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Joseph Barclay, D.D., LL.D.
Third Anglican Bishop of Jerusalem:
A Missionary Biography...

By **J B Courtenay**

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(p. 209) The party consisted on this occasion of Mr. Barclay, Dr. Chaplin, and Messrs. Stern and Nyssem Coral, who were lay agents. The interesting journal of this tour has been preserved in MS. in his own handwriting, and was published in the Jewish Records for September, 1862, without alteration, even the errors being reproduced, except some names of places which the editor could not read. It is also alluded to in a letter written by one of the lay agents on April the 24th, who mentioned that he and his companions had recently been on a visit to Galilee.

Before sunset on Thursday, March 18th, the little company passed out from the Jaffa gate *en route* for Bethel. We arrived there about two hours before midnight, and were shortly after bivouacked before a watch-fire, which the men of the place had lighted just beside the well, out of which Abraham had often watered his flocks. The opportunity of speaking to the Mohammedans who encircled the fire, was used, to tell them of the associations of the place, and of the presence of God. All that was said on these two subjects was acknowledged as true, but the realization of our relationship with Him as children to a father they did not seem to understand. After the plan of salvation had been set before them, we retired to rest. At an early hour we were again in motion. Two Russian monks on pilgrimage through the Land, came up with us while it was yet dark. Our conversation on the insufficiency of pilgrimage as an atonement for sin, was but partially understood by them, owing to our imperfect acquaintance with their language. As the first light of morning streaked the horizon our company moved forward. Leaving Singhil to the left, and Shiloh to the right, we arrived at half-past two p.m. at Jacob's Well. There Jesus sat, and there He held his never-to-be-forgotten interview with the woman of Samaria. Next Joseph's tomb was passed, and then we entered the valley between Ebal and Gerizim. Its narrowness, combined with the great distance at which sounds are distinctly audible in a dry atmosphere, sufficiently account for the tribes hearing and responding in chorus to the reading of the Levites (Deut. xxvii. 14.) On our entering the city of Nablous, a Mohammedan asked for backsheesh. One of the brethren, in reply, explained to him the plan of salvation. "Ah!" said the poor man, "that is the best of all backsheeshs."

The synagogue of the Samaritans was next visited, where several MSS. were exhibited, some of which were stated to be 8,400 years old. We tried to set before the men, Jesus as the only Saviour, (p. 210) but, although partially acquainted with this solemn truth before, they seemed heedless and indifferent. Their present number is about 120 souls, which is said neither to increase nor diminish. The night was somewhat advanced before our tents were pitched at Geba.

14th.—Seven o'clock a.m.—....

(p. 217) About the beginning of August, Mr. Barclay went to Nablous, with the view of strengthening the hands of the Rev. Mr. Fleischhacker, who was constantly complaining about the bad feeling among the Mohammedans, and expressing apprehension of some sinister movement. Describing this visit, he wrote as follows :—

In Ecclesiasticus 1. 28, Jesus the son of Sirach, speaks of the foolish people who dwell in Sychem, and such I found them, as they constantly saluted me in the streets with the epithet of "lice-killer." The following day I examined the schools (p. 218) and spoke encouragingly to such Protestants as I saw, and concluded with riding over Mount Gerizzim. The next day we rode over to Tirzah (Song of Sol. vi. 4). When the Mohammedans came out of the mosque, we told them of the necessity of inward holiness, before they could enter the kingdom of heaven. After some time they got greatly excited and cried out, "There is but one God, and Mohammed is his prophet," and became angry. However, they heard what may, I trust, be blessed to them. In the evening we went among the Samaritans. To Amram, the High Priest, we spoke of death, judgment, and the Saviour, until he appeared quite awed. He is an interesting man, but sadly in need of a change. He afterwards allowed me to open the wonderful old roll of the law, which he would not touch himself, and which he said was not even shown to the Prince of Wales. It purports to have been written by the grandson of Aaron. Next day, leaving Mr. Fleischhacker somewhat cheered, I rode home by Shiloh.

(p. 279).....

Having received an invitation from the Samaritan community at Nablous to be present at the Passover, on Mount Gerizzim, he and Mrs. Barclay left Jerusalem, accompanied by Dr. and Mrs. Chaplin, on the 26th of April. It had been witnessed by Canon Stanley on the night of the 14th of April, 1862, who, in the appendix to his "Sermons in the (p. 280) East," preached before the Prince of Wales, has given a very graphic and interesting description, which need not be repeated. The party travelled to Khan Lubban, visiting the remains of Seilun (Shiloh) on the way. The next day they arrived at Nablous, and encamped on the mountain. At sunset on the 28th, after reading and prayers, as described by Dr. Stanley, the six lambs were slaughtered, and after being roasted on wooden spits in holes dug in the earth, and then covered over, were eaten at one in the morning, with the usual ceremonies. The women were excluded, and the men, instead of standing as if ready to go on a journey, consumed the flesh in a crouching posture. On Sunday, Dr. Barclay held divine service in the tent, the congregation consisting of Mrs. Barclay, Dr. and Mrs. Chaplin, Captain Moore, Lieut. Anderson, R.E., then employed in surveying the country, and Mr. Wiseman, an agent of the mission. The reception of the party by the Samaritans was cordial, whereas Canon Stanley and his party were allowed with reluctance to witness the ceremonies. At 3.30 in the morning of the 30th they left Gerizzim, and arrived safely in Jerusalem at 5 in the afternoon.

After an interval of about a month, Dr. Barclay and a missionary party set out on another journey to Hebron. Leaving Jerusalem in the morning of the 31st of May, they arrived at their destination in the afternoon of the same day. On their way they visited Halkul and Neby Yunus. The tents were pitched near the Quarantine, and Jews soon began to come, of whom some complained that one of their community, who was an English subject, had been thrown into prison.

The next day the party proceeded to the Jewish quarter, where they engaged in discussions on matters of vital importance, sold bibles, and gave away tracts. In the evening they went to look at the outside of the Cave of Macpelah and the tomb of Abner, and afterwards rode to Ummoiakis, distant from Hebron about an hour and a quarter, where are two springs of water supposed to be those which were given to Acsah, the wife of Othniel, by Caleb. (p. 281) (Judges i. 15.) In the neighbourhood they found some Jewish remains and bevelled stones. From the hill above they had a fine prospect stretching far away into the wilderness. One of the springs issues from the slope of the mountain, and at the bottom of it is the other, at a distance of about 250 yards. "And Caleb gave her the upper springs and the nether springs." From the murmuring of the

water the party was able to trace the underground flow from the higher to the lower. Above the circular basin of the spring in the valley there grew a large carob-tree. On his return to the city, Dr. Barclay spoke to some Jews and a Jewess about the hopes of the Gospel, but they seemed careless and unconcerned.

The next day discussions were carried on from morning till night with the Jews, either in their own houses or in the coffee shops. One promised to embrace Christianity in Jerusalem, and to a Jewess, who could read fluently, a copy of the Psalms was given. In the evening he went to Ain Askali, and then to the ridge of the hills from whence Abraham probably saw the smoke of Sodom "go up as the smoke of a furnace."

On Friday controversy was carried on with the Jews all day long. Having paid his respects to the Mutzalim, the latter in the evening returned the visit. When the business of the day was over he went to see the tree which is called Abraham's oak.

On Saturday some Jews came to beg, but he told them that by asking for alms they were guilty of a violation of the Sabbath, on which begging was forbidden. The Rabbinic device by which the older Talmudic precept is evaded, directs the giver to say, "I do not give you this money, I only give you a piece of gold."

During September, Dr. Barclay paid another missionary visit to Hebron for a week. On this occasion his controversies with the Jews were similar to those on the former, without being apparently followed by any noteworthy results, owing to their bigotry and indifference. A Turkish officer showed him the Harem from the outside, (p. 282) and the tomb of Joseph. He also offered to take him privately into the Mosque, to the court over the cave of Macpelah, if he would assume the dress of a Moslem. As he declined to practise any deceit, the offer could not be accepted. Even if he had assumed the attire, it was found that the difficulties arising from Moslem fanaticism were too great to be overcome. Mrs. Barclay accompanied him on this occasion. After her return to Jerusalem she was attacked by an illness, from which she did not recover for a considerable time.

Referring to the photographs of Samaritan objects taken by the agents of the Palestine Exploration Fund, and submitted to the inspection of the late Emmanuel Deutch, and to the Report on them furnished by him, Mr. John Mills, writing in the *Athenaeum* on July the 7th, 1866, said:—

As I take great interest in Palestine archaeology, and especially in Samaritan matters, I trust I may be allowed to make a remark or two with regard to the photographic copies of the Samaritan law, especially since the photograph made for his Royal Highness the Prince of Wales, on the occasion of his visit to the Holy Land, seems to be a blunder, if we are to judge from the copies of it published. And first, it is a mistake to suppose that the Samaritans of Nablous have but one scroll. I have myself seen and examined three, which bear much similarity one to the other, and are kept in similar gilt cases. It is therefore of importance to know, what assurance we have that the photographs in question were made from the famed ancient scroll and not from one of the others. I have been a witness, on more than one occasion, when the priest imposed upon travellers, who were anