

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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

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OUR PLATFORM.

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

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

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

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


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

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

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

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"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 הצבתם
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.

DURING the years that we have spoken through the pages of THE PECULIAR PEOPLE on Mission work, in particular among the Jews, we have been steadily more and more impressed by the fact that, while there are natural difficulties in the way of missions to the Jews, the most of the real difficulties and obstacles lie in the people themselves who are at heart the most loyal friends of missions and the most enthusiastic advocates of the work. Never have we more felt this to be true than now, after all these years of crying against this evil. A noted showman attributed the secret of his success to the fact that people like to be deceived, and he acted upon this universal trait of human nature. Now, while this may secure the success of a professor of humbug, it is no good sign for the spread of pure and undefiled religion.

FACTS do not seem to have any charm for people. They love fiction. They will believe an improbable tale sooner than the simplest truth. They do not seem to desire facts. They wish results, they say, but fictitious results seem to be the ones that delight them the most. They appear to have a kind of strange zeal for conver-

sions, and in their eagerness to see some notable success in this direction they follow *ignes-fatui* and revel in fancies which they weave around the first object that presents itself. They see in every interested inquirer a martyr, in every convert with a ready tongue a saint or a prophet; they exalt into a miracle, or at least a marvelous Providential leading, every trifling incident in the lives of such, and find great pleasure in viewing the iridescent beauties of the bubble that their own lips have blown till at last some day the bubble is pricked and all vanishes, only shame and confusion remaining. We think it a great pity that such influences as these are what keep alive the interest of the churches and people in missionary work among the Jews. But to our sorrow we have observed that not only the Jewish mission work, but very much religious work in general is made to rest upon just such a treacherous foundation. Emotion and the glamour of an ecstasy of faith bewitch the reason and deceive the soul. Oh! for a real, spiritual power that would rise above such poor substitutes and reach down beneath them, so that the soul resting upon it would go forward, if not with the fictitious strength of religious emotion, at least with the healthy and more moderate earnestness of a reasonable faith.

WHEN such a bubble as we have described has been pricked, many who were enthusiastic and others who are always skeptical will cry, "Let the Jews go to the Evil One; there is none honest. Better give up all work among them." Now this is the other extreme. How strange it is that people will either do too much or nothing! As Christians we must work among all nations, and therefore among the sons of Israel. The duty of laboring does not depend upon success, it does not depend upon having martyrs, saints, "little Messianic Prophets," or what not. We ought not to love the Jews for the sake of such, but for Christ's sake. It is not Christian to look for "Mes-

sianic Prophets" or modern Sauls of Tarsus. Such an expectation savors rather of pagan anthropomorphism than of New Testament Christianity. It is a reversion of the Gentiles to the superstitions of their idolatrous forefathers. The Christians make too much, even of those who are honest and able. They exalt the true man into a saint or a martyr, they praise the able man as though of distinguished learning and all but supernatural abilities. Why such extravagant utterances? We ought to help faithful men, but not to enrich them. We ought not to canonize unripe men or worship any man. Very few of us, even if we are saints, have sufficient grace successfully to endure being called saints. It is dangerous to give that praise even to the best of men. Such praise is Satan's way of making us fall. Self-righteousness or pride of humility or of consecration is one of the easiest of sins into which an otherwise good man may fall, and it may lead him back by another way into worse sins than those from which by penitence and humility he was saved.

WE beg you, therefore, who love Israel and who believe in the mission of Jesus and His disciples, to be earnest and steady in your devotion to the cause of Israel's salvation. See that your devotion is grounded upon a firm faith in Christ and not upon any present excitement. Care more for the truth than for conversions. Do not believe that good can come from evil means. Do not look for too much, but labor on, even if miracles are not wrought. Do not put temptations in the way of the laborers in God's vineyard by an evident expectation of results. Do not put unripe men in the mission field. Above all do not call an unripe man a saint. The undue putting forward of a novice may be his ruin and it will certainly be your shame. Give him work to do and plenty of it, but do not praise him overmuch and beware how you say he possesses the Spirit of God more than other men. The most dangerous thing you can tell any missionary, minis-

ter or Christian worker of any sort is that he is a consecrated man, a humble man, led of God's Spirit because he is more humble than his fellows, a more willing instrument in God's hand for mighty work. He will, however subtly, begin to feel that the mighty work ought to follow, and being human he may try sinfully to accomplish that work.

THE ANCIENT SYNAGOGUE.

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

(Continued from page 58.)

ALMS IN THE SYNAGOGUE.

Among the interesting features of the ancient synagogue the relief of the poor is one that formed too important a part of the Jewish life in the olden time to be ignored. As in the Dispersion the synagogue was the center of the Jew's life in many other respects, being the seat not only of worship, but of educational life and of the judicial tribunal, it was also the place where the social inequalities of the national life were to be adjusted.

From the earliest times in Israel social equality was the ideal, and there was an attempt to realize a proper adjustment of the burdens of life both by legislation and an appeal to the generosity and sympathy of the more highly favored.

