

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITORS:

THE REV. WILLIAM C. DALAND, D. D.,
London, Eng.

THE REV. SYLVESTER S. POWELL,
Little Genesee, N. Y.

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

Vol. 10.

June, 1897.

No. 3.

Contents.

Editorial Paragraphs, - - - - -	49
The Ancient Synagogue, - - - - -	52
Righteousness—Poetry, - - - - -	59
Jesus, the Pharisee, - - - - -	60
News, - - - - -	64
Gleanings from the Jewish and Non-Jewish Press, - - - - -	65
Jerusalem To-day, - - - - -	71
Scripture Readings, - - - - -	72

PUBLISHED BY
THE AMERICAN SABBATH TRACT SOCIETY,
BARCOCK BUILDING, PLAINFIELD, N. J.

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 LEESER BIBLE,

The Holy Scriptures of the Old Testament Translated into English

BY ISAAC LEESER, an eminent Jewish Rabbi.

This is the Standard Jewish English Version of the Scriptures, and should be within the reach of all, both Jews and Gentiles. The purity and beauty of its renderings in innumerable passages richly repay its perusal. Proceeds from the sale of this Bible are to be devoted to the cause of the PECULIAR PEOPLE.

Price, bound in full leather, \$1.50.

Address, THE REV. S. S. POWELL,
LITTLE GENESEE, N. Y.

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.

הַכִּיטוֹ אֶל-צוּר חַצְבֹתָם
Isa. 51: 1. וְאֶל-מִקְבַּת בּוֹר נִקְרָתָם

"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. X.

PLAINFIELD, N. J., JUNE, 1897.

NO. 3.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

SEVERAL times lately we have pondered over a word uttered by a prominent rabbi in a great city, where missions to the Jews are prosecuted. He was speaking about a certain distinguished Christian minister whom he knew as a pleasant acquaintance, but who is also an ardent supporter of missions to Jews. The remark was, as we heard it quoted, "He never tried to convert me." This is significant, not so much of inconsistency in this particular case, as of a tendency of human nature which, we are convinced, is not a good one.

THIS tendency is not peculiar to Jewish mission work, but appears everywhere. People will pay money to evangelists and will support meetings, hoping and praying that their friends and neighbors,—yes, and members of their own households,—may be converted, but will do nothing themselves to influence them when they are associated with them. Or people will do the same for the spread of the Gospel in the world at a distance, but their next door neighbor, Mr. A., a very agreeable infidel, they somehow like very well, and they are seemingly not much concerned about his salvation.

NOW SOME disinterested observers would say that this shows hypocrisy, and that the support of the Gospel is but a pretense in such cases, and that the supporter really does not have the interest he professes. But this is not necessarily the fact. Others would say that the Christian so doing does not really believe what he has been taught, even though he may think he does, but that in his heart there is a doubt of the truth of that which he confesses. But whatever the trouble may be, the inconsistency is an unfortunate one and it ought to be removed. If the Christian is lacking in the interest he professes, he should try to cultivate it and not think that through others he can do all his religious duty to his fellowmen. If he does not really believe in form what he confesses, let him find out what he does believe and conform his life to that.

THIS tendency is particularly unfortunate in Christian work with Jewish people. It is no good omen for the spread of Christianity in Israel for cultured Christian people to spend money to keep up missions to "save the souls" of poor and unrefined Jewish people, while at the same time associating with cultured and refined Jews without a care for them. We recognize the difficulty in the way and the infinite delicacy of the task such a care would impose. But as Christian ministers we ought to stop and ask what the matter is. Is there one kind of a Gospel for the rich and another for the poor? Have the people of culture no need of the Gospel? Do we believe what we say we do? Are our sermons only a form of words? Or do we not rightly express just what we believe?

WHERE the Christian religion makes its way in the ordinary world it is assumed that the irreligious man, if he becomes religious, becomes formally Christian. So the question, "Are you a Christian?" means, "Are you living a religious life?" Great theological differences are not

assumed to exist. But Christians in their consideration of Jewish missions have to face the fact that the Jew has a religion, which if he be true to it, is a power in his life, fruitful in good, and which is dear to him. Now there is something in the Gospel for such a person; and what is it? It would be a worthy task for the noblest Christian teachers to define it and describe it. It would help the cause of true Christianity, not only among the Jews, but in the world at large. This is not a problem to fear and avoid, but to grapple with and solve.

THERE is a reality in salvation. This reality is not confined to the "Gospel Meeting;" it is equally in the more formal Christian assembly. It can be found in the "camp meeting" or in the church on Fifth Avenue. It is not confined to any age or confession. It was a reality in the time of Moses, of David, of Isaiah, as well as at the time of our Lord and since. It has been a reality doubtless, both before and since, in the lives of many who have not known and confessed His name. We all instinctively feel that salvation, while technically connected with dogma, is really far apart therefrom. It is this feeling, which every devout Christian of culture has and which is shared in a degree by even the dogmatic theologian and the zealous evangelist, that keeps us sensible and prevents us from losing our heads in our fervent zeal. That is why we can sleep even if our friends are not outward confessors of Christ. That is why we are able to be sweet, even if all the world is not attending some revival meeting which we think is doing its part to lift some souls to God, or even if everybody does not at once accept all the truth of God as we see it. This is not carelessness or hypocrisy. It is both trust in God and a belief that salvation is, in short, a present condition and not a future reward of certain theological opinions.

If this be so, would it not be well, in view of all that

is written and spoken on religion, for some men of learning and piety to apply themselves to this task of recognizing as our Lord did those in Israel who are not far from the kingdom of God, or who may be actually possessed of that kingdom, and of so presenting to them the Christian verities as to win their attention? This is not impossible. For its accomplishment, in addition to what is necessary to every true preacher of the Gospel, there are two especial requirements: a knowledge and appreciation of Judaism, and a knowledge and a possession of the highest and deepest there is in Christianity which can crown and perfect Judaism. Let some who are thus endowed become for Christ's sake voluntary laborers in this important part of Christ's vineyard. Only those fitted for the task can or ought to undertake it; to consider it as needless is to deny our Master. Who will do it?

THE ANCIENT SYNAGOGUE.

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

(Continued from page 32.)

THE DIDACTIC SERVICE.

Whatever may have been the case before, it is quite certain that by about the time of Antiochus Epiphanes (died 165 B. C.) the Hebrew language had ceased to be spoken by the people, its place being taken by the Aramaic or, as in Alexandria, by the Greek language.¹ Hence the reading of the Scriptures in the "holy language" could not be understood by the mass of the hearers; and therefore, as already in the time of Ezra to a certain extent,² when the lesson was read a translation had to be made, usually in the Aramaic language. Thus arose the custom

¹ See J. Altling, *Dissertationes Philologicae de Linguae Hebraicae Constantia et de Versionibus Scripturae. Opera*, Vol. V. pp. 195-202.

² Neh. 8: 8. So Jewish writers affirm, as Maimonides in *Hilcolh Tephilla* 12, 10, where he dates the custom of having interpreters from the time of Ezra.

of having in the synagogue an interpreter¹ in addition to the reader. When the custom became a fixed one, as in rabbinical times, the interpreter was appointed in the same manner as the reader and interpreted each verse of the Pentateuch as it was read. There might be two interpreters at the reading of the Prophets, and of the Prophets three verses could be read at a time and then interpreted.² The interpretations thus made were doubtless loose and illustrative paraphrases rather than literal translations.

According to the Talmud there were five passages of Scripture which were never thus explained in the language of the people: The history of Reuben (Gen. 35: 22;) the latter part of the history of the Golden Calf (Exod. 32: 21 *et seq.*;) the history of the adultery of David (2 Sam. 11: 2 *et seq.*;) that of the incest of Amnon (2 Sam. 13: 12 *et seq.*;) and the Priestly Blessing (Num. 6: 24-26.)³ The four were not interpreted because they reflected upon the worthy memory of the saints, and the last in order that

1. Called מתורגמן (*Methurgeman*) from the word תרגם (*targem*) to "translate." From this word came תרגום (*Targum*), the word used to describe a version of the Bible in any language other than Hebrew, usually the Aramaic. There were many of these, the best known being that of Onkelos (a proselyte who lived in the first or second century A. D.) on the Pentateuch, that of Jonathan (Jonathan ben Uziel, a pupil of Hillel, at about the time of Christ.) on the Prophets. There was also one ascribed to Jonathan ben Uziel and another called the Jerusalem Targum, both on the Pentateuch and both doubtless based upon the Targum of Onkelos. These are not so much versions as loose paraphrases.

2. On the interpretation of Scripture in the synagogue, see the Mishna, Tract *Megilla*, ch. 4, sections 4, 6 and 10. Also cf. Maimonides, *Hilchoth Tephilla*, 12, 10.

3 מעשה ראובן נקרא ולא מתרגם, מעשה חמד נקרא ומתרגם, מעשה דוד עגל הראשין נקרא ומתרגם, והשני נקרא ולא מתרגם; ברכת כהנים מעשה דוד ואמנין לא נקראין ולא מתרגמין.

"The history of Reuben [Gen. 35: 22] is read but not interpreted, the history of Tamar [Gen. 38] is read and interpreted, the first part of the history of the Calf [Exod. 32 to v. 20] is read and interpreted, the second part is read but not interpreted; the blessing of the priests [Num. 6: 24-26.] the history of David [2 Sam. 11: 2 *et seq.*] and of Amnon [2 Sam. 13: 12 *et seq.*] are neither read nor interpreted." *Megilla* 4, 10. In the Gemara upon this it is all explained in detail and a mnemonic expression (רע"ב'רין) is given by which to remember the five passages. *Megilla* fol. 25b. Maimonides explicitly mentions all five passages as not to be interpreted. *Hilchoth Tephilla* 12, 12.

when pronounced it might be heard with greater reverence.

It was quite natural, therefore, that even in early times there should have been added to the reading and interpretation of the Scripture some edifying discourse delivered in explanation or as an application of the lesson. This appears from the New Testament¹ and from ancient writers.² In early times it would seem that the one who preached might be any fit member of the congregation whose character and wisdom justified his appointment to that duty, which was not confined to any especial officer. This is clear from the circumstances under which Jesus and His apostles did this.³ It would also appear that the one who preached was accustomed to sit.⁴

The Targums, or Aramaic paraphrases of the Old Testament, which owed their origin to the same need which called forth the exposition of Scripture in the Synagogue,

1 Matt. 4: 23, 26: 55; Mark 1: 21, 6: 2; Luke 4: 15, 6: 6, 13: 10, John 6: 59; 18: 20; Acts 13: 5. etc.

2 Εἶθ' ὁ μὲν τὰς βίβλους ἀναγινώσκει λαβῶν, ἕτερος δὲ τῶν ἐμπειροτάτων, ὅσα μὴ γινώριμα παρελθῶν ἀναδιδασκῆι.

"Then one takes the books and reads, and another one of the most expert arises and explains whatever things are not plain." Philo, *Quod liber quisquis virtuti studet*. Edit. Mangey, vol. ii. p. 458.

Τι οὖν ἐποίησε ταῖς ἐβδομαῖς ταυταῖς ἡμεραῖς; αὐτοὺς εἰς τὴν οὐρανὸν συναγεσθαι, καὶ καθέζομενοὺς μετ' ἀλλήλων, σὺν αἰδοῖ καὶ κοσμῶ τῶν νόμων ἀκροασθαι, τοῦ μηδενα ἀγνοῆσαι χάριν. καὶ δεῖτα συνερχονται μὲν αὐεῖ, συνεδρευουσί μετ' ἀλλήλων. οἱ μὲν πολλοὶ σιωπῆ, πλὴν εἰ τι προδεπιφημισαὶ τοῖς ἀναγινώσκουμένοις νομιζέται. τῶν ἱερέων δὲ τίς ὁ παρῶν, ἠτῶν γεροντῶν εἰς ἀναγινώσκει τοὺς ἱεροὺς νόμους αὐτοῖς, καὶ κατὰ ἐκάστον ἐξηγεῖται μέχρι σχεδὸν δειλήσ ὀφιας.

"What then did he [Moses] institute for those seventh days? He required them to assemble together in one place and with modesty and decorum to sit down together and listen to the laws in order that no one should be ignorant. And indeed they always assemble and sit down together, the most preserving silence, except it may seem good to applaud the things that are read. One of the priests or elders reads to them the holy laws and expounds them in order until almost evening." Philo, *Fragment in Eusebius, Præparationes Evangelicæ*, 8, 7. Edit. Mangey, Vol. ii. p. 630.

3 As in Luke 4: 16-20; Acts 13: 14 and 15, etc.

4 So Jesus read the Prophets standing and "sat down" (ἐκαθίσεν) to address the people. Luke 4: 16, 20 and 21.

sufficiently indicate the nature of the discourses delivered in the ancient synagogue. From the method of interpretation employed in the Talmud we may also learn what these discourses may have contained. They were often figurative and fanciful¹ as well as highly allegorical. Such fanciful interpretations were often not without point, and although the Scriptural reasons assigned sometimes had no connection with the principle enforced, the teaching was frequently very wholesome.² St. Paul evidently fol-

1 A very few examples will suffice:

אל יעמיד אדם במקום גבוה ויתפלל אלא במקום נמוך ויתפלל, שנאמר ממעמקים קראתיך ה'.

"Let not a man stand upon a high place to pray, but on a low place, as it is said, Out of the depths have I cried unto thee, O Lord." [Psa. 130: 1.] *Berachoth*, fol. 10b.

תניא ר' אליעזר אומר שלש משמרות הווי הלילה, ועל כל משמר ומשמר יושב הקב"ה ושואג כארי, שנאמר ה' ממרום ישאג . . . שאוג ישאג על נהוה.

"It is taught that Rabbi Eliezer said that the night was divided into three watches and that at each several watch the Holy One—Blessed be He!—sits and roars like a lion, as it is said, The Lord shall roar from on high. . . . He shall mightily roar over His habitation." [Jer. 25: 30. The word "roar" occurs three times in the Hebrew, hence one at each watch!] *Berachoth*, fol. 3a.

אמר ר' ירמיה בן אלעזר דיו פרציף פנים היה לו לאדם הראשון, שנאמר אחר וקרב צרתני.

"Rabbi Jeremiah, the son of Eleazar, said, The first Adam had a two-faced (*div prosop*, δι-προσώπων) countenance, as it is said, Thou hast fashioned me behind and before." [Psa. 139: 5, in which the words may readily be so translated. But this text is made to do duty in several ways by the Rabbis.] *Erubhin*, fol. 18a.

היה ר' מאיר אומר אדם הראשון מכל העולם כילו היוצבר עפרו, שנאמר גלמי ראי עיניך, וכתיב כי ה' עיניו משיטטים בכל הארץ.

"Rabbi Meir used to say that the dust of which Adam the first was formed was collected from all parts of the world, as it is said, Thine eyes saw my unformed substance [Psa. 139: 16], and it is written that the eyes of the Lord survey the whole earth." [Zech. 4: 10.] *Sanhedrin*, fol. 38a.

ואמר רבה בר חנינה משמיה דרב המתפלל כשהוא כורע כורע בכרוך, וכשהוא ויקף ויקף בשם . . . רכתיב ה' ויקף כפופים.

"Rabba Bar Chanina said in the name of Rab. The one who prays bows at the 'Blessed,' [the first word of a prayer,] and rises at the Divine Name [when it first occurs in the prayer,] as it is written, The Lord raiseth up them that are bowed down." [Psa. 146: 8.] *Berachoth*, fol. 12a.

2 אמר ר' אלעזר כל יהודי שאין לו אשה אינו אדם, שנאמר זכר ונקבה בראם ויקרא את שמם אדם.

"Rabbi Eleazar said, A Jew who has not a wife is not a man, as it is said,

lowed this rabbinical method of argument when he gave as the reason for not suffering a woman to teach the fact that "Adam was first formed, then Eve."¹ The allegorical interpretations, while sometimes absurd, were frequently beautiful and suggestive, even if not always warranted by the Scripture cited.² In this respect, too, St. Paul shows his rabbinical lineage, as when in the Epistle to the Galatians, having mentioned the fact that Abraham had two sons, he goes on to say: "Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4: 24-26.

Male and female created he *them*, . . . and called *their* name *man* (Adam.) " Gen. 5: 2, *Jebamoth*, fol. 63a.

גדולה שמישה של תורה יותר מלמורה, שנאמר פה אלישע בן שפֹט אשר יצק מים על ידיו אליהו. למד לא נאמר אלא יצק, מלמד שגדולה שמישה יותר מלמורה.

"The service of the Law is greater than its study, as it is said, Here is Elisha, the son of Shaphat, who poured water on the hands of Elijah. It does not say who *learned* (of Elijah,) but who *poured* (water,) teaching that *service* is greater than *study*." [2 Kings 3: 11.] *Berachoth*, fol. 7b.

1 1 Tim. 2: 13.

2 עשרת השבטים אינו עתידין לחזור, שנאמר וישליכם אל ארץ אחרת כיום הזה. מה היום הולך ואינו חוזר אף הם הולכים ואינם חוזרים.

"The ten tribes will never be restored, as it is said, And God cast them into another land as at this day. As the day passes and does not return, so they pass away no more to return." This is the explanation of Rabbi Akiba. Other rabbis gave different ones, such as that as the day darkens and lightens, so the tribes shall be restored, or that if they continue *as at this day*, they will not return, but if they repent they will return. All the explanations turn on different allegorical meanings attached to the words "as at this day."

אמר ר' אושעיה מאי רכתיב ואקח לי את שני מקלות לאחד קראתי נועם ולאחד קראתי חובלים? נועם אלו תלמידי חכמים שבארץ ישראל שגועימן זה לזה בהלכה. חובלים אלו ת' ח שבכבל שמחבלים זה לזה בהלכה.

"Rabbi Hoshaja said, What is this that is written, And I took unto me two staves, the one I called 'Amiability,' and the other I called 'Destroyers'? [An allowable translation, Zech. 11: 7.] 'Amiability'—these are the disciples of the sages in the land of Israel, who are pleasant one to another in respect of the law (in their debates about the law.) 'Destroyers'—these are the disciples of the sages in the land of Babylon, who are fierce-tempered one to another in respect of the law (in these same debates.)" *Sanhedrin*, fol. 24a.

Also our Saviour Himself made use of a rabbinical allegory, or at least of an allegorical exposition of Isa. 12: 3. In the Talmudic Tract *Succah* (a "booth,") there are given all the customs pertaining to the Feast of Tabernacles (סוכות *Succoth*, "booths,") and among them a full description is given of the custom of drawing water from the Pool of Siloam to pour upon the sacrifice. This was to be done with joy and with the sound of a flute, and the place where the water was drawn was called בית שאבה or the "place [house] of drawing."¹ In the Jerusalem Talmud on this Mishna, the following comment is made: "Rabbi Joshua, son of Levi, said, Why is this place called the place of drawing? Because thence they draw the Holy Spirit, according as it is said, 'And with joy shall ye draw water from the wells of salvation.'" Isa. 12: 3.² The rabbis by this clearly taught that the water referred to in Isaiah signified the Holy Spirit, and that the water from the Pool of Siloam meant the same. Our Saviour must have had this teaching in mind when He said on the last day of the feast of Tabernacles: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7: 37, 38. This is shown by the explanation in the next verse following, "But this spake He of the Spirit," etc. Our Saviour's use of parables was also the employment of a method of preaching common in the synagogue, derived, of course, from the Old Testament.³

¹ The last chapter of the Tract *Succah* is called החליל (*Hechalil*, "the flute,") from the account of the ceremony. The first verse is:

החליל חמשה וששה, והו החליל של בית השואבה שאינו דוחה לא את השבת ולא את יום טוב.

"The flute (is played) five (days) or six, for this flute of the place of drawing is not carried on the Sabbath nor on a Good Day (Festival)." *Succah* 5, 1.

² *Succah Jer.* (*Hechalil*)

אמר רבי יהושע עין לוי למה נקרא שמה בית שאבה? שמשם שאבים הוה הקודש, על שנאמר ושאתם מים בששון ממעיני הישועה.

³ As in Isa. 5: 1-7, Ezek. 17: 2 Sam. 12: 1-12, or especially Judges 9: 8-15.

When the custom of having a regular sermon became fixed, as in the Talmudic period, due provision was, of course, made for it in the directions for services.¹ Gradually, it would seem, the right to preach became vested in the chief rabbi of the synagogue, who appointed others; or else other persons of known character and ability were appointed, if it chanced that no rabbi were present. But there was always considerable freedom in the synagogue in this respect, as in regard to reading and praying.

(To be Continued.)

THE BIBLE AND NATURE.—There is no book in the whole world that has such a tender affection for nature as the Bible. God loves His works. He knows they are very good, created by His dear Son, perfected, brought into living beauty by the power of the Holy Ghost. He knows what depth of thought He has put into them, that hidden thought of love, which was from all eternity; so that the heavens and earth, the trees and fields, all that we see around us, is illustrative of some eternal and heavenly truth, and therefore we are often told in Scripture to look around and above us, that we may find out the hidden depths of God's love in the works of creation.—*Adolph Saphir, D. D.*

THE LARGEST SCHOOL IN THE WORLD.—The Jewish Free School located in the heart of London has 3,500 pupils. Lord Rothschild is its founder. Twice a year, in the Spring and Fall, all the poor boys and girls are provided with new suits of clothing, shoes and books also, at the expense of Lord Rothschild.

¹ There is a Halachah in regard to the reading of a certain number of verses as a lesson from the Prophets. It is there said:

אבל תרגמו ודרשו המפטיר מפטיר שלשה או חמשה או ששה בנביא ור"י.

"But if there be an interpretation and a sermon, the reader shall read in the Prophet three or five or six, and that is enough." *Sopherim*, ch. 14. *Halachah* 2. The word for "sermon" (דרשה *derashah*) is from the word דרש (*darash*) "to investigate," and indicates a deep searching out of a subject.

RIGHTEOUSNESS.

Oh, soul of mine, I hear a still Voice speaking,
As one by one the years of life grow less.
What says the Voice?—"The only gift worth seeking
Is righteousness;—

"Why longer strive among the things that perish
For gains that Death so shortly must possess?
All thou can'st keep, whate'er thy heart may cherish,
Is righteousness."

How shall I find it—where? Oh, lead me thither!
I'm tired of sin, its darkness and distress;
Give me eternal flowers for those that wither,
And righteousness!

"Oh, troubled soul, the cross is shining o'er thee,
Christ's lifted hand awaits thy needs to bless,
In Jesus see, as pass His feet before thee,
Thy righteousness.

"His breath is life—receive the new-born nature,
His life in thine shall others help and bless,
Commit thy all to Him the new Creator
Of righteousness."

My righteousness, I give thee all, receive me;
Where'er thy feet lead, on my own shall press,
Losing myself, I'll follow and believe thee,
My righteousness.

Whither? I know not—into light forever,
The endless ways that shall His followers bless;
To shoreless seas leads life's immortal river
Of righteousness.

There is a City in whose shadeless splendor
Dwells the Beloved: let me forward press
Toward the pavilions of his mercy tender,
My righteousness.

—Selected.

JESUS, THE PHARISEE.

AFTER THE WORK OF PROFESSOR DAVID CHOWLSON, OF
THE UNIVERSITY OF ST. PETERSBURG.

BY G. A. DANZIGER.

(Reprinted from the Menorah.)

(Continued from page 37.)

