

The Canadian Evangelist.

U. W. O. LIBRARY

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

Vol. VIII., No. 19.

HAMILTON, FEB. 1, 1894.

\$1 PER YEAR IN ADVANCE

The Canadian Evangelist

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

Who Crucified Jesus?

In a recent number of the *Richmond Times*, Rabbi Calisch, of this city, denies with some feeling, that the Jews crucified Christ. Believing that his letter to the *Times* will be of interest to our readers, we produce it here in full and add a few words of comment:

THE CRUCIFIXION.

RICHMOND, Virginia, Nov. 15.—*Editor of Times*.—I trust you will give me a space in your valuable paper for a few words in comment on the defence of Colonel O'Ferrall, made by Mr. J. S. Craig, of Goshen, and published in your issue of today.

The comment is not on the defence itself, but on the phrase used by the writer, when he says that "the enemies of Colonel O'Ferrall worked as vehemently to defeat him as did the Jews to crucify the Savior." Had Mr. Craig been as eager in defence of the truth as he was of Colonel O'Ferrall, he would never have been guilty of that assertion. For, all Christians teaching to the contrary notwithstanding, the Jews did not crucify Jesus.

To my sorrow do I know that the children of Christian parents, as they go to their respective Sunday schools, are there taught the sentiment used by Mr. Craig; the pulpit repeats it, and the language of hymn-books often re-enforces it. This hoary calumny of ages has been the cause of more woe to the Jews and more unchristian conduct on the part of Christians than any other thought in human history, and to-day yet it is given to innocent children, to sour the milk of human kindness within their breasts, and to pave the road whereon the steps of hate shall walk. And the pathetic part of it is that it is untrue.

It is with deep regret that I feel called upon to oppose the teachings of pastors and Sunday school superintendents and teachers, but the defence of my own, and the regard for historical truth urge me to take hold of this opportunity.

The Jews did not crucify Jesus, and they could not have done so had they wished to. In the time of Jesus Judea was a tributary province of Rome, as Canada is to-day of England. And while Rome permitted a certain autonomy of government to her provinces in ordinary civil and criminal jurisdiction, yet the *ius gladii*, the power over life and death, was not in their hands, as the gospel of John itself states (xviii. 23), it being the exclusive prerogative of the Roman governor or procurator.

Nor were they morally responsible for His death, for the event was the result of political and not religious

agitation. Had Jesus never violated His own teachings, had He "rendered unto God things that are God's, and unto Caesar things that are Caesar's," He doubtless would have died a peaceful and ordinary death, and Christianity mayhap would have been a thing still unborn. Had He simply continued to teach and to perform His healings and His miracles, and had done nothing else, Calvary and Golgotha would have remained unknown and unsung. But when He permitted Himself to make the triumphal procession into Jerusalem, and to be hailed by the people as the "King of the Jews," then He became guilty of treason to Rome, precisely as would any one to-day be guilty of treason to England did he set himself up as king of Canada.

Jesus, by that act, became a political malefactor, and as a political malefactor He was condemned by a Roman procurator, led to the cross by Roman executioners and put to death by Roman methods of execution. Crucifixion was an act unknown to the Jews. They have not even a word for it in their vocabulary.

That Jesus had no thought of insurrection against Rome is, doubtless true, and His life had been beautiful and blameless, and of comfort and cheer and healing to the sick in soul and body is also true; that He meant only that His was to be a spiritual kingdom, and not temporal is likewise unquestioned, but Rome knew nor cared aught for these things, nor took cognizance of the surgings of His soul-life. Sufficient that He dared be proclaimed "King of the Jews," had entered Jerusalem as into His capital city. The hand of Rome was heavy upon those who questioned its power and Jesus felt its weight.