The law gave to every Israelite his portion of inheritance in the land of Canaan as it was divided among the tribes, and this portion could not be alienated. Through neglect, lack of thrift, or any other cause it might pass for a time into another's hands, but every fifty years, at the year of Jubilee, it was restored to the owner and his family. Of course even this Divinely-appointed safeguard against the undue accumulation of wealth did not suffice to prevent the existence of poverty in the periods intervening. Other laws had for their object the relief of this distress. To the poor was granted by law a right to the

gleanings of the harvest field,¹ to what was left through forgetfulness,² to what grew in the corners of the fields,³ and to the poor-tithes.⁴ These rights were absolutely assured to the poor; they were not gifts which might be bestowed or withheld, but were considered as belonging to the poor by right.⁵ In addition to these guaranteed rights the law enjoined upon every Israelite the duty of almsgiving, with the promise of Divine blessing upon its performance.⁶

While the theocracy and the kingdom of Israel existed in their ancient form in the Holy Land, of course the legal rights of the poor were assured them in all communities, and almsgiving was but an occasional and wholly voluntary practice, but after the Captivity the case was otherwise. When the Jews became dispersed among the Gentiles they engaged in various occupations, principally in trade and commerce. On account of their situation they could not, if poor, receive the relief allowed them under the ancient law. Hence the solidarity of the race caused the relief of the poor to become a fundamental religious duty. It appears that voluntary contributions were made by the Jews in exile⁷ and in time they became customary everywhere. These contributions in rabbinical times were

1 Lev. 19: 9 and 10, 23: 22.

2 Deut. 24: 19-22.

3 Lev. 19: 9, 23: 22.

4 Deut. 14: 28 and 29, 26: 12 and 13.

5 This appears from the following passage:

כל מתנות עניים אלו אין בהן טובת חנייה לבעלים, אלא העניים באין וניסלין אותן על כרחן של בעלים ואפילו עני שבישראל מציאין אותן מידו.

"For all these gifts no thanks are given to the owners as though they had performed a deed of charity, but the poor come and take them, even against the will of the owners, and even though the owner be the poorest man in Israel, they come and take them from his hand." Maimonides, *Hilchoth Mattanoth Anijim*, 1, 8.

6 Deut. 15: 7, 10 and 11; Lev. 25: 35 and 36.

7 Mention is made of such gifts at Purim in Esther 9: 22.

enforced by law, and failure in this duty was severely punished.¹

To this course of history it is no doubt due that the ordinary Jewish term for almsgiving arose.² The whole provision of the law of God gave the poor man inalienable rights which every Israelite acknowledged to be his due. So also the Divine blessing pronounced upon almsgiving gave it a certain value in his eyes as a good work well pleasing to God. The necessity of making some equivalent provision when the Jews were scattered from their land made the duty imperative. Hence the word צדקה (*tsedhaqah*) "righteousness," became the term for almsgiving. That was, so to speak, the good work, by way of pre-eminence. Thus we see the word used in the New Testament by Jesus, "Take heed that ye do not your alms (righteousness) before men, to be seen of them." Matt. 6: 1.³ Also St. Paul in the second Epistle to the Corinthians, commending their liberality in the matter of assisting the needy, quotes Psa. 112: 9, "He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever." 2 Cor. 9: 9. In the next verse following he uses the expression, "the fruits of your righteousness," by which he evidently means almsgiving. So the Septuagint, or Greek version of the Old Testament, often uses the Greek word *ελεημοσυστη* (*eleemosune*), meaning "almsgiving," to translate the Hebrew word צדקה (righteousness,) even where it would not seem to have the natural meaning of almsgiving, as in Isa. 59: 16, "Therefore his arm brought salvation to him, and his righteousness

1 מי שאינו רוצה ליתן צדקה או שיתן מעט ממה שראוי לו, בית דין כופין אותו ומכין אותו ככת מרדות עד שיתן מה שאמרוהו ליתן.

"Whoever will not give alms or who gives less than becomes him, the council compel him and inflict upon him the scourge of rebellion until he gives what they appoint him to give." Maimonides, *Hilchoth Mattanoth Anijim*, 7, 10.

2 "Righteousness," צדקה, as in the previous quotation from Maimonides.

3 *ελεημοσυστη*, corresponding to the Hebrew צדקה, not the ordinary Greek word for alms.

it sustained him."¹ This is an indication that in times earlier than those of the New Testament the opinion was current among the Jews that almsgiving was of direct value in securing the Divine favor or as a means of justification. So in Deut. 24: 13, of kindness to the poor in the matter of a pledge it is said, "It shall be righteousness unto thee before the Lord thy God." That it was considered a ground for justification is clear from Dan. 4: 27, where Daniel's words to the king of Babylon are, "Wherefore, O, king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor."