The question now arises: Might not Jesus have omitted some of the ceremonials or broken publicly some commandment, and in that way have drawn upon Himself the animosity of the Pharisees? Let us see. In the Gospels we read that Jesus often preached in the synagogues. In these the Pharisees wielded the greatest power. Had His life been other than in accordance with the law, or had He preached pernicious doctrines, they would not have permitted Him to express them there. No; all His acts were in strict accordance with the letter of the law. He ate the paschal meal in the proper time and place; He broke the bread (ביצע את הלהם) and said grace (ברכה); He took the cup of wine, having blessed it (קירוש) and handed it to His pupils, and at last recited the offertory (הלל הגדול). He, therefore, did everything according to usage, as Jews—Orthodox Jews—do to this very day. Nor does Jesus deny that work of any kind (like the plucking of some ears of corn, or to walk more than two thousand steps from the house on the Sabbath-day is forbidden.¹ Matt. 24: 20). Only, He explains the manner; but so do the Pharisees, as we shall see further on. There certainly did not exist any difference of principle between Him and the Pharisees. The fact that the Pharisees blamed the pupils of Jesus for plucking ears of corn on the Sabbath does not stand against Him; for He did not say that this was not work, but He excused them by stating that hunger had forced them to do this, and refers them to David, who,

¹ Jews are forbidden to walk חוץ לרחיים, *i. e.*, more than 2,000 steps from any place one might happen to be, or from the house, on the Sabbath; nor are they permitted to carry any object from a private place into רשות הרבים, a public street or square.

being hungry, ate the shewbread and gave some to those who were with him, and that was certainly unlawful, for the shewbread no one could eat but the priests. According to Matt. 12: 6, Jesus argued that the Temple service was connected with work which was a desecration of the Sabbath, and the Pharisees were evidently satisfied, for they made no reply. Then, again, there was the cure which Jesus was reported to have accomplished on the Sabbath, and which is said to have aroused the Pharisees. The answer of Jesus is characteristic and famous: "The Sabbath was created for man, and not man for the Sabbath." Christ's utterance here harmonizes in principle exactly with the teachings of the Pharisees. There is a law, recognized as binding, and that is the law of saving life on the Sabbath. "One may desecrate the Sabbath in order to save the life of a human being" (פקוח נפש רוחה את) is a maxim strictly adhered to even to the present (השבתה day). Obviously, one is permitted to do any kind of work where life or health is in jeopardy. The Rabbis went even further, and said that in extreme cases one is required to break any or all of the Mosaic injunctions.² That the words of Christ were above criticism and in line with Pharisaic thought and teaching is evident from another maxim, universally accepted: namely, that one could—nay, must—break the Sabbath, not only when a life was

1 Το σαββατον δια τον ανθρωπον εγενετο και ουχ ο ανθρωπος δια το σαββατον (Mark 2: 27), the addition of *ωστε οικριος εστιν ο υιος του ανθρωπου και του σαββατου* signifies nothing contrary to Jewish conception, as the phrase "Man is the Lord of the Sabbath," is often employed by the rabbis. The words *בן אדם* "son of man" and *בני אדם* "children of men," are respective terms for man and men, and are omitted only in the construct state. [But we cannot admit that "Son of man" was used exclusively in that sense by our Saviour.]

1 The only exception is the law referring to idol worship, murder and incest; forced to commit these crimes, one must die rather than commit them. At the time of religious persecution, one should not break the least of the laws, but rather lose his life. But this was not always carried into practice; see Talmud Jerus. *Shebiith* 4, 2, fol. 35a. There is no doubt, however, that this is a very late addition, by patriotic rabbis, who considered life of small value where national and religious dangers threatened Jews and Judaism.

positively in danger, but that this could be done where there was the possibility of danger (ספק סכנת נפשות).¹

For instance, a woman in confinement, with the possibility of danger, when desirous of anything that would necessitate hard labor, this latter is not only permitted, but commanded, and every one present is commanded to hurry and do all that is usually prohibited, and not seek to ask others to do this. Whoever has scruples about doing work on the Sabbath in such cases is called a שׂוֹפֵךְ דָּם spiller of blood, *i. e.*, a murderer. The Rabbis, eager to strengthen this command, say: "If, on account of the service in the Temple of Jerusalem, the Sabbath ordinances could be broken, how much more when the life of a human being is in danger!" Also, it is said (Lev. 18: 5): "Ye shall keep my commandments and my statutes that ye may live." By this is meant that men shall *live* keeping the laws, but not *die* by them. Rabbi Simon ben Menasia and Rabbi Jonathan ben Joseph, commenting on Ex. 31: 14, regarding the Sabbath, say: "The Sabbath is given unto you, but you are not given unto the Sabbath."²

These words, by Pharisees, sound very much like those of Christ. There was then no difference in principle, although there might have been some in its application, as the healing of a shriveled hand might not exactly have been in the line of ספק נפשות ("a life in jeopardy"). It is well known that, unless it was a vital point, the Rabbis were very tolerant toward the opinions of others. Even the opinion of one, רעה יחיד, though not in accord with theirs, the Rabbis were eager to bequeath to posterity. The great intellectual battles fought between the schools of Shammai and Hillel often resulted—with a strange disregard for logic—in the maxim: אלו ואלו דברי אלהים חיים ("both opinions are the words of the living God.")

Existing differences between Christ and the Pharisees

¹ See Mishnah, *Shabbath* 18, 3, *Joma* 8, 4 and 5; Talm. Babli, 82a, *Shabbath* 128, *ibid* 129, 132a; *Mechilla* to Exod. 31: 14, paragraph 1.

² See Mishnah, *Eduyoth* 1, 5, f.

were directed mostly against single individuals or some schools amongst them. Thus the doctrines which Jesus ascribes to the Pharisees, in Matt. 23: 16, are clearly against the axioms which the Rabbis express in Mishnah and Talmud. (See Wuensche: "Rabbinische Literatur," 288.)

In the question of divorce (Matt. 5: 31; Luke 16: 18) Jesus holds the negative with the school of Shammai against the school of Hillel, who held the affirmative. The Rabbis generally were against divorcing the wife of one's youth, אשת נערים, and it is a saying that "the altar of the Lord sheds tears at such a deed." R. Jochanan, who, as a rule, follows the school of Hillel, says: "No one shall divorce the wife of his youth unless she be guilty of some shameful deed."¹

There is certainly no prohibitory law with regard to taking an oath, but that the Rabbis often enjoined from swearing, even to verify a statement, is evident from many passages in the Talmud and Midrash: *Ἐστὼ δε ὁ λόγος ὑμῶν, ναι ναι, ου ου*, "Let thy word be yea, yea; nay, nay," is an old rabbinical axiom. Quite wittily, the Rabbis explain the words (Lev. 19: 36) הֵן צֶדֶק ("just measure" as meaning הֵן צֶדֶק וְלֹא אֵי צֶדֶק (let thy *yea* be just and thy *nay* just.)

(To be continued.)

AMERICAN JEWS have, in the last fifteen years, welcomed, sheltered, and assisted over 650,000 Russian and Polish Jewish refugees. Mr. Joseph Jacobs says that this fact has no parallel in the history of the world.

NEW YORK, owing to the large influx of Russian Jews, has become the largest Jewish city in the world.

¹ See Mishnah, *Gittin* 9, 10, *ibid* fol. 90, *Synhedrion* 22a, where much is said of the high moral worth of the first wife, and how great a misfortune it is to lose her by death.

¹ God said to Israel: "You are not permitted to swear in my name, even though you swore to the truth," (Midrash Rabba, Num. 30: 3.) "Two thousand Palestinian cities were destroyed because the Jews there were given to swearing in the name of the Lord." (Yalkut 178.)

חדשות הנעשות—NEWS—במחנה ישראל.

THE Society for the Promotion of Jewish Literature and Science in St. Petersburg will shortly open its new buildings, which cost over, 70,000 roubles.

FIVE colonists from the Palestine colony Mikveh Israel are shortly leaving for Argentina, to act as instructors of gardening and agriculture in the colonies there.

THE Jews of Berlin were agreeably surprised at Pass-over by a generous donation of 10,000 marks, which the German Empress, Augusta Victoria, has given to the Jewish Hospital for Incurables. This is the first Jewish charity which has ever received a donation from Her Majesty.

THE brilliant novelist, Alphonse Daudet, writing to Dr. Herzl in Vienna, says: "When the Jewish State is founded, and if I am still able to get about, I will proceed thither, and deliver lectures for you. Meanwhile, Pass-over is approaching, and I am going to eat unleavened cakes, which were one of the delicacies of my youth, and are known in the South under the name of *coudole*."

A TELEGRAM from Smyrna states that Baroness de Hirsch has decided to found a colony near Smyrna for the one hundred and fifty families, who some three years ago, on account of persecution in Russia, fled from their native land. The colony, at the express desire of the community, is to be called "Clara de Hirsch." Besides building the houses, the benefactress will supply the agricultural implements and the necessary capital. A school and a synagogue are also to be erected in the center of the settlement.

IN the Italian Chamber of Deputies, which was dissolved a short time back, there were 13 Jews. At the

recent General Election, two of these members did not seek re-election; the other eleven went to the poll and all were returned at the first ballot. A Jew who stood for the first time was also elected. There are thus twelve Jews having seats in the Chamber, a very respectable number especially having regard to the extremely small proportion which the Jews bear to the general population of Italy.

THE Grand Rabbin of Crete, M. Ehlagon, writing on the 5th ult., says: "I need hardly enumerate the losses endured by our unfortunate coreligionists, rich and poor. People in easy circumstances have seen their property and their oil stores pillaged and burned by the insurgents. The poor, who gained a precarious daily livelihood, have been obliged to quit the island, which they have been enabled to do through the liberality of generous coreligionists, but the rest remain here in the greatest misery, without work and without resources. I myself risked my life in going through the streets in order to effect the embarkation of those of our brethern who have left for Smyrna. If those who have stayed behind have had food to eat during these sad times, they owe it to their noble-hearted brethern in Western Europe. Let us hope that matters will soon be righted, and that our people here will not be exposed to the danger of being starved."

GLEANINGS FROM THE JEWISH AND NON-JEWISH PRESS.

RIGHT METHODS.

Christianity is a proselytizing faith. To make propaganda for the Catholic or Protestant religion through the personal efforts of missionaries is a function of the church which we as Israelites have no inclination to condemn or inveigh against. The zealous, honest missionary who without trickery, bribery or misrepresentation induces people to accept as true the faith he teaches deserves our respect and esteem. The opposition and aversion of the

modern Jew regarding missionary work is directed only against the questionable, disreputable methods employed by a certain class of missionaries to make converts among the most ignorant and poverty-stricken Jews in this country and in the Orient. We do not wonder that the Rev. Dr. W. C. Daland, editor of the PECULIAR PEOPLE, declares: "At the risk of being considered to be animated by a feeling of sensitiveness we wish to say that we object to being styled by our kindly Jewish contemporaries as a 'conversionist monthly' or a 'conversion sheet,' or as in league with the conversion business." The reverend gentleman proposes a different plan in the conversion of Jews. He does not advocate that the Christ believing Jew (?!?) should forsake the synagogue unless he be compelled to that step (!) and ignoring the most essential requirements of the Christian creed, he says: "We should rejoice in nothing more than to see an already existing synagogue of Jews become a congregation of the *same people* believing in Jesus. And when a Jew who believes in Jesus joins a Gentile Christian congregation, we are always pained to see him renounce so many dear historic practices, not to speak of his giving up as Jewish those which are universal and ought to be observed by Gentile Christians as well, such as the Sabbath. The mere outward assent to Jesus is of no value, and a real faith in Him cannot but be imperiled when the newly believing Jew receives the impression that he will gain anything in the eyes of his new associates by denying his Judaism. Remain Jews, we say to all; resist all influences that would 'convert' you 'from Judaism.' 'Christianity' is but a name. What we beg of you is to receive the completeness of the religion of your Fathers and a completed work of grace wrought for you and for all men through Jesus, your Saviour as well as ours who are not of the stock of Israel. This do and do no violence to any truth which is of God, your God and ours."

