

# 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 הצבחהם  
ואל-מקבת בור נקרתם  
Isa. 51: 1.

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

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

WITH respect to the downfall of Hermann Warszawiak, referred to elsewhere, whose only claim to notice in these pages is based upon the remarkable notoriety he has achieved, we must record our sincere regret—not that his sin has found him out and convicted him, for that is a good as tending toward shortening his career of wrongdoing; but that one who has so publicly borne the name of Christ should have been so guilty. We have no feelings but those of sorrow. We are not surprised, for we have felt for years that the end must come in some manner involving public shame and disgrace.

BUT an especial reason for our regret in this case is to be found in the all but inevitable reproach thereby cast upon the name of Jewish Christian in the eyes of the world and upon the cause of missions to the Jews in the eyes of Christians. Our Jewish friends regard this case as but another proof (and that the most convincing) of their oft repeated assertion that no Jew ever professes faith in Christ except from mercenary considerations. While we know that this is not the case, every instance like the pres-

formally granting him his freedom.<sup>1</sup> We see, therefore, that the reading was commonly participated in by many in early times,<sup>2</sup> and not only adults but children also were allowed to read.<sup>3</sup> He who read commonly stood up in ancient as in modern times.<sup>4</sup> It would appear<sup>5</sup> that anciently the congregation also may have stood to hear the words of the Torah, but the general custom later was for the congregation to sit during the reading, for Rabbi Joseph Karo says that it was not necessary to stand during the reading of the Torah,<sup>6</sup> and the Mishna

1 עבר שהשיאי רבו בת חורין או שהניח לו רבו תפילין בראשי או שאמר לו רבו לקרות שלושה פסוקין בספר תורה בפני צבור; וכן כל כיוצא באלו הדברים שאיני חייב בהן אלא בן חורין, יצא לחירות וכופין את רבו לכתוב לו גט שחרות.

"A slave whose master shall cause him to take a free woman, or whose master shall cause him to put tephillin on his head, or whose master shall bid him read three verses in the Book of the Law before the congregation, or to do any of those things which no one is allowed to do except a free person shall go out free, and they may compel his master to write for him a bill of freedom." Maimonides, *Hilchoth Abhadim*, 8, 16.

2 So Jesus was asked to read in the synagogue at Nazareth. Luke 4: 16 and 17.

3 This appears from the fact that children were enumerated as not proper to read the Esther Roll (מגלה, *Megilla*) at the feast of Purim.

הכל כשרין לקרות אתהמגלה חוץ מחרש שיטה וקטין; ר' יהודה מכשר בקטין.

"All are proper to read the Esther Roll except a deaf person, an idiot or a child; R. Judah affirmed that a child was fit." *Megilla* 2, 4. In this place in the Talmud there was a discussion in which both "Rabbi" (R. Judah Hanasi, born before 140 A. D., the principal editor of the Mishna) and "Rab" (R. Arekha, who died in 247 A. D. over 80 years old, and who brought the Mishna from Palestine to Babylonia) claimed that they when children had publicly read the *Megilla*, "Rabbi" before R. Tarphon (Trypho) and "Rab" before Rabbi. The testimony of Rabbi Judah was ruled out by the later rabbis on the ground that a child was not competent to testify! The testimony of Rabbi Arekha was declared of no value because he read before R. Judah, who as President of the Sanhedrin was the very one to permit such a reading, and his permission was no proof that such was generally allowable. So the conclusion arrived at was that a child should not read the Esther Roll. But this would indicate that a child might read other Scriptures; and this also indeed appears from other passages in the Talmud. For example it is declared that the one who reads the selection from the Prophets shall also pronounce the Benediction, but if he be a child his father or teacher shall do this for him. *Megilla* 4, 6. This clearly implies that a child could read in public services in the synagogue.

4 So Ezra "stood" to read. Neh. 8: 5. Also compare Luke 4: 16, *ἀνέστη ἀναγνῶναι*, "stood up to read."

5 From Neh. 8: 5.

6 *Orach Chayim* 146, 4.

says that the one who read the Esther Roll might either sit or stand.<sup>1</sup>

The reading of the Thorah was so arranged that the whole Pentateuch was read through in three years,<sup>2</sup> in order to which it was divided into 154 sections called סדרים (*Sedarim*.<sup>3</sup> "orders.") Later the division (now used) into 53 or 54<sup>4</sup> longer sections called פרשיות (*Parshiyyoth*,<sup>5</sup> "divisions") became established,<sup>6</sup> so that the Pentateuch could be read through once in each year, beginning the Sabbath after the feast of Tabernacles.<sup>7</sup>

According to rabbinical usage there should be in the synagogue on the Sabbath in the morning at least seven readers, on the Day of Atonement at least six, on other festivals at least five. At New Moons and on the eves of festivals there should be four, and at the evening service on the Sabbath and Day of Atonement and at the services on Mondays and Thursdays throughout the year there should be three. Three was also the number for Chanukka (הניכה, Feast of the Dedication of the Temple,<sup>8</sup>)

<sup>1</sup> *Megilla* 4, 1.

<sup>2</sup> *Megilla* fol. 29b. Some say three and one-half years, so that it would be read twice through in the Sabbatic cycle of seven years; but there is no proof of this.

<sup>3</sup> These are marked in Hebrew Bibles by a single פ or פ, standing for the Hebrew words פתוח "open" and סתום, "shut," according as they were designated as open or closed sections, that is whether or not there was a space left in the line. The *open* sections seem to have marked a greater difference in the subject than the closed ones. Of these *Sedarim* Genesis has 43, Exodus 29, Leviticus 23, Numbers 32, and Deuteronomy 27; in all 154. These can all be found in every Hebrew Bible.

<sup>4</sup> According as two *Parshiyyoth* in Deut. 29 to 31 are taken as one or not. These are called פתוחים וסתומים and פתוחים וסתומים from the words at the beginning. Every *Parashah* as well as each book of the Pentateuch is called by words at the beginning instead of by a name as in English.

<sup>5</sup> Marked in Hebrew Bibles פתוח or סתום open or shut, like the *Sedarim*. Of these Genesis has 12, Exodus 11, Leviticus 10, Numbers 10, and Deuteronomy usually 11; in all 54.

<sup>6</sup> Certainly by the 8th century A. D. Maimonides in his commentary explains the time as distinctly either one or three years. *Hilchoth Tephilla* 13, 1.

<sup>7</sup> *Hilchoth Tephilla* 13, 1.

<sup>8</sup> After its pollution by Antiochus Epiphanes B. C. 167. The dedication took place three years later. This feast begins on the 25th of Kislev, answering to our December. See 1 Macc. 4: 56-59. John 10: 22.

Purim and fasts.<sup>1</sup> These readers were called out one at a time, each reading a portion. If it so happened that only one qualified person was present, he read the whole of the Scripture, but the proper divisions were observed, and between each reading and the next the reader resumed his seat and was again called upon for the next reading, as though he were a different person.<sup>2</sup> The first and last readers pronounced the blessings appropriate to precede and follow the reading.<sup>3</sup> Each reader had to read at least three verses, and he was not permitted to say them from memory.<sup>4</sup>

At the Sabbath morning service an entire *Parashah* (one of the 54 divisions) was read. At the following evening service the next *Parashah* was begun, the reading of which was continued on the next Monday and Thursday. The next Sabbath morning that *Parashah* was then read entire, and so on through the year. On festival days there were proper lessons read;<sup>5</sup> then, of course, the regular portion for the week was omitted.

All that has here been stated as according to rabbinical custom cannot, to be sure, be affirmed of the early days of the synagogue, but, as in the case of the prayer

<sup>1</sup> From the Talmud, mainly the tract *Megilla* and the Gemara thereupon. The proper numbers are explicitly stated thus by Maimonides:

כמה הן הקוראין? בשבת בשחרית קוראין שבעה, וביום הכפורים ששה, ובימים טיבים המשה. אין פוחתין מהן אבל מיסיפין עליהם. בראשי הודשים ובחולו של מועד קורין ארבה, בשבת וביום הכפורים במנחה ובשני ובחמישי של כל השנה ובחמשה וכו' ופזורים בשחרית ובימי התענית בשחרית ובמנחה קורין שלשה. אין פוחתין ממנין זה ואין מיסיפין עליהן.

"How many are the readers? On the Sabbath in the morning seven readers, and on the Day of Atonement six, and on good days (festivals) five. There is no diminishing of these, but they may be increased. On the first days of the months and on the eve of a festival four readers, on the Sabbath and on the Day of Atonement in the evening, and on the second and fifth days (of the week) of the whole year and on Channucca and Purim in the morning and on fast days both morning and evening three readers. There is no diminishing or increasing of these numbers." *Hilchoth Tephilla* 12, 16.

<sup>2</sup> *Hilchoth Tephilla* 12, 17.

<sup>3</sup> *Megilla* 4, 2.

<sup>4</sup> *Megilla* 2, 1 in reference to the Book of Esther.

<sup>5</sup> See *Megilla* 3, 5 and 6, where they are all given in detail.

service, the main features of the reading of the Thorah in the Talmudic period must have prevailed for centuries before. It is quite certain that the division into *Sedarim* (154 orders) preceded that into *Parshiyoth*.

To the reading of the Law, even in the earliest times, was added that of a portion of the Prophets,<sup>1</sup> which latter term included also the Historical Books, Joshua, Judges, Samuel and Kings. The rest of the Bible, including the Poetical Books as well as Daniel, Ezra, Nehemiah, Chronicles, etc., was known as the Scriptures,<sup>2</sup> and was not regarded with quite the same reverence. The Scriptures were not all divided for regular reading after the manner of the Law and the Prophets. The Psalms were used in the service of praise and prayer, and were divided into five books corresponding to the divisions of the Pentateuch. Portions of the other books were read at the feasts of Passover, Pentecost, Tabernacles and Purim and at the Fast on the 9th of Ab.<sup>3</sup>

The reading of the Prophets is referred to in the New Testament<sup>4</sup> and in the Mishna.<sup>5</sup> Since the reading of the Prophets followed that of the Law and its exposition, it made the conclusion of the whole service, whence arose the expression *הַפְּטִיר בְּנְבִיאִים* (*Haphtir bannabhi*, "to finish with the Prophet.") From this came the name *הַפְּטִירָה* (*Haphtaroth*, "concluding portions,"<sup>6</sup>) for the divisions of the Prophetical and Historical Books for reading throughout the year. A list of these *Haphtaroth* as well

1 In Hebrew *נְבִיאִים*, *Nebhiim*.

2 In Hebrew *כְּתוּבִים* *Kethubhim*, meaning writings or Scriptures. In Greek this portion of the Bible was called the Hagiographa or "Holy Writings." The Law, Propiets and Scriptures thus represented the whole Old Testament, and were expressed briefly by the three initial letters of the words, Thorah, Nebhiim and Kethubhim, תנ"ך, thus making a mnémonic word *Tanakh*, which is as much as to say "Bible."