Did I not fear to trespass upon your space I could bring the Synoptics themselves to bear out my assertions. But I trust that this will be sufficient to call the attention of Mr. Craig and many other Christians to this error, and to express the hope that they, and those in whose power it lies, will remedy the great injustice that has been done unto a people, an injustice that has cast its fearful shadow over the face of every century, that has caused suffering and terror, and pain such as, let us pray Heaven, will never be caused again. I need not say to whom the injustice has been done, nor who has suffered the pain. Only after all these tardy years let the shadow be rolled away, and let the Jews walk side by side with their fellow-men, without there resting upon them the burden of a deed by them never committed. For the Romans, and not the Jews, crucified Jesus. Very respectfully,

EDWARD N. CALISCH,
Rabbi of "Beth Abah."

All down the centuries since the crucifixion of Christ, the Jews have endeavored to free themselves from the guilt of that tragedy, but in vain. And now Rabbi Calisch, while admitting that "all Christian teaching" is against him, arises to add his voice to the oft repeated denial. We do not know what fresh evidence the Rabbi may have at his command, but we are decidedly of the opinion that his denial would have found greater weight had he produced a little evidence. The only authority that he cites is the gospel of John, though he says, "I could bring the Synoptics themselves [Matthew, Mark and Luke] to bear out my assertion." If his position could be proven from the

Gospels, no doubt the *Times* would have gladly allowed sufficient space, and the proof should have been forthcoming.

But while the Rabbi gives no satisfactory evidence, he does advance a few reasons in support of his position, which we shall notice briefly.

1. He says, "The power over life and death was not in the hands of the Jews" at the time of the crucifixion. This wo fully admit.

2. "Nor were they morally responsible for his death, for that event was the result of political and not religious agitation." With this we take issue, and demand the proof for the assertion that his death was the result of political agitation. But in the absence of proof we bring forward a few facts to show that the assertion has no foundation whatever in truth.

It is true that Jesus entered Jerusalem, followed by a vast crowd that shouted his praises, but he had taught them that the "kingdom of God cometh not with observation, for behold the kingdom of God is within you." Luke xvii. 20, 21. Anything political in that?

Again he said, "My kingdom is not of this world." John xviii. 36. Strange political movement this which is not of this world!

After his triumphal entry into Jerusalem, Jesus freely moved in and out of the city, and taught the people publicly for a number of days. Had he been regarded as a traitor and rebel against the Roman government, this would not have been permitted.

Again, Jesus was arrested by the Jews. John tells us that Judas led out a band of men and officers for that purpose, John xviii. 3. Whether these were Roman officers or Jewish officers is not stated, but it is plainly stated that, whoever they were, they went out from the chief priests and Pharisees. Hence, Jesus was arrested by the Jews, not for some political intrigue, but out of envy.

Moreover, he was first tried before the Jewish high priests and the Jewish council. In this trial they charged him with blaspheming the temple and God, claiming to be the Christ the Son of God. When they took Him to Pilate the charge of treason was advanced. But did Pilate find anything in the charge? Hear him: "And Pilate, when he had called together the chief priests and the rulers of the people, said unto them, Ye have brought this man unto me as one that perverteth the people; and behold, I, having examined Him before you, have found no fault in this man touching these things wherof you accuse Him. No, nor yet Herod; for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise Him and release Him." Luke xxiii. 13-16. Note that the Jews are the accusers, and that while they demand His death, the political authorities of Judea and Galilee find in Him no cause for being put to death. Pilate said unto them the third time, "Why, what evil: hath He done?"

I have found no cause of death in Him. I will therefore chastise Him and let Him go." And they were instant with loud voices requiring that He might be crucified." Luke xxiii. 22, 23. Pilate desired to release Him, but the Jews said crucify Him. Who then is responsible for His death? It is true that the death sentence must be executed by the Roman soldiers, but that sentence is passed only upon the demand of the Jews. It is true that the Jews did not execute their criminals by crucifying them. But it is also true that they demanded that Jesus be crucified. Who then was responsible? When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it!" Then answered all the people and said "His blood be upon us, and on our children!" Matt. xxvii. 24, 25. Thus the Jews assumed the responsibility and exonerated Pilate. He assented to their sentence. The soldiers were merely the executioners. The Jews alone were responsible for the death of Jesus.