Alms was anciently given by Jews in exile for the relief of the poor in the Holy Land. This became a general custom and originated perhaps in a natural patriotism or perhaps to enable the poor in the land of Israel to be supported during the Sabbatical year, when there was no tithe.² This wide-spread custom was the origin of the apostolic custom of collecting from Gentile churches for churches in Judea.³

The collection of alms for the relief of the ordinary poor of the congregation was regulated in detail in rabbinical times.⁴ In every place inhabited by Israelites men known to be worthy were appointed as alms-collectors,⁵ who went about among the people to receive from every one according to his means or according to a stated assessment. These collections were of money and were made perhaps at any time, but certainly every week at least by the eve of the Sabbath, when the money was distributed to the poor in amounts supposed to be sufficient

1 So also in Psa. 24: 5, 33: 5; Deut. 24: 13, and other places where the Hebrew word is צדקה.

2 See Maimonides *Hilchoth Mattanoth Anijjim*, 6, 5.

3 Acts 11: 29, 24: 17; Rom. 15: 26; 1 Cor. 16: 1-3; 2 Cor. 8: 8 and 9.

4 See Maimonides, *Hilchoth Mattanoth Anijjim* especially chap. 9.

5 גבאי צדקה, although they were perhaps not permanent synagogue officers. It seems to have been a duty shared by many, as that of public prayer or other religious service.

for a week. This was called קיפה (*Quphah*) "chest," meaning "alms of the chest." The box or chest was evidently carried about by the collector for the purpose of receiving the gifts.

This "chest alms" could not be collected by less than two persons nor distributed by less than three. If a collector found any money, he was required to put it in the box, though upon returning home he might take it again. They were separately to count the money in the box, and no account was to be required of them.¹

Other collectors were appointed to go about daily from house to house to receive articles of food, fruit or money from any one disposed to give voluntarily. These collections of food or other gifts were for the relief of temporary distress and were distributed every evening. This was called תמחוי (*Tamchoi*) "basket," meaning "alms of the basket." This "basket alms" could be given to any poor person, even to a stranger, while the "chest alms" could only be given to known poor of the congregation. The congregation might by unanimous consent convert one kind of alms into another, or either of them into anything needful for the congregation, or a rabbi by authority of the congregation might do the same, if needful.

The universality of the alms system may be known from the statement of Maimonides, from whose code of regulations these facts are taken, that "never since the commencement of time have we seen or heard of any congregation of Israelites in which there has not been the 'alms chest,' but with regard to the 'basket' it is the custom to have it in some places and not in others. However it is now the custom in every place for the collectors of the 'chest alms' to make daily collections, distributing the alms upon the eve of every Sabbath."² Special alms

¹ Based on 2 Kings 22: 7.

² מעילם לא ראינו ולא שמענו בקהל מִישראל שאין להן קופה של צדקה, אבל תמחוי יש מקומות שנהגו בו ויש מקומות שלא נהגו בו: והמנהג הפשוט היום שיהיו גבאי הקיפה מהורין בכל יום ומחלקין מערב שבת לערב שבת.

for special cases of need might be pledged at any time, sometimes on the Sabbath, in which case it was paid the following week, as money was not handled on the Sabbath.¹

It was certainly an ancient custom of the Jews not to handle money on the Sabbath, but to attend to the distribution of money before the Sabbath and to pay afterwards amounts pledged on the Sabbath. So Philo gives praise to the Emperor Augustus because for the benefit of the Jews he ordered that, in case the day on which his imperial bounty would be distributed happened to fall on the Sabbath, it should be bestowed on the following day.² There is also no doubt that in apostolic times this custom prevailed among Jewish Christians and that this fact is what led St. Paul to advise the Corinthian Christians to set apart at home on the first day of the week whatever they intended to give according to their means for the relief of their poor brethren.³ The apostle thus expressly designates a day other than the Sabbath for this purpose, a fact which has not escaped the notice of some writers, though by no means observed by all commentators.⁴ The injunction to lay this aside thus weekly "that no collections be made when I come," (R. V.) reminds one of the injunction of Maimonides in regard to alms viewed as a vow. He says it should be paid promptly in accordance

1 Leon da Modena, *Historia de gli riti hebraici*. I, 14.

2 Philo, *De Legatione ad Caium*, Edit. Mangey, Vol. II., p. 569.

3 1 Cor. 16: 1 and 2.

4 It was clearly observed by Cl. Coccejns in his *Parallelia Sententiarum de Sabbatho, Opera*, Vol. viii., ad *Quaest.* 83, cited by Vitringa in his treatise *De Synagoga Vetere*, Edit. 1726, pp. 812 et seq., "Ex quibus manifestum est, cum septimo die thesauros, aut collectam facere Judaeis non liceret, Paulum eodem instituto, vigente huc Sabbatho, ordinasse Corinthiis ut in posterum diem, qui erat primus septimanae, collectas suas differrent. Quo ipso diem illum primum non ut festum, sed ut εργασίον, ideoque festo oppositum, et operi collectae destinatum, consideravit." "From which it is clear that, since it was not lawful for the Jews to lay by money or make a collection on the Sabbath, Paul, according to that custom, the Sabbath then prevailing, enjoined upon the Corinthians that they should defer their collections to the following day, the first day of the week. According to which he considered that first day not as a festival day, but as a working day, in contrast to a festival, and appropriate for the work of a collection."

with Deut. 23: 21, "Thou shalt not be slack to pay it." However, "if no poor be at hand," he says, "he shall set it apart and lay it by till he meet with the poor."¹ Thus the counsel of the apostle applies a well known Jewish practice to the Corinthian congregation, showing at the same time due regard to the Sabbath.

(To be Continued.)

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 63.)