3 In memory of the destruction of the Temple.

4 Luke 4: 17, Acts 13: 15.

5 *Megilla* 4, 1-5.

6 The word really means a dismissal, the verb being used for the dismissal of a congregation. The reader of the *Haphtarah* was called the *מַפְּטִיר* (*Maphtir* or "dismitter.")

as of the *Parshiyoth* is found at the back of every Hebrew Bible.

A *Haphtarah* from the Prophets was read on the Sabbath in the morning, and on festival and fast days. At the evening service on the Sabbath, at New Moons and on Mondays and Thursdays no *Haphtarah* was read.<sup>1</sup> The *Maphtir* or reader of the *Haphtarah* was always one person, and the same one who read the *Shema* and the *Prayers*.<sup>2</sup>

All the Scriptures were read in the Hebrew language, from a copy written in square Assyrian characters<sup>3</sup> (similar to those commonly used in Hebrew printing) without vowel points, although the Esther Roll might be read in Aramaic, since every Jew was obliged to hear it read at the feast of Purim; yet if read in Hebrew, the one hearing it fulfilled his obligation even though he did not understand the reading.<sup>4</sup>

(To be continued.)

1 *Megilla* 4, 1 and 2.

2 *Megilla* 4, 5.

3 The Talmud Tract *Sopherim* says:

אין כותבים לא עברית ולא ארמית ולא מרית ולא יונית; כתב בכל לשון ככל כתבים לא יקרא בו ער שתהא כתובה אשורית.

"They do not write in the Samaritan language (?) nor in Aramaic, nor Median, nor Greek; in whatever tongue and in whatever writing a volume may be written, it is not read except it be Assyrian writing." *Sopherim Halachah* 6. But from the passage already referred to in the Mishna, in reference to the Esther Roll, it would seem that the reading of this book might be in another language. The Mishna cited is,

הקורא את המגילה למרפע לא יצא; קראה על פה קראה תרגום ככל לשון לא יצא; אבל קורין אותה לל: עוות בלעו, והלועו ששמע אשורית יצא.

"He who reads the Esther Roll backwards (*i. e.*, not in the exact order of the text) has not fulfilled his duty; to read it from memory or to read a translation in any language whatever does not fulfil the duty, nevertheless they read to barbarians in a barbarian tongue, but the barbarian who has heard the Assyrian (text) has fulfilled his duty" (*i. e.*, even if he has not understood it.) *Megilla* 2, 1. This the Gemara of the Jerusalem Talmud understands simply the barbarian's duty; there must be a copy written in the square character. *Megilla* (Jerusalem) 73a, as follows,

היתה כתובה כהלכתה הלעו יוצא בה בלעו.

"If the writing is according to the *Halachah* (prescribed rules) the barbarian fulfils his duty if the reading is in a barbarian tongue."

4 *Megilla* fol. 18b.

THE CITY BEAUTIFUL.

Sometimes when the day is ended  
And its round of duties done,  
I watch at the western windows  
The gleam of the setting sun.  
When my heart has been unquiet  
And its longings unbeguiled  
By the day's vexatious trials  
And cannot be reconciled,

I look on the slope of the mountains  
And o'er the restless sea,  
And I think of the beautiful city  
That lieth not far from me—  
And my spirit is hushed in a moment  
As the twilight falls tender and sweet,  
And I cross in my fancy the river,  
And kneel at the Master's feet,

And I rest in the shade that falleth  
From the trees that with healing are rife—  
That shadow the banks of the river—  
The river of water of life.  
And some time, when the day is ended,  
And the duties He gave me are done,  
I shall watch at life's western windows  
The gleam of the setting sun.

I shall fall asleep in the twilight  
As I have never slept before,  
To dream of the beautiful city,  
Till I waken to sleep no more.  
There will fall on my restless spirit  
A hush, oh, so wondrously sweet,  
And I shall cross over the river  
To rest at the Master's feet.

—Selected.

## JESUS, THE PHARISEE.

AFTER THE WORK OF PROFESSOR DAVID CHOWLSON, OF  
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(Reprinted from the Menorah.)

(Continued from page 12.)

