathered together there in the presence of the living God. To them, because of transgression, He was "a consuming fire." They look for relief, but lo! all is blackness, and darkness, and tempest. The trumpet sounds, and their Leader guides them forth to meet their Lawgiver and Judge. With a great and terrible voice God proclaims His commands; so great and terrible that the hearers could not bear it, and "entreated that the word should not be spoken unto them any more." And to complete the picture, mark the effect of the scene upon their leader. Moses was a holy man of God. He had before witnessed manifestations of the Divine Presence, and had heard the Divine Voice out of the burning bush. He sustained the relationship of Mediator between God and the people. And yet, notwithstanding all this, on the memorable occasion referred to, so overwhelmed was he by the spectacle that he exclaimed, "I exceedingly fear and quake." And why was this scene so alarming? Because of sin. Conscious guilt makes men afraid of God; but trusting to Jesus, we are "made free from sin," the sense of dread departs, and we draw nigh unto God, as unto our reconciled Father, with filial confidence and holy boldness.

Knowing ourselves this freedom, be it ours to seek to lead others into the experience of it, that theirs also may be "the blessed life." Nor in the loving service to humanity rendered in Christ's name, let the interests of God's ancient people be overlooked or lightly regarded. They know, to an extent impossible to other races, what it is to be held in bondage by the law of commandments contained in ordinances. Multitudes of them to-day are seeking, by the rigid observance of rites and ceremonies, to work out their own salvation, totally ignorant of the fact that "that which is perfect is come," so that the

partial and incomplete has passed away. We are thankful that many Hebrews have been led into the light of God, and are rejoicing in that light, and that not a few of these are devoting their whole lives to the work of declaring to their brethren according to the flesh, that "Christ is the end of the law unto righteousness." This branch of the missionary work of the Church of Christ requires as its agents such men, men who have had personal experience of the bondage to forms, and ceremonies and traditions, and who by God's mercy and grace have emerged out of this into the "glorious liberty of the children of God," and are able effectively to tell their brethren and sisters, who are still in bonds, of the spiritual freedom which Christ, the Fulfiller of the Law, alone can impart. Let us support our Missionary brethren with our sympathy, our gifts, our prayers, and hasten on the time promised when, through the "Deliverer," "all Israel shall be saved" (Rom. 11: 26).—*Jewish Missionary Herald*.

#### WHY SOME JEWISH CHRISTIANS ARE NOT MORE LOYAL TO THEIR OWN RACE.

BY MARK LEVY.

To attempt to explain briefly why some Jewish Christians are not more loyal to their own race is a delicate task for one of their number to undertake, because, consciously or unconsciously, far too many fail in the exercise of this high and beneficent virtue. As descendants of the first-born bearers of the light, they have evidently not realized the full meaning of the promise: If they abide not in unbelief, God will graft them again into their own good olive tree, of whose root and fatness Gentile believers in the Lord Jesus now partake.

The early Jewish Christians erred in the opposite direction, as love of race and ancient institutions prompted them to demand that all believers in the Messiah, even those from among the Gentiles, should enter into the faith through the door of Jewish ceremonial rites. Paul, however, under the guidance of the Holy Spirit, upheld and demonstrated the glorious principle that the Gospel makes us free in all things non-essential to salvation, and then conclusively proved his loyalty by exercising this liberty in word and deed on behalf of his Jewish brethren, upon the highest plane of loving self-sacrifice.

Although he was the apostle to the Gentiles, and one constantly misused by his own race, he always went first to the Jews, and at various times proclaimed, "I also am an Israelite." "I could wish myself were accursed from Christ for my brethren, my kinsmen according to the flesh." "My heart's desire and prayer to God for Israel is, that they might be saved."

To fully appreciate his absolute unselfishness one must understand the difficulties of his position; he fought almost single-handed the battle of toleration and liberty of conscience in spiritual non-essentials, and won it for all time. Yet his very consistency in living out the purposes of God for the Jew and Gentile laid him open to the attack of enemies on the right flank as well as on the left. He went among the Gentiles and lived as they lived, thereby incurring the taunt that he was disloyal to his own race. He returned on occasion to the Jews, and in the exercise of Christian liberty did no violence to the tender conscience of brethren brought up under the restrictions of the Mosaic covenant, and thus laid himself open to the charge of double-dealing from those who did not understand the marvelous revelations he had received from Almighty God. Yet at the end of his career he could triumphantly proclaim, "I have fought a good fight, I have finished my course, I have kept the faith." In good and evil report his heart was truly loyal to his own race in the noblest sense of the term.

Naturally, Hebrew Christian loyalty has for its aim primarily a spiritual object, and various causes account for its absence or lack of development in the hearts of Jewish Christians of to-day. Let us consider the most prominent. First and foremost is the teaching of the Gentile Christian church, that Jewish believers in the Messiah *must* refrain entirely from all observance of the Mosaic law. Such teaching is in direct opposition to the Scriptures. This, combined with the deplorable divisions in Christendom, is a terrible trial to the Jewish Christian in the spring-time of his faith in the Son of God, resulting fortunately in forcing the true-hearted to a personal study of Scripture for clear light in matters of doctrine. Loyalty demands that we should endeavor to make the position easier for our Jewish brethren in the future. Secondly, there is the love of ease in Zion, or with still weaker brethren the fear the daily bread will not be

supplied, keeping many in bondage to the regulations of missionary societies and committees, often after the Word of God has clearly pointed out the straight and narrow path of duty. It is a sad fact that far too many of the said societies or committees, while they have a degree of love for God's ancient people, have either not sufficient knowledge, time or consecration for the duties they have undertaken, with the result that untrue men take advantage of their incompetency, making it doubly difficult for those who are loyal. Men who believe intellectually in the Messiah, but whose hearts are far from Him or His teachings, and others whose Christian experience does not qualify them for the position they occupy, are pressed forth into the work, causing many earnest Jewish Christians to be disgusted with almost all present public missionary effort to their brethren, thus turning their labors for the Master into other channels. The difficulties of the position, however, are no sufficient excuse for the palpable disloyalty of this course. It is said that in England alone there are scores of ministers of the gospel, of Jewish birth, who, from one cause or another, have apparently forgotten the spiritual claims of their own nation upon them. Should they not remember the way in which God led them or their fathers from the bondage of sin and darkness into the marvelous light of spiritual peace and joy, and thereby preserve love and sympathy for those who are knit to them by blood ties? Thirdly, there is the stumbling block of leadership,—many desiring to rule without fulfilling the condition laid down by our Lord, "Whosoever of you will be chiefest, shall be the servant of all." Having been without rulers nationally for so many centuries, and being naturally ambitious under old conditions, it is very difficult for a Jewish Christian in the early days of his Christian life to bring his mind into subjection to the meek and lowly teachings of Jesus. Then the splitting up of Jewish Christians into little factions through the denominational differences of Gentile Christians leaves them practically without a court of appeal in times of doubt or difficulty, and induces a spirit of unhealthy rivalry which is fatal to loyalty.

Failure in Christian activities comes generally from inside rather than from outside of the circle of grace. It is so in Jewish missionary labors, and earnest prayer for confession of past failure and future purity of motive is needful.

## 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.