That Christ failed to wash His hands before His meals, (cf. Matt. 15: 1-20 and Mark 7: 1-23) נטילת ידים is quite easily explained. This observance was originally practiced before eating of sacred food—קֹרֶשׁ—like meat offerings and תְּרוּמָה (before eating profane food, חֲלוֹלִים, cereals, etc., one was not obliged to wash his hands); this law was a much later institution (about the end of the century before Christ), so that it could not be considered a *παράδοσις των πρεσβυτερων* [tradition of the elders] הלכה למשה מסיני, [halakkah of Moses from Sinai], as many oral laws were considered.¹

It is certain, however, that this observance, which even now is not considered of the very greatest importance, was not in common practice in the times of Christ; for it is told of Rabbi Eliezer ben Hanoch, a very important savant, that he never observed these lavations before meals, and because of that was anathematized by the Rabbis, and at his death was still under the same ban.²

אין שם עניים מפריש ומניח ער שימצא עניים

Hilchoth Mattanoth Anijjim, 8, 1.

¹ See *Eduyoth* 5, 6.

² Holtzmann (l. c. p. 211) maintains that the Pharisees, in warning Jesus, had acted in concert with Herod Antipas, who desired to intimidate Jesus, whom they believed a dangerous man. Common sense would suggest that

The words of Jesus (Matt. 15: 11; cf. Mark 7: 15), "Not that which entereth into the mouth defileth the man," can hardly be taken in a literal sense; because it is impossible that Jesus desired to abolish or Himself disregarded the many dietary laws of Moses; were this the case, it is quite certain that Paul would have referred to it. [But there was no antagonism between Jesus and Paul.] We may, therefore, positively conclude, that with regard to the ceremonial laws there existed no essential difference between Christ and the Pharisees.

Regarding the position the Pharisees held with respect to the person of Christ the opinions differ. Many—quite erroneously—believe that the Pharisees were at first friendly to Jesus and later on persecuted Him with their groundless hatred. Why should this have been the case? Had Jesus changed, or did the Pharisees change their sentiments toward Christ in the brief period of His activity?

We have already mentioned that Jesus had free access to the pulpits of all the synagogues, and there the Pharisees were the masters. It is unthinkable that they should have permitted anyone to preach against whom there were religious objections, especially when the preacher was radical as—some reports would make us believe—Jesus was. The truth of this admits of no doubt; for the Pharisees were quick to reprove Him, when He seemed to have disregarded some minute ceremonial. We find also that they invited Jesus to their table (Luke 7: 36), in it—

those who warn us against danger are our friends. Herod probably desired to do away with Jesus, as he had with John the Baptist, but then the idea that he warned Jesus is certainly absurd; enemies are not as a rule given to such sentiments, and Herod, the cruel, least of all. But if Herod had nothing against Jesus, then there was no necessity for the Pharisees to act in concert with him; as they warned Jesus, they certainly must have been His friends. Nor is this argument, that they warned Him against their common enemy, the Roman, strong enough to refute our point. For, if racial love made them His protectors, they certainly could not have committed that great enormity of delivering Him into the hands of the Romans for crucifixion. Why did they warn Him? To give Himself up or to run away? Anyone who warns a fellow-man of a danger threatening his life must be actuated by something else than hatred. We cannot possibly commit a *sacrificio del intelletto ad majorem Pharisæorum ignominiam*. We must repeat, that Christ said and taught nothing to which the genuine Pharisees could not have subscribed, and did nothing with which they could have found fault.

self evidence of friendliness, and that they warned Him of approaching danger (*ibidem* 13: 31). A short time after the death of Christ, a number of Pharisees, though holding strictly to tenets of their faith, accepted the Messianic principle as enunciated by Jesus (Acts 15: 5), which means, that they discarded the advent of a personal Messiah, [?] believing Jesus to have been the spiritual adviser for the "kingdom of Heaven."

At the proceedings against the Apostles, shortly after the death of Jesus, one of the oldest and most respected of Pharisees, Gamaliel, a son or grandson of Hillel,¹ spoke those historically famous words in favor of the accused (Acts 5: 38 and 39), "And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." Holtzman's assertion to the contrary, who, besides doubting the historical authenticity of the whole occurrence, maintains that the speech of Gamaliel hardly fits the character of a Pharisee, we claim that the Greek rendition of this famous counsel is merely a paraphrase of a rabbinical axiom found in the Mishnah, *Aboth* 5, 17, which says: כל מחלוקת ש' היא לש' ש' סופה להתקיים ושאינה לש' אין סופה להתקיים "Every quarrel for the sake of God will in the end be fruitful of good results and that which is not for the sake of God is bound to have contrary personal, and therefore, evil re-

¹ In an anonymous Boraitha, beginning with the form תניא, "it is taught," we are told that Hillel, Simeon, Gamaliel and Simeon had been presidents of the Synhedrion for a hundred years, *i. e.*, from the year 30 B. C. to 70 A. D. The first and the last two are well known. Simeon, the alleged son of Hillel, on the other hand, is entirely unknown, and is not mentioned elsewhere. It is quite possible, therefore, that he never existed; nor is there a saying extant that has this Simeon for its author, although in *Aboth* (1, 12-22) the sayings of Hillel and his descendants are recorded, the last of whom lived in the first half of the third century. In *Aboth de Rabbi Nathan* 15, a story is told of a heathen who desired to become a Jew. Rejected by Shammai, but accepted by Hillel, that same heathen later on came to Hillel and asked his permission to call his two sons Hillel and Gamaliel, in token of gratitude. This points to the fact that Gamaliel was a son and not a grandson. As Gamaliel's remarks are of great importance, it is of moment to know that he was the son and not the grandson of such a remarkable personage as Hillel.