Nor was it very extraordinary to call one the "Son of God;" since the children of Israel are often styled "sons of God," or "children of the Lord." Reports of Jesus' affirmation in the words, "Ye have said it," prove absolutely nothing condemnatory, because this expression does not signify a positive affirmation.<sup>1</sup> What then should have caused the Pharisees to condemn Jesus and demand His death? What words or acts? There is no apparent reason, especially when we consider that the Pharisees

<sup>1</sup> The commentators to the contrary, who maintain that *Συ φηκας*, "Thou hast said," or *υιεις λεγεις*, "Ye have said it," is a rabbinical affirmative. Were this so, this form of expression would appear often; that however is not the case. Matt. 26: 25 does not speak for it and John 18: 37 speaks decidedly against it. The supposed affirmation which Jesus is said to have made before Pilate in answer to the question whether He was the king, would certainly be in contradiction to John 18: 37. There is but one instance in rabbinical lore where the phrase, "Ye have said it" appears, and there it is meant to express the reverse of an affirmative confirmation. It merely shows how quick-witted scholars made use of this phrase to get out of serious situations. In the Midrash Koheleth (7, 7, 11) the following story is told: "The people of Sepphoris were so affected by the report of Rabbi Jehudah's (the Prince) illness, that they vowed to kill the person bringing the news of his death. Bar-Kapparah, a pupil of the famous editor of the Mishnah, undertook the dangerous mission of proclaiming the rabbi's death in the city of Sepphoris. His head covered, his clothes torn, Bar-Kapparah appeared in the principal street of Sepphoris, and taking a position beneath the window of a prominent Hebrew, whither many people had followed him, he cried: 'The angels have taken the holy tablets of the Law (meaning the learning of Rabbi Jehudah) and have borne them away.' When the people of Sepphoris heard these words, they cried: 'Woe unto us! Rabbi Jehudah, the Prince is dead!' Enraged at the man who brought the sad news, they surrounded the daring Bar-Kapparah threateningly, cursing and vowing to kill him. But the quick-witted young man cried, *אתון אמריתון אנה לא אמינא*, 'Ye have said it, I did not say so.' " Obviously Bar-Kapparah sought to impress it upon their mind that they themselves, having uttered the sad news were the ones who merited death according to their own vows. The same narrative with some minor changes is found twice in the same Midrash, once in the Talmud. *Sabbath* 134 a, and *Kethuboth* 104a. In Talm, Jerus. *Kilayim* 9, 4, fol. 32a the words, *אתון אמריתון*, "Ye have said it," which he said to save his life, and certainly not to confirm their statement. Had he meant to do the latter he would have sealed his death warrant. [Notwithstanding what our author has said we cannot believe that Jesus for a moment occupied the place of a "quick-witted sage to get out of a serious situation." His wisdom was superior to that.—Ed. P. P.]

opposed the death penalty in ordinary cases, and in grave cases, such as idolatry and incest, they granted the death penalty *de jure*, but made so many conditions and extenuating circumstances a defendant might take advantage of, that the death penalty *de facto* became almost impossible. Thus they said: "Any court which pronounces a death sentence once in seventy years is a 'murdering court.'"<sup>1</sup> Nor were the doctrines of Jesus antagonistic to those of the Pharisees. His doctrines tended toward a spiritualization of religion, the essence of which was the love of God and humanity. It is erroneous to suppose that He meant to abrogate or to abolish ceremonialism. The words of Jesus, Matt. 5: 17, 18, 23: 3 and Luke 11: 42 and 16: 7 speak emphatically against such a supposition. This was precisely the trend of Pharisaic explanation of the Law of Moses. To love God, to be humble and just to all mankind, was a doctrine preached by the Prophets, and the Pharisees walked in the path of the Prophets; they, too, were humble teachers of the people; they, too, fought for purity, helped the sick and the needy and sought to uplift the misery and ignorance into which Sadducean rule had cast and kept them. The Pharisees preached this religion of love without desiring to abrogate the ceremonial laws. The Rabbis, keeping in view this prophetic Judaism, express their sentiment accordingly. Says Rabbi Simlai (*Makkoth*, fol. 23): "Moses instituted 365 prohibitory and 248 mandatory laws. David came and reduced them to two (Psa. 5: 6, 7), Micah came and expressed them in three (Micah 6: 5) and the Prophet Habakkuk (Hab. 2: 4) crystallized the entire system of the ethical laws of Moses into one. He said: 'The just man liveth by his faith alone.'" Faith, then, is, even according to rabbinical, Pharasaic teaching, the only means of salvation. The Hebrew word אֱמוּנָה,

<sup>1</sup> Rabbi Akibah and Rabbi Tarphon said: "Had we been members of the Synhedrion, there would never have been passed a death sentence." See Mishnah, *Makkoth* 1, 10.

which stands for truth, sincerity and faith, is significant of the application the Prophet intended to make.<sup>1</sup> Hillel's axiom: "What is hateful unto thee, do not unto thy neighbor;<sup>2</sup> this is the Law and the rest is mere commentary," was well known and adhered to by the Pharisees long before and after Christ. And many Pharisees and sages expressed themselves in similar terms. Rabbi Akibah, the originator of modern Rabbinism and the later Halachah, a man of brilliant intellectual endowments, strong character and energy, an enthusiastic patriot and the soul of the terrible revolution against Rome under Hadrian (132-135 A. D.), said: "Love thy neighbor as thyself, this is the fundamental law of the Mosaic dispensation." Ben Azzai, his friend, companion and pupil, a thorough idealist with leanings toward philosophic mysticism, said: "'Man was created in the image of God,' this sentence is superior to the commandment, 'Love thy neighbor as thyself.'" By this he meant: all mankind, having one Father, are naturally brothers and must love each other with a love superior to that we might accord to a stranger.<sup>3</sup> From the Gospels it is evi-

<sup>1</sup> See *Aboth de Rabbi Nathan*, 4, p. 11a.