There is but one way for them to get out of this trouble, and that is to do as the three thousand did on the day of Pentecost, when Peter said, "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts ii. 36. Did they deny the charge? No. "But they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren what shall we do?' Then Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit' Then they that gladly received the word were baptized. And the same day there was added unto them about three thousand souls." Acts ii. 37, 38, 41.—*Missionary Weekly*.

"A Man's a Man For a That." But, fathers and brethren, despite all the hindrances in society, and defects in the church, despite all the turmoil and confusion we witness around us, I, for one, look forward to the future with great hope. The Christian warrior must not be pessimistic. The battle is the Lord's. Sometimes strange fits of despair come upon us. But one bit of history never fails me. I remember Frederick Douglass overwhelmed with sorrow because he could not liberate the slaves. I remember that old woman crying out to him: "Frederick—*is God dead?*" My brothers, God is not dead. The quickening of the social conscience proves to me that He is very much alive. I have no sympathy with the man who desires to create hatred among the classes, whether he does it on behalf of the people or the capitalists, but I hail the spirit of reform and universal brotherhood. The day is coming when we shall say that it is not the

"A Man's a Man For a That."

Worship never can be constrained. It must grow spontaneously out of our perception of worshipful qualities in the being to whom it is addressed. He who most discloses the divine to us will gather to himself the truest of our devotions. The manifestation of the godlike in Jesus Christ has made it impossible but that the believing world should bow in adoration before him. He does not make the Father less adorable, because he assures us that all he is and does is the expression of the Father's love to men. He says, "I and my Father are one." Were it otherwise,—were he only a creature of lower nature than God's,—what escape would there be from idolatry? Our heads might hold us to the worship of the far-off Deity, who never stooped to suffer and to save. But the heart would bow to the Christ who gave up all things for us, that we might have all in him. It is the truth of the Incarnation which keeps head and heart in unison.—*Sunday-School Times*.

inself and the show, but "A man's a man for a that!" That belief, embraced with enthusiasm, will work miracles in society and the church. For there never was a time when men were more willing to hear the Christianity of Christ proclaimed. There never was a time when the real minister of Christ, and the living church, were more beloved by the common people. And I will go further, and say there never was a time when the old evangelical truths, combined with the sublime ethics of the Sermon on the Mount, were more heartily welcomed. The people still love the minister who has a large heart; they are still thrilled with the story of the Cross, and comforted with the consolations of the Christ; and they still love to enter the house of God in which reverence and peace join hands with decency and order, to bring them nearer the feet of the Son of Man. The day in which we live trembles with mysterious destinies, but, brothers, we need know no despair, if we keep in mind that duty, fearlessly followed, must lead to victory.—REV. WALTER WINN.

Worship never can be constrained. It must grow spontaneously out of our perception of worshipful qualities in the being to whom it is addressed. He who most discloses the divine to us will gather to himself the truest of our devotions. The manifestation of the godlike in Jesus Christ has made it impossible but that the believing world should bow in adoration before him. He does not make the Father less adorable, because he assures us that all he is and does is the expression of the Father's love to men. He says, "I and my Father are one." Were it otherwise,—were he only a creature of lower nature than God's,—what escape would there be from idolatry? Our heads might hold us to the worship of the far-off Deity, who never stooped to suffer and to save. But the heart would bow to the Christ who gave up all things for us, that we might have all in him. It is the truth of the Incarnation which keeps head and heart in unison.—*Sunday-School Times*.

HUMAN GREATNESS.—We can not look, however imperfectly, upon a great man without gaining something by him. He is the living light fountain, which is good and pleasant to be near; the light which enlightens, which has enlightened the darkness of the world; and this, not as a kindled lamp only, but rather as a natural luminary, shining by the gift of heaven; a flowing light fountain, as I say, of native original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them.—CARLYLE.

'Tis easy to be gentle when
Death's silence shames our clamor;
And easy to discern the best,
Through memory's mystic glamor;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home;
Be patient with the living.
—Boston Journal.