sults." As examples the Mishnah cites the quarrel of Korah and his band on one side, and the intellectual quarrels of Hillel and Shammai on the other. But the translators of this axiom have translated wrongly in saying "quarrel," for מחלוקת. This word is here a derivation from חלק to divide, separate, secede, and implies a deviation from some set religious form or the entire severance from an association. It ought to read then: Every secession which is made in the name of God—*i. e.*, in all sincerity and for the purpose of bringing forth the truth—will succeed; but that which has been accomplished to further private interests will fail.

In Aboth de Rabbi Nathan, the word כנסיה is found instead of מחלוקת and reads: "Each *gathering*, which is in the name of God, *i. e.*, for good purposes, will stand, but that which is not in the name of God, but for worldly purposes, will not stand." As examples for this quotation, the gathering of the Israelites at Sinai and *per contra*, that of the Babylonian tower-builders are given. Purely Pharisaic as the quotation from Aboth de Rabbi Nathan is, it is infinitely nearer the thoughts expressed by Gamaliel, the Pharisee, than any ever expressed by a Sadducee. It becomes obvious that Gamaliel, to suit the occasion, not only could have but really must have said those weighty words. Is it probable or even possible that those Pharisees, who shared his sentiments of moderation and introspectiveness, should by their influence have helped to nail Jesus on the cross? We do not believe it.

About twenty-five years later (about the year 58) the Apostle Paul stood before the Synhedrion; the Pharisees, who had come into power, defended him with great zeal (Acts 23: 9,) although they certainly might have had some objections to his teachings. Four years later (62 A. D.), the Sadducean high priest, Anan II., taking advantage of his power in his interregnum between the death of Festus and the appointment of Albinus as procurator of Palestine, proceeded against Jacobus, the so-called "Broth-

er of the Lord," and several other persons, evidently Christians, and had them executed. "This act," says Josephus (*Antiq.* 20, 9, 1), "angered the strict adherents of the Law," by this he means the Pharisees; "they secretly sent messengers to the king (Agrippas II.) and begged him to write Anan, that he refrain in future from such proceedings, since they were cruel and unjust." Several of the Pharisees went to Albinus in Alexandria and did not rest until Anan was deposed. Anan was a zealous Sadducee, and performed certain ceremonies in the Temple on the Day of Atonement, which were strictly against the doctrines of the Pharisees. He even boasted of his deeds to spite the hated Pharisees.¹ Additional evidence, then, that the Sadducees were the persecutors of Christians in the year 62 A. D., while the Pharisees defended them.

The reports of the Synoptics that the Pharisees were the antagonists of Christ are more difficult of solution, but we will attempt it.

Christ fought at first against the proud and overbearing, aristocratic Sadducean priests, who were petrified in their religious observances and fanatically fought against any innovation; later He turned His attention to some rigorous ceremonialisms among the Pharisees, which were much against the pure spirituality of the Mosaic religion. Because the Pharisees—at least some of them—were as unrelenting as are fanatics of all sects, all religions and of all times. It is not a whit better to-day. Keil and De Wette, Hengstenberg and Adolf Harnack, all Protest-

¹ This is obvious from various expressions in older rabbinical literature and from the later injunctions against Jews in dealing with Jew-Christians; see Talm Babli, *Berachoth* fol. 29a: They excited suspicion against themselves in the synagogues, about the year 120 A. C., *Gittin* fol. 45b: They wrote scrolls of the Pentateuch, *Midrash Rabba* Ex. 2: 19: They were circumcised; *Megillah* 4, 9: they wore phylacteries. Cf. especially Tosefta *Chulin* 2, 6 (20 f.) and Talm Babli *Chulin* fol. 13, where the injunctions against the association with Jew-Christians are fully enumerated. Sulpicius Severus says (*Hist. Sac.* 2, 21) of the Jew-Christian congregations and their fifteen bishops in Jerusalem (until the year 130 A. C.): "*Pocne omnes Christum Deum sub legis observatione credebant.*" "Nearly all believed Christ to be God under the observance of the Law;" cf. also Irenæus 1, 26 and Eusebius *Hist. Eccles.* 4, 5.

ant theologians, occupy relative positions in historical antagonism, none willing to accept an iota of the others' statements and all claiming absolute truth for their expositions. There always were among the Pharisees some who desired to spiritualize religion and others who sought to petrify it into cold and chilling ceremonialism. Rabbinical literature calls them צביעין dyed-in-the-wool, those false Pharisees, dissemblers, who boasted of their piety in public. Against these "snakes and brood of vipers" the pure soul of Jesus rebelled, and He had to express Himself in the strongest terms possible, terms which became so much the stronger, the more His sublime nature and heaven-born mildness and love contrasted with the crass stupidity of their dead-letter worship.

(To be continued.)