2 דעלך סני לחברך לא תעביר זו היא כל התורה כולה ואיך פירוש הוא ויל גמר.

Anti-Semites have repeatedly stated that by the word לחברך "thy neighbor," is meant a Jew, and that Hillel applied this axiom to Jews and not to Christians. The absurdity of this statement is obvious, if we consider that in Hillel's time no Christians existed. And granted even that Hillel said this shortly before his death (i. e., five or six years after Christ), it is equally absurd, for then the enmity between Jew and Christian had not manifested itself. Then there is another anti-Semitic exposition of this word לחברך namely, "a fellow-scholar." That is, "What is hateful to thee do not to a fellow-scholar." An ever so slight knowledge of rabbinical literature is sufficient successively to disprove this utterly incorrect and malicious exposition. Thus, for instance, we find in the Mishnah, *Haba Kamma*, Talm. Babli, 5: 4, "An ox that intended to gore his , שור שהיה מתכוין לחברו והכה את האשה, chaber and gored a woman." Does "chaber" in this case mean a fellow-scholar? Or does it mean that the ox intended to gore his fellow-ox, and a woman, happening in the way, was gored instead? That לחברך simply means "thy fellow," without any particular application to religion is therefore evident.

<sup>3</sup> Midrash Tanchuma to Gen. 5: 1, page 6: "When you insult a man, you insult God in whose image man is created."

dent that Jesus is in perfect accord with the Pharisees, who interrogated Jesus about the principal commandments, that the love of God and man constitutes the essence of religion. It is evident from the foregoing that His thought had its root in the Old Testament and that the Pharisees, who lived before and after Christ, taught and preached this very doctrine.

(To be Continued.)

### THE FESTIVAL OF FREEDOM.

Excepting the Day of Atonement there is no holy-day in our calendar that casts its shadow so far in advance as the Passover. Yet it tells an old story that is reiterated in every daily service. But we have long learned that the old stories are the best stories and are somehow always new.

Every event that in the annals of other nations might pass as political simply, was always idealized into a religious observance among the Jews. Israel's freedom from slavery is made a proof of God's existence in the First Commandment and a reason for the Sabbath in the Fourth Commandment. It is further given a poetic signification—nature's liberation from the icy bonds of winter.

Its application has been further widened from Israel's experience in particular to typify religious liberty for mankind at large. First in the negative sense, toleration, liberty of conscience and freedom of worship. It has taken mankind some 5,000 years to learn this lesson of non-interference. The Greeks understood it not, neither did the Romans know it. Even to-day it is but partially achieved. The struggle to win it is the record of human growth. Slowly the world has grown more sensible as well as more humane.

But religious liberty in the negative sense is but the opportunity for positive religious liberty. The fathers fought for freedom of faith—they were heroic—we only inherit it. Some so little appreciate the legacy as to seek under its

protection for emancipation *from* religion. Many even speak of religion as a species of slavery in itself—"away with the fetters of creed." Each step attained in lower freedom should be used as an opportunity for higher service. Just as Israel went from Egypt to Sinai, so we should emerge from the ghetto with enlarged realization of our responsibilities to the future. We should loosen the chains of man only the better to become servants of God.—*The American Hebrew*, April 16, 1897.

#### PALESTINE AND THE JEWS.

Palestine is being more and more opened to the return of the Jewish nation, and the movement to repeople the Holy Land with the sons of Israel is gaining great momentum.

The present Jewish population in Palestine has been much questioned. In 1874 Dr. Baedeker put the number at between 14,000 and 18,000. In 1894 he gave the population in the chief towns (Jerusalem, Hebron, Tiberias, and Safed together with Joppa) as about 60,000. Adding those in the coast towns, it would make over 80,000 altogether. In Jerusalem there are said to be about 15,000 Jews within the city walls, and over 20,000 more living in the so-called colonies just outside the city walls. The number is constantly increasing. They are building new synagogues, schools and hospitals, and getting possession of real estate in and around the city. The new railroad from Joppa is stimulating business activity. The old city is being modernized. New streets are being laid out within and outside the walls. The water supply is being improved. Factories are being established. Electric lighting and telegraphic and telephonic means of communication have been introduced. In the country regions, too, many projects of a public nature have been undertaken, and Hebrew capital is playing an important part in these new enterprises. Taking all Palestine, there are now about 80,000 Jews settled as residents—a greater number

than at any time since the second century. Taking the rate of increase of the last ten years, a decade hence the Jewish population of the Holy Land will exceed a million. Prophecy is being fulfilled.—*The Missionary Review*.

TWO CITIES began to be with man, founded by two loves. The one by the love of self, even to the despising of God; the other by the love of God, even to the despising of self. The first is the city of earth, whose grandest creation was Rome, which glories in self and seeks glory from men; but the second is the Heavenly City, whose greatest glory is God, whose witness is conscience. In the one city the princes and people are ruled by the love of ruling; in the other city the princes and subjects serve one another in love. This city is coextensive with the good, comprehends all the saints of earth, has created all its virtues and graces, all its truth and righteousness and love. It is the true divine city, for it is built by the only true God; it is the alone eternal, for it shares the eternity of its Builder. The city of Rome ruled the bodies and died through the vices of its people; but this city rules the spirits and lives through the virtues of its citizens, the saints of God.—*Augustine*.

OPEN THY HEART.

Admit into thy silent breast  
The notes of but one bird,  
And instantly thy soul will join  
In jubilant accord.

The perfume of a single flower  
Inhale like breath of God,  
And in the garden of thy heart  
A thousand buds will nod.

Toward one star in heaven's expanse  
Direct thy spirit's flight,  
And thou wilt have in the wide world,  
My child, enough delight.

—From *Johanna Ambrosius' Poems*.

חדשות הנעשות—NEWS—במחנה ישראל.

It is announced that preparations are being made for a world conference of Zionists to be held in Munich in August next.

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An appeal has been widely circulated among the American Jews for financial aid in behalf of the Bene Israelites in famine and plague stricken India.

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It is authoritatively announced that the Baroness de Hirsch will give \$1,800,000 to be used for the benefit of such Jewish people in the United States as stand most in need of help.

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THE remnant of the Samaritan nation, in Palestine, recently applied to the Anglo-Jewish Association for aid in the construction of a school building. The application was received with laughter and Ezra 4: 3, "We will not at all build with you," the words of the Jewish fathers to the Samaritans of old, were repeated in the answer. However, more humane sentiments prevail in some quarters, and perhaps the request will be granted.

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It would seem at last that the fall of Warszawiak is now complete. Evidence was submitted to the committee appointed by the New York Presbytery, that would convict him in the civil courts, of gross immorality. It would seem that for years this man has been living a double life. It goes without saying that his application for ordination was refused. Dr. John Hall has given him up, and he will probably be tried before the session of Dr. Hall's church. The New York City Mission has sent out a card of warning against him "in the interest of religion and righteousness."

## MOSES MAIMONIDES.

“From Moses to Moses there arose none like unto Moses,” is a favorite eulogistic proverb among the Jewish people. The meaning of it is that from Moses the great lawgiver to Moses Mendelssohn—who died in Germany in 1786—there arose none like unto Moses Maimonides. Rambam is a frequent appellation that is applied to him. It is made up of the initials of “Rabbi Moses ben Maimon.” So great is the esteem in which Maimonides has been held that he has been called a “Great Eagle,” the “Light of the East and the West,” the “Banner-bearer among the Rabbis,” the “Enlightener of the Eyes of Israel.” He was extolled by an Arabian poet in the following words:

“Galen’s art cures only the body, Maimuni’s the body and soul. With his wisdom he could heal the sickness of ignorance. If the moon would submit to his art, he would deliver her of her spots; cure her of her periodic defects, and save her from waning at the time of conjunction.”

In the twelfth century Spain had been for four hundred years the bright home of civilization and enlightenment while other parts of Europe were shrouded in ignorance and superstition. Cordova had been throughout this time, for Spain, the center of Mohammedan civilization. Here, in the year 1135, Maimonides was born. For two centuries Cordova and other communities in Mohammedan Spain had been illustrious seats of Jewish learning. Previously the academies in Sura and Pumbeditha in Babylonia had long exercised the chief influence over all the Jewish communities in the world. The country along the Euphrates was regarded by Jews everywhere “almost in the light of a heaven upon earth, as a place of eternal peace and of the knowledge of the Lord.” But now the seat of learning and influence had been transferred to Spain; and with that transfer a golden era dawned upon the Jews in philosophy, poetry, science and other departments of literature. Under the influences of that land where the highest Jewish culture resided Maimonides spent his earliest years.

Maimonides was looked upon in his boyhood as a dull child, but by his learning and industry as well as by the peculiar qualities of his mind which were afterwards developed he was destined to astonish his friends and to become famous. He received his education in Bible and Talmud from his father, and through a long and busy life applied himself with unwearied industry to study and writing.

In the latter half of the twelfth century a fanatical Moslem sect, whose watchword was "Islam or death," came into power at Cordova. Very many Jewish families preferred voluntary exile to remaining, and, in consequence, the family of Maimonides became wanderers and strangers from their native land. At first they found a settled home at Fez in northern Africa. But intolerance reigned there also, and in time, for espousing the cause of his people, Maimonides had to flee for his life. Maimonides' family accompanied him. In their flight they journeyed by water to Accho in Palestine and thence traveled to Jerusalem that they might pray near to the place where the Temple had stood. Remaining in Jerusalem but a few days, they turned their footsteps finally toward Egypt. There, ruled the great Saladin and under his beneficent sway Maimonides found rest and a home, and in time, also, fame and world-wide influence.

The family resided at Fostat, a suburb of old Cairo. Here they were supported by an elder brother, a merchant in precious stones. But his untimely death threw the family into deep poverty. Maimonides became a physician and derived a meagre income from his profession, but he perfected himself in his art and afterwards became as renowned in medicine as he was in philosophy and all Jewish learning.