Our readers will smile at the duplicity and sophistry contained in the above lines. Such artificial bait may catch simpletons, but not thoughtful, honest men and women. Remain Jews and believe in Jesus! What a preposterous proposition! Is the doctrine of the incarnation of the Godhead in the flesh a Jewish doctrine? Does a man remain a Jew after accepting the vicarious atonement as a Divine dispensation? And what of the original sin

and of the alleged necessity of having a mediator between God and man? What is the use of this specious reasoning and perversion of truth! If Rev. Mr. Daland succeeds to gain a convert let him honestly and sincerely say: You are now a Christian, and as such you can lead as righteous a life as you have heretofore, if you so will it, but you are no longer a Jew because you have now entirely different views of the relation of man to his God, of the redemption of man from sin and of the life of the soul here and hereafter. Propagandism for religion must be freed from all deception and stepping on holy ground, as it does, it must appear in the beauty of holiness, sincerity and truth.—*The Jewish Spectator, Memphis, Tenn., Dr. M. Samfield, Editor.*

It may not be out of place to say a word in regard to this criticism of a recent editorial utterance of ours. In the first place, we are glad that our critic respects honest missionary effort even when directed toward the Jews. We are glad that he opposes only wrong and dishonest methods, "trickery, bribery or misrepresentation." That is what we are ourselves continually opposing. But we cannot forbear to remark that there are Jews and Jews, Jewish papers and Jewish papers; so that while one thus professes great respect for zealous, honest missionary work toward the Jews, another will tell us directly that any missionary effort at all is an insult to Judaism. While one speaks of the "disreputable methods employed by a *certain class* of missionaries," another assures us that the whole "missionary business" is one vast swindle. If numbers are any test of the prevalent opinion among Jews, the latter views (namely, that any missionary work whatever among Jews is an impertinence and an insult and that all missionaries are dishonest) are beyond a doubt the ones held by almost all Jews who presume to speak for their brethren. We are glad that the *Spectator* is so discriminating.

Our critic is right when he says we propose a "different plan" from that which the Jewish papers generally denominate as the "conversion business." When we ob-

jected to those terms as being applied to our own periodical, we had in view certain occasions on which language was used implying that the whole Christian missionary system is a vast swindle (verily a traffic in souls) and then connecting our monthly with this, whereas anyone who has read our pages for the last nine years must have done so to little purpose if he has not clearly perceived that such things are exactly what we have strenuously opposed, while at the same time advocating the open, honest presentation of Christianity to every Israelite, and even urging it as the bounden duty of all Christians to preach the Gospel, "to the Jew first," and also to the Gentile. But the *Spectator* has much misunderstood us if it regards the ideas we put forward as a new dodge to catch the Jews, as it were, or as being in any such sense a "plan" of propagandism. We should condemn as roundly as our critic any misrepresentation of matters of faith to gain an adherent or even a hearing, for that were as wrong as the use of any other bribe. But it is different when one puts forward his sincere and honest convictions.

The *Spectator* accuses us of "duplicity" and "sophistry." Duplicity there might be if we did not mean every word we wrote. One may not always express himself with absolute clearness, but duplicity must surely be the utterance of what is not the sincere belief of the writer or speaker. One may be even foolishly fallacious in his arguments, but the term "sophistry" cannot justly be applied to them if they are arguments which the one presenting them regards as sound and good, especially if they are opinions which are dear to him as his religion. We would not object if the *Spectator* should tell us that we are mistaken, that our ideas are foolish, or preposterous simply. But when we are accused of duplicity and sophistry, which — if we understand the English language — implies that we misrepresented our religious views with intent to deceive, we think we are justified in resenting the implication. We hope that this misunderstanding of our

intention was due to the faulty expression of our ideas, for we intended to convey our sincere beliefs. Our critic seems to think that the only possible understanding of what it is to be a Jew or of what Christianity involves is the understanding which he himself possesses. Is it not possible that others may have a different opinion? Further, if others express different opinions and advocate them, can those opinions not be weighed and tested as presented? Without just ground, is it fair to assume that the opinions expressed—however erroneous or valueless they may appear—are not the ones really held by their advocates? This we ask, not so much in justice to ourselves as to the views put forth by us, for they would be unworthy a moment's consideration if put forward as a trap to "catch simpletons."

The difference between our critic and us in regard to how a Jew can remain a Jew and believe in Jesus is a difference of opinion as to what constitutes a Jew. He certainly can remain a Jew racially, for it will be impossible for him ever to be anything else. He can remain a Jew in his national thoughts, feelings and hopes. He need not and in our opinion ought not to relinquish these. Nor need he give up any doctrine of Judaism. Our critic, just as much as most of our Christian brethren, is under the influence of the false antagonism between Judaism and Christianity. Judaism comes now to stand for certain beliefs, or often certain doubts. Christianity likewise. These are opposed one to the other in the minds of the people. But is this as it should be? We say, No. Of course our critic will think us presumptuous if we attempt to define Judaism, and yet he ventures to define Christianity for us, and to take us to task for ignoring the most essential requirements of the Christian creed. Still we have our ideas as to what the true Judaism is or should be and also what true Christianity is, and our opinion is that the two are or ought to be identical. We shall not now discuss in detail the questions he raises as to certain

Christian doctrines, but will suggest that these doctrines as taught in Scripture will be found to be quite in accord with Biblical Judaism. The *Spectator* will not find the ideas of all Christians on these points to agree, just as all Jews are not in agreement as to the doctrine, for example, of the Messiah. Some hyper-orthodox Talmudic Jew may state his belief in many things utterly repugnant, not only to a Christian, but to any enlightened Jew who is as far from avowing himself a Christian as the editor of the *Spectator*. One of our Christian friends could take these beliefs and say they are what constitutes a Jew, and argue quite with our critic that if a Jew remains a Jew he cannot be a Christian. We believe that the Biblical doctrine of the incarnation,—not all the creed statements of the Trinity,—is essentially a Jewish hope and teaching, that it is in agreement with the Jewish Scriptures. The “vicarious” atonement is a *theory* of a Christian doctrine and not the doctrine itself. As to “original sin,” we think the doctrine of sin as taught in the Psalms and the Prophets is quite sufficient for any one, and if our critic will take Jesus’ own teaching as to His position, he will find it quite in consonance with Judaism. The *Spectator* must remember that there is quite a Talmud among the Christians, and we fear he has its teaching before him rather than the true source of what Christianity is, namely the Old and New Testaments in their simplicity. But we do believe and maintain that when a Jew becomes a Christian he does perfect, not only his views of the relation of man to God, but his own actual relation. Still what we have many times pointed out is equally true, and that is that the absolute antagonism between Judaism and Christianity,—which is that same Judaism in its perfection,—so apparent to our critic and to many Christians, is a false antithesis which has been due to perversions and corruptions of both Judaism and Christianity by those who confess these systems of faith. Our honest belief is that the truly Christian Jew is the true Jew, and that if

he is not so, a part of the blame rests upon the wrongs done by Gentile Christian belief and practice in the name of Christ, the typical Jew and the typical Man, whom we believe to be the Messiah of Israel and the one in whom our Heavenly Father chose to reveal Himself as the Saviour of the world. If our critic or any other man will come to Him and His pure teaching—we do not say to the creeds taught by all His followers—he will soon see how a Jew can remain a Jew and believe in Jesus. W. C. D.