THE Zionist movement, which is now creating much excitement throughout Europe, is seemingly the cause of a revival of the speaking of the Hebrew tongue. Schools are being opened, new journals are springing up, all with that end in view. It is not easy to predict what effect the colonization of Jews in Palestine will have upon the political horizon of Europe, and the East, a few decades hence. It is liable, however, to become a most important question, and perhaps a most difficult problem.—*The Hebrew Observer.*

ONE of the results of the increase of foreign Jewish poor in London is their crowding out of certain sections the criminal classes. It is said of one section, Thrawl street, that it was so disreputable that even the police were afraid to walk there singly, and it was seldom visited by outside residents. To-day it is almost wholly occupied by Russians, and is as orderly as any other neighborhood. New York can say the same of parts of the East Side that were formerly abandoned by the lovers of order; they may be more crowded, but were never occupied by a more in-offensive class.—*The Jewish Messenger.*

חדשות הנעשות—NEWS—במחנה ישראל.

IN Paris there are 50,000 Jews, two-thirds of the entire Jewish population of France.

ANTI-SEMITIC riots are reported from Algeria attended by wrecking of property and pillaging.

AT Minsk, a town in Russia containing Jews to the number of 5,000, on April 28 ult., there was an anti-Jewish riot attended with loss of life.

THE Jewish Publication Society held its first annual meeting in Philadelphia, May 23, the previous sessions having been held biennially. The publication by the society of a monthly periodical is contemplated.

SHEARITH ISRAEL congregation, New York City, May 19, consecrated their beautiful new synagogue, Central Park West and 70th street. The congregation was organized in 1682 and is the oldest in America. Dr. H. Pereira Mendes is the rabbi.

A JERUSALEM correspondent mentions that a steamer has at last been put upon the Jordan which makes the journey from Jericho to Tiberias, *i. e.*, from the Dead Sea, along the Jordan, to the Sea of Galilee, in five hours. Recently four Jewish families have settled in Jericho, having rented for five years from the Sultan a large area of fruitful land for cultivation and to be irrigated from the Jordan.

A CORRESPONDENT of *The Jewish Chronicle*, writing from Salonica on the patriotism shown by Turkish Jews during the war, says: "Scarcely had war been declared when many young Jews, among them sons of the best families in our city, presented themselves to the military department, requesting that they might be enrolled as volunteers in the ranks of the army. This generous ex-

ample on the part of our co-religionists was the signal for a *levee en masse* of Mussulman volunteers. Not only has our city furnished recruits to the service of the fatherland, but the same patriotic sentiments have been manifested by Jewish young men in almost every town in Turkey. From the most remote provinces of the empire, and even from Albania, thousands of volunteers arrive here daily to be sent to the frontier. Among these volunteers are a goodly number of Jews, who mingle fraternally with their companions in arms. They all have a martial bearing. Among the soldiers I noticed some Albanian Jews whose bags were filled with *matzoth*, as their arrival coincided with Passover. At the moment of writing I am assured that the solicitations of Jews to the military governor to be enrolled as volunteers are increasing, and at the moment too when the struggle is becoming fiercer. The Jews, particularly the ladies, are organizing public subscriptions for the relief of the wounded, and they have succeeded in collecting considerable sums."

JEWISH CHRISTIANS AND THE SABBATH.*

In connection with the acceptance of Jesus Christ by Jews as the Messiah and as their personal Saviour, the subject of the Sabbath is one that has not received from Jewish Christians the consideration which its importance merits. The acceptance of Jesus includes, of course, submission to His teachings, and yet too often have Jewish converts in the first joy of their new faith been led by their Christian teachers and companions to suppose that the teaching of Jesus and His apostles is the establishment of a new rule of life, a new code of ethics, as well as a new system of doctrine. Too often have Jews been told that

* THE SABBATH-DAY. By Judah Fraenkel, Stanislaw: Ch. Th. Lucky. Pamphlet, 16 pages, 3 cents. In our notice of this work in the May number we were in error in describing this valuable tract as a translation by Mr. Lucky from the French of Mr. Fraenkel. It is an original work in Hebrew by Mr. Fraenkel, and has been revised for the press by Mr. Lucky, who as publisher is glad to send this message to his Jewish Christian brethren. By it Mr. Fraenkel, though dead, yet speaketh.—AM. ED. P. P.

Jesus' words are, "Thus and thus has been said by them of old time, but *I* say unto you quite the contrary." It will take but a few moments devoted to an examination of what Jesus really did teach, as declared in the New Testament, to convince the candid Jewish reader that He taught nothing of the sort. If He ever referred to a law given by His Father to Israel, His own words were but more deeply to enforce it. "Think not," said He, "that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5: 17, 18. R. V.