Soon after his settlement in Egypt, Maimonides published in Arabic his first great work, his commentary on the Mishna, the first scientific attempt at organization out of the chaotic presentation of much that is in the Tal-

mud. This commentary was begun when Maimonides was in his twenty-third year, and he continued the work untiringly amid all wanderings and hardships. Maimonides was an admirer of Aristotle. His mind became saturated with the Aristotelian philosophy and organization, systematization became the ruling passion in all of his work. But he looked upon philosophy as serving a higher purpose than that. With him true philosophy was as much a revelation from God as were the truths of the inspired Scriptures. The Scriptures taught that to know God is the highest end to which we may attain in life, and that properly to acquire this knowledge is the science of religion. To this aim set forth in the Scriptures the human heart responds with hearty assent, and this response finds its expression in true philosophy. The influence of Maimonides was great upon Mediæval theologians of Europe who lived after his time and in helping to secure the supremacy of the Aristotelian philosophy over their minds. Thomas Aquinas, Albertus Magnus, Leibnitz and in our own day, Herbert Spencer, have confessed themselves indebted to him.

The second great work which Maimonides produced bore the title, "The Strong Hand." It was published in 1180, when he was forty-five years old, and he had spent ten years in the writing of it. The book is a complete, systematic code of the Biblical and Talmudic laws, written in the pure and clear Hebrew of the Mishna, so that if any one wishes to know what Talmudic Judaism is he may go very far in his search without leaving Maimonides and without becoming involved in the mazes of syntax and etymology as well as of thought in which the Talmud abounds. The publication of this work enabled Maimonides to ascend immediately to the heights of fame. One has said, "His name spread like wildfire. From West to East, from the Euphrates to the Ganges, from Europe to Asia, young and old gathered together to master the contents of his compendium."

In the year 1186 Maimonides became court physician to Saladin. Thenceforward he was placed beyond the reach of all financial cares. From thence onward his time became crowded with varied activities. His professional duties were themselves exacting in the extreme, and one is led to wonder how in addition he could do much literary work. But such were the habits of study which he had acquired and the facility for turning off work that in 1191 he produced his third great book, "Guide to the Perplexed," besides turning off other literary work and writing responses to a multitude of enquiries which came to him relating to Jewish religious matters.

In this latter book all his philosophical powers came into play. It produced the deepest agitation in the Jewish theological world of his day, and the battle which raged continued for centuries afterwards. Two hostile camps were arrayed against each other, those who were against Maimonides and those who were for him. While the battle was still raging Maimonides died, full of years and honors and destined to be held in the loving remembrance of his people. In 1204, he passed away and was buried at Tiberias, on the shores of the Lake of Galilee, where so many of the wise men of Israel had lived and studied and taught, whose utterances Maimonides had explained. The battle has long ago ceased raging; and, while all Jews will not assent to all of the teachings of our philosopher, nevertheless, he is held in universal esteem. The effect of Maimonides' writings, curiously enough, produced directly opposite tendencies in the development of later Judaism. In the mediæval age they prepared the way for that isolation in the ghettos that came when the pall of great darkness settled down more densely than ever soon after Maimonides' time. Out of Maimonides' writings came directly the *Shulchan Aruch*. On the other hand, in the dawn of our modern period, Moses Mendelssohn, his mind having become saturated in his boyhood with the thoughts of Maimonides, became, thus largely

under the influence of the sage of Cordova, one of the originators of the modern Reform movements in Judaism.

S. S. P.

### LITERARY REVIEW.

**יום השבת.** חפש עמיק בכפרי התורה, ספרי הנביאים והכתובים, ספרי המכשרים והשליחים, לרעת אם יום השביעי בשבוע יהי' ליום המנוחה לכל המאמינים בר' וכמשיחו, או יחליף וליום הראשון בשבוע יעבור. און והקר יהידה כ"ר גרשון פראענקל.

"THE DAY OF THE SABBATH.—A comprehensive investigation in the Law, Prophets and the other Scriptures, and in the writings of the Evangelists and Apostles to ascertain if the seventh day of the week is to be observed for rest by all believers in God and in His Christ or whether it has been displaced by the first day of the week." Ch. Th. Lucky, Stanislaw, Colonie Knihinin, Galizien, Austria. 16 pages. Price in America, 3 cents.

It is with great pleasure that we call attention to this recent literary production of Mr. Lucky's. It is a translation into the Hebrew in Mr. Lucky's own lucid and classical style from the work of his friend, J. Fraenkel, who died recently, "Du Retablissement de la Nationalite juive." The Restoration of the Jewish Nationality, Strassburg, 1868.

This is a very interesting presentation of the subject; and, especially as clothed in the beauties of the sacred tongue, is well worthy of perusal. The treatment of Old Testament passages bearing upon the subject is full and suggestive. It is also a delight to follow the author's elucidation of the New Testament passages. We translate a short paragraph: "From all the passages which I have set before you here the testimony is as clear as the sun that Jesus our Lord honored the seventh day and sanctified it as the Sabbath and for rest, according to the spirit of the Law of Moses and the Prophets, and only strange and evil additions which tradition had gathered around it did He abrogate."

This is a very useful tract and ought to be circulated extensively among Jewish Christians. It can be purchased in quantities from the translator, as above. We sincerely

wish that the *Eduth le Israel* might be revived. Nothing could be more appropriate than that the *Eduth's* views, truly philosophical and profound on some points, should be kept before the Jewish public in that inimitable Hebrew style of Mr. Lucky's.

