

"Woe unto you that are rich, for ye have received your consolation," says he. "When thou makest a dinner or supper, call not * * * thy rich neighbors, but the poor."—xiv., 12; and in like sentiment, Luke only gives the parable of Dives and Lazarus (xvi, 19), and refers to the Pharisees as "lovers of money" (xvi., 14), and his is the expression, "Ye cannot serve God and Mammon" (xvi., 13). The thought of the seductive influence of money in leading the heart of man away from its noblest impulses is, however, not peculiar to Luke, but was probably expressed in the Primitive Gospel, since Matthew xix., 24; Mark x., 25; and Luke xvii., 25, use almost identically the same words, (to describe the difficulty of possessing wealth, and at the same time being spiritually minded), "It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God."

To Luke we are indebted for the mention of most of the women of the New Testament. He alone tells us of the meeting of Elizabeth and Mary (i., 39-45); of Mary's journey to Bethlehem (ii., 1-7); of Anna, the prophetess (ii., 36-40); of the widow of Nain (vii., 11-17); of Mary Magdalene, Joanna and Susanna, who accompanied Jesus while preaching (viii., 1-3); of Mary and Martha who entertained him (x., 38-42); of the woman who called blessings upon his mother (xi., 27); of the woman which had a spirit of infirmity, and was healed on the Sabbath Day (xiii., 10-17); of the women who followed the cross bewailing and lamenting, to whom Jesus said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children (xxiii., 27-29). These are all in addition to those referred to in the Triple Tradition.

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When we are out of sympathy with the young, then I think our work in this world is over.—G. Macdonald.

JUDAISM OF TO-DAY.

In their study of the life of Jesus, the members of the Brooklyn Bible Section have made some research into the customs of the Jews, and at a recent meeting the daughter of a Jewish Rabbi was present.

The principles of modern liberal Judaism in many respects are similar to those of Friends. As in our body, there are two branches—the Orthodox and the Liberal or Reformed Jews. Our visitor was a member of the latter denomination, and gave a full account of their doctrines, followed by a description of the principal festivals and some of their customs.

They have a written creed, which embodies their three fundamental principles: 1st, Unity of God; 2nd, The Immortality of the Soul; and 3rd, Revelation.

They regard God as the omnipotent creator of the world, the loving and merciful Father of all men. The soul, which proceeds from God, comes sinless into the world, but while joined to the body it is subject to trials and liable to sin. In the future life, as in this life, we shall reap the just reward of what we have sown. Their creed says very little of *future* punishment, and with Milton they believe that "Man is his own place and of himself Can make a heaven of hell a hell of heaven." As regards Revelation, the Jews believe that since God is a loving Father, no mediator is needed, hence adoration is given to none of the prophets. They respect and honor Jesus as the great prophet to the Gentiles, just as they honor Moses, the greatest prophet and lawgiver of the Jews. The proclamation on Mount Sinai of the ten commandments they regard as the greatest revelation.

Our friend explained the moral code of the Jews, which embodies all that is high and noble in advanced modern thought. It is the mission of the Jews to promulgate the knowledge of the