We have often been saddened at the readiness with which Jews who believe in Christ relinquish the observance, for instance, of the Sabbath. They do this upon wholly insufficient evidence, simply because they conceive that Christianity involves the rejection of that institution or its absorption into another. It seems to us that the Jewish Christian who so readily gives up the Sabbath of the Lord his God is either misled or sadly deficient in loyalty to the God of his fathers. We shall not here venture to raise the question whether Christians may or may not observe festivals, weekly or annual, for which there is no command in Scripture. The festival of *Cahnukka* is not enjoined in Scripture, and yet our Lord Himself observed it. John 10: 22. But it is a serious question whether the addition of ecclesiastical days of Christian origin has Divine sanction sufficient to annul the claims of so hallowed an institution as the Sabbath. May it not be that the Gentile world has been in error in casting away God's Holy Sabbath, without any Divine warrant, to observe in different ways and upon different theories another day in its stead? And if the Gentile world be thus in error, how wrong it is to lead Israel's sons into this error, for they are, by national and historical associations, more bound than are Gentiles to observe so ancient an institu-

tion; and they ought not to forsake it, except it can be clearly proven to be God's will for them to do so. This, we need hardly say, cannot be done. We deem it, then, most lamentable that the great mass of Jewish Christians abandon the Sabbath, and we consider that the blame for this rests principally upon the Gentile church.

The little pamphlet which leads us to utter these reflections was written by an old man, recently deceased, who was a sincere and devout Jewish Christian, a man of learning and faithful to his people. Already in 1868 he wrote a treatise in French, *Du Retablissement de la Nationalite juive* (The Re-establishment of the Jewish Nationality,) published in Strasburg, and the desire of his heart was to see Jews become disciples of Jesus and nevertheless walk in the old paths, dear to them as a nation, and remain loyal, the more because Christians, to the will of Jehovah their God.

The present treatise, called *יום השבת*, "The Sabbath-day," was left in MS. by Mr. Fraenkel and has been slightly revised by the editor of the *Eduth*, who has added a note to the reader, and it is published for circulation among Jewish Christians. It is written in an easy and flowing Hebrew style, quite Biblical in its vocabulary, and ought certainly to have a wide influence upon Jewish Christian readers who love their people and their God.

The author begins by stating that, as the number of Jewish Christians is considerable, he thought it time to raise among them the question of the Sabbath, whose meaning has been perverted and whose significance has been destroyed by those who have sought to transfer its obligation to the first day of the week. To quote his words, he said: "Pray let us search in the books of both Covenants, the Old Testament and the New Testament, to see if there is in them a prophecy or even a slight hint to show that the rest of the Seventh-day should pass over to the First-day, by the authority of any one of the Prophets, or of Jesus, or of one of the Evangelists or Apostles ;

and if we do not find at least one saying which gives us permission to change the day we observe as the Sabbath, how can we estimate the wrong on the part of our people in choosing for their Sabbath a strange day and forsaking the Seventh-day declared holy and blessed in Scripture?"

He then, in order, begins with the declaration of the sanctity of the Sabbath at creation and goes through the Old Testament, showing that the Sabbath was precious in the sight of God and that it was so regarded by the people. He next makes a brief reference to the period from the close of prophecy to the coming of the Messiah, proving by instances how highly the Sabbath was revered by the people.

When he comes to the time of Jesus he says: "Let us open our ears to hear what the Redeemer says to us in regard to the observance of the Sabbath-day. Let us open our eyes to see what He did on this holy day." Referring to the passage in the Gospel according to St. Matthew, the fifth chapter, verses 17 to 20, he says: "In declaring this Christ our Lord destroyed to the very foundation the invention of men who make light darkness, and the thoughts of thousands of teachers; namely, that Jesus our Lord taught us to cease from the observance of the Sabbath-day and that it is right for every man to profane that day. If one jot or one tittle shall in no wise pass away from the law all the days of the earth, how is it possible that this command shall pass away, the first of all the commandments and the first of all the decrees of God?"

He then proceeds to an examination of the Gospels and the Acts of the Apostles, showing that all the disciples of the Lord and the Jewish Christians remained in a consistent observance of the Sabbath and that there is no evidence whatever that they observed any other day.

Then, taking up the other New Testament books, he raises the question why Christian ministers have not

taught the observance of the Seventh-day of the week. He partly answered their question in his discussion of the passages oftenest cited in justification of Sunday-observance in the epistles and elsewhere. His examination of these passages is clear and convincing that St. Paul had not the least intention of justifying the disregard of the Sabbath or the substitution of another day in any way in its place.

A more complete answer to this last question, however, is found in the brief sketch which next follows, in which he shows how the observance of Sunday came into the Christian church and the influences which drove out the Sabbath. This covers the history of the first five or six centuries of the Christian era.

We cannot forbear to cite his closing words: "And now what is the duty of us Jewish Christians in the matter of the Sabbath? Shall we follow others and cast away the Seventh-day and let its substitute be holy to us? Has the time not come to restore to the Seventh-day its crown and to build it anew according to the model which we see in the two Testaments? Can we profane the day on which our Heavenly Father found rest and repose after the completion of His work? No, my brethren! Let not this evil spirit be in Israel; let us forsake the day of the sun, for this is no Sabbath rest, and let us establish again the day of the Lord Jehovah, which is the Seventh-day, and find in it repose of body and soul. And not we alone, sons of Israel, are bound by the service of the law to this Sabbath; for all believers in Jesus, who have been cut from the rock of the other nations, they also are called to sanctify the Sabbath-day, the Sabbath of the Jews; for the Lord said by His prophet Isaiah: 'Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain and make them joyful in my house of prayer,' etc. Isa.

56: 6, 7. The most of these, indeed, have gone away in apostasy to the day of the sun, and but a timid remnant has God chosen for the Sabbath-day. Seek out these in America and England and other places, and, if you find them, let them know that the power of the Sabbath of rest is with them, and that with all your soul's desire you wish to honor the day of the Lord Jehovah of Hosts in your meetings. Even if your beginning is small, you shall not wander at the last. The little one shall become a thousand and the small one a strong nation, for the Father will make known His truth to His children."

May the Lord of the Sabbath bless the earnest words of this His servant to both Jewish and Gentile readers!

W. C. D.

GLEANINGS FROM THE JEWISH AND NON-JEWISH PRESS.

CAUGHT THE WRONG MAN.

The downfall of Hermann Warszawiak, the noted convert, is now an assured fact. His erstwhile pet organ, THE PECULIAR PEOPLE, not only repudiates him, but adds to his discomfiture. [Here follows a reprint of the editorials of our May number referring to Warszawiak's downfall and of the news note of the same number giving an account of it.] We are surprised that a newspaper of the standing of THE PECULIAR PEOPLE, knowing, as it avers it has for years, of his misdeeds, should not have exposed his methods, or at least dropped him years ago. He has duped the Christian people for years, but his end has come. Mr. A. Benjamin has, with his articles published in the *Observer*, contributed more than any one else to show Warszawiak before the world in his true colors. Credit should be given to whom it is due.—*The Hebrew Observer*, May 14, 1897.

No doubt the *Observer* means well, but anyone who has read the PECULIAR PEOPLE with even a slight degree of attention would think these remarks must have been intended as some kind of a joke. It is needless to say that it is quite evident that the *Observer* has not read our pages for the last nine or ten years or it would never have perpetrated

the foregoing. Mr. Warszawiak would laugh—if he had the disposition to laugh—to see the PECULIAR PEOPLE set down as his pet organ. Every mention that has been made of Mr. Warszawiak in our pages has been to call attention to the evils of his methods of missionary work. We recall not a single line written approvingly of him or his work. We have not repudiated him, for we never had anything to do with him or he with us. Further we did not say we had “known for years of his misdeeds”—by that word meaning definite crimes of which he has doubtless been guilty. What we said, as quoted by the *Observer* itself, was that we have felt for years that the end of his career must come in some public shame and disgrace. This we judged from the methods which he employed as a missionary and which we have condemned from time to time during several years. We *have* spoken disapprovingly of his methods, and as to dropping him, we never held him that we should drop him. But, as we have said again and again, our mission is not to oppose individuals, but principles, and therefore we never felt called upon to attack him. His principles we have attacked again and again, and we have said repeatedly that we have had doubts of his sincerity and truthfulness, and as long ago as 1893 we were reproved by several of Mr. Warszawiak’s friends for unjustly accusing him of deception.

With respect to Mr. Benjamin we have no wish to take from him the glory he has acquired as an exposé of false converts. We have no doubt he is sincere in what he believes to be his duty; namely, to seek to eliminate the missionary-to-the-Jews from the religious world. We, of course, differ with Mr. Benjamin on many points, but we think him useful as a purifier, scavenger, or whatever he may be; and although he acts invariably upon the Irishman’s principle, “Whenever you see a head, hit it,” we are persuaded that the only heads that will sustain permanent injury from him are the evil heads, and we think that an ever-watchful Providence is using him for

good. But his work is different from ours. His is to expose the missionaries; ours is to mediate between Non-Christian Jews and Christians, to bring about a better understanding between them, and to set forth Christianity before Jews in the manner we think it should be presented to them. Against the evils of the missionaries and mission work we are as firmly set as Mr. Benjamin, but our points of view are so opposite that it is too much to expect us to work in the same harness.

However, when the *Observer* accuses us of having been an organ for Mr. Warszawiak and calls us to account for not exposing him or dropping him, our worthy contemporary has caught the wrong man. Some one else must have been intended. We would recommend a more careful perusal of our pages hereafter and it would save all our Jewish papers from making mistakes as to our object and purpose if they would occasionally read what is regularly printed on the inside pages of our cover.

SCRIPTURE READINGS.

5657.

AB 2, JULY 31. Num. 30: 2—36: 13; Jer. 1: 1—2: 3; Jer. 2: 4—28, 3: 4, 4: 1, 2; Psa. 105, 106; John 17—21; Heb. 5—10.

AB 9, AUGUST 7. Deut. 1: 1—3: 22; Isa. 1: 1—27; Psa. 107; Acts 1, 2; Heb. 11—13. Anniversary of the Destruction of Jerusalem. Deut. 4: 25—40; Jer. 8: 13—9: 23.

AB 16, AUGUST 14. Deut. 3: 23—7: 11; Isa. 40: 1—26; Psa. 108—112; Acts 3—5; 1 Tim. 1—3.

AB 23, AUGUST 21. Deut. 7: 12—11: 25; Isa. 49: 14—51: 3; Psa. 113—118; Acts 6—8; 1 Tim. 4—6.

AB 30, AUGUST 28. Deut. 11: 26—16: 17; Isa. 54: 11—55: 5; Psa. 119; Acts 9—11: 26; 2 Tim.

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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