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DER BLUTABERGLAUBE.—Von Hermann L. Strack, Professor der Theologie an der Universität zu Berlin. Munchen, 1892. Oskar Beck.

We are just in receipt of this well-known and truly comprehensive treatment of the "Blood Accusation" against the Jews. It seems passing strange that such refutations should be necessary. But so it is. This treatise has had a wide circulation, and deserves to be kept before the public until the lie shall forever be hunted down.

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העדות. (עדות לישראל) עדות התורה והתעודה, על כל סגלות ישראל ויהודה, ספר עתי נכין לכלי חפץ, ערוך מומן וקבוע, לשימרי תורת משה ועדות ישוע.  
 "THE EDUTH.—(Witness to Israel.) A witness for the Law and the Testimony, in behalf of all the Treasures of Israel and Judah, a Periodical founded to be an Organ for the Observers of the Law of Moses and the Testimony of Jesus." Ch. Th. Lucky, editor.

In our notice of the tract recently received from Mr. Lucky, we expressed the wish that the *Eduth le Israel* might be revived. Since writing the above we have received the first number of the revived *Eduth*, and it gives to us the greatest joy to look upon its face once more. It is the face of a valued friend, and we wish for it a long and happy life and great usefulness in bearing its testimony for Jesus. We let that which we have written above stand so that our readers may know how glad was our surprise at the receipt of this copy.

The *Eduth le Israel* is truly Jewish from every point of view. It emanates from Galicia, from that part of the Austrian Empire where the population is intensely Jewish; its language is of the purest journalistic Hebrew to be found anywhere, classical, and almost Biblical in many an article; its editor a Jew, by race, in love for his people, in Talmudical training and in familiarity with Jewish

literature in general as well as with modern and Western culture, it opposes the denationalization of Israel on the part of all converts to Jesus among the Jewish people. A bright light shines from the *Eduth*. We wish that it might be seen by all Jewish Christians and by the whole house of Israel. Many a Gentile student of Hebrew would find great help in reading this periodical. There are many among the nations not of the stock of Israel, especially in Germany and America, who are assiduously cultivating Hebrew. If all such would supply themselves with the *Eduth* they would find it to be of manifold advantage to them. This is the same as many students of Greek are doing. They furnish themselves with newspapers from Athens and get into the very current of Greek life. A few years ago a class in Cornell University took up the reading of *Atlantis*, a Greek newspaper published in New York. A most beautiful Christian spirit prevades the *Eduth* throughout. It is the atmosphere that we breathe of the New Testament in its Hebrew thought, when within its stately halls. It is the atmosphere of the Old Testament, of the opulence of later Jewish literature, as well as of the purest type of the Judaism of our times. It is a forerunner of what the literature of the Jewish people will be when as a nation they are converted to Jesus and restored to their own land.

In this initial number of the *Eduth's* fourth volume the editor puts forth an address, in a long and most eloquently written and beautiful article, to Jewish Christians. The *Eduth* cannot be successfully maintained unless there are friends who will come to its support. We trust that all such who may read these lines and who understand Hebrew will, at once, have their names enrolled as subscribers, and will help to maintain by their financial assistance this most worthy venture. Next follows a similar address to all Jews. May the God of Israel, through these appeals, raise up many friends for the *Eduth*, is our prayer.

Considerable space is devoted in this number to an

account of the Hebrew Christian Prayer Union of London, of which the widely-known Dr. Adolph Saphir was one of the founders. It is growing in numbers and interest and has many branches outside of England. An interesting feature, begun in the present number, is a biographical department. The first name to be taken up is that of Daniel Landsman, not long since gone to his reward, a useful Jewish Christian worker in New York City. Mr. Landsman at one time resided in Jerusalem. It was while he was there, in the city of his fathers, that his eyes became opened to the bright shining of the light as it is in Jesus.

The *Eduth* will probably be issued as its editor is enabled financially to bring out the numbers. They are not to appear as a monthly as formerly, but number by number, without date, until the volumes are completed. The editor has not affixed any price to his periodical in the number before us. The subscription price formerly was fifty cents per annum. We doubt not but that this amount would secure twelve numbers to any sending in their names. The address is as above in our review of Mr. Lucky's tract.

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#### SCRIPTURE READINGS.

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SIVAN 5, JUNE 5. Num. 1: 1—4: 20; Hos. 2: 1—22; Psa. 90, 91; John 1: 1—2: 11; Phil. 1, 2.

SIVAN 6, JUNE 6. The Feast of Pentecost. First day. Ezek. 1: 1—3: 15.

SIVAN 7, JUNE 7. Second day of Pentecost. Hab. 2: 20—3: 19.

SIVAN 12, JUNE 12. Num. 4: 21—7: 89; Judges 13: 2—25; Psa. 92, 93; John 2: 12—4: 54; Phil. 3, 4.

SIVAN 19, JUNE 19. Num. 8—12; Zech. 2: 10 (*Leeser Bible*, 2: 14,)—4: 7; Psa. 94, 95; John 5, 6; Col. 1: 1—2: 19.

SIVAN 26, JUNE 26. Num. 13, 15; Josh. 2: 1—24; Psa. 96, 97; John 7, 8; Col. 2: 20—5: 18.

## 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.

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