JERUSALEM TO-DAY.

The streets are kaleidoscopes of form and color. From the balcony of our hotel we can see a panorama of varied human life such as we believe cannot be equalled upon earth. The throng which crowds the bridge of Stamboul at Constantinople is not so strange and picturesque. Everywhere in Europe there is but one type of dress. A crowd in London is the counterpart of a crowd in Paris, Rome, Berlin, Chicago. But here it is Oriental, conglomerate, unique. To detail it is to catalogue all the customs of the Orient.

The swarthy Turk with his fez of red; the Kurd with his black hair like the braided and knotted snakes of Medusa; the Bedouin Arab with his flowing toga of brown and black, his turban coiled with black, his bare legs, yet walking with a stalwart erectness and a matchless dignity as though he had just stepped out of the ruins of Palmyra and bore the fortunes and the glories of his vanished tribe. Great lines of camels go with their silent measured tread like that of Forrest and the great tragedians on the stage; these black bags which have brought the barley from the harvest fields beyond Hebron are made of the same camel's hair which the tent-maker of Tarsus wove; tiny donkeys bear colossal men; laden monks with their bare heads and their dusty sandals, Greek priests heavy-bearded, with flowing locks, wearing robes of black and rimless hats, while gliding like spectres in the throngs are the Moslem

women in robes of white with faces covered, mysterious mutes in this phantasmagoria of chattering and noisy life.

From our window every morning we can look thirty feet away and see in an upper room two Moslem soldiers clothed in white bending toward Mecca, saying their morning prayers, bowing to the floor and touching it with their foreheads, oblivious that the strange eyes of the infidel are watching them. To describe the scenes, the customs, and costumes of this wonder city would be to tell the story and picture the life of the Oriental world, and not only the Eastern world as it is to-day, but as it has been through all the ages, for in this cosmopolitan city every age except the present, and every civilization except the Western, centers and makes its strange and bewildering life, like the broken glass in a kaleidoscope. The better, newer part of the city is outside the walls. Here the fine residences of the wealthy Jews, the splendid hospitals and charities of Russian, French, German and English Christians and Jews, the various consulates, a thriving German industrial colony, the model dwellings of the wealthy Jewish benefactors, Rothschild and Montefiore. These are all of great size and beauty, and the wealth of Europe and America has been poured in here at Jerusalem and embodied in institutions of inestimable mercy and value.—*Rev. Dr. Gunnison in the Christian Leader.*

SCRIPTURE READINGS.

5657.

TAMMUZ 3, JULY 3. Num. 16—18; 1 Sam. 11: 14—12: 22; Psa. 98, 99; John 9, 10; 1 Thess. 1—3.

TAMMUZ 10, JULY 10. Num. 19: 1—22: 1; Judges 11: 1—33; Psa. 100—102; John 11, 12; 1 Thess. 4, 5.

TAMMUZ 17, JULY 17. Num. 22: 2—25: 9; Micah 5: 7 (*Leeser Bible*, 5: 6,)—6: 8; Psa. 103; John 13, 14; 2 Thess.

TAMMUZ 24, JULY 24. Num. 25: 10—30: 1; Jer. 1: 1—2: 3; Psa. 104; John 15, 16; Heb. 1—4.

OUR VIEW OF MISSION WORK.

Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish people. If men are sent out to do anything else, they are not properly Christian missionaries. We should send missionaries to the Jews because it is in our nature, if we possess any idea we think of value, to desire that every one should accept it. Especially is this so if we think we have in view a lofty and excellent ideal. If we do not this, it is a confession that we have no proper ideal worth the name. Another reason why we should send our missionaries to the Jews is that we have charity and love towards them. We believe that the one sure and certain way to enter the kingdom of God is through Christ. We are not disposed to say what may be the lot of those who have lived godly lives and who have not worshiped Jesus Christ. We are not disposed to limit the operations of divine grace. But we believe that Christ is Life Eternal. He is the Way, the Truth, and the Life. We are sad when God's children are astray and do not accept the safe and sure way. A third reason why we should send missionaries to the Jews is our Lord's great command, "Go ye into all the world and preach the gospel to every creature." Our Leader and Master has bidden us. The loyal follower of Christ considers no alternative. "If a man love me he will keep my words," says our Master. As disciples of that Master, as servants of that Lord, what can we do but send forth those to proclaim these glad tidings "to the Jew first, and also to the Gentile?" Jesus asks us to do no wrong—to cheat, to deceive, or to bribe,—but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth.

SOLEMN QUESTIONS

Addressed to Hebrews of Culture.

BY PROF. FRANZ DELITZSCH.

Translated from the German by the Rev. Wm. C. Daland.

—o—

A discussion of Christianity by an eminent scholar well versed in Jewish learning. Price, in paper, 10 cents.

Address: THE REV. S. S. POWELL,
Little Genesee,
New York.

THE PECULIAR PEOPLE.

—o—

A Christian Monthly Devoted to Jewish Interests.

—o—

Domestic Subscriptions (per annum),	35 Cents.
Foreign " "	50 "
Single copies (Domestic),	3 "
" " (Foreign),	5 "

—o—

☞ Drafts, checks, or money orders should be made payable to JOHN P. MOSHER, Agent, Babcock Building, Plainfield, N. J., to whom all business correspondence should be addressed.

All communications for the Editors should be addressed,

THE REV. S. S. POWELL,
Little Genesee, N. Y.

THE REV. DR. DALAND may be addressed,

1. Maryland Road, Wood Green,
London, N., England.

—o—

☞ The Editors are not responsible for the opinions of contributors.

Entered in the Post-office at Plainfield, N. J., as second-class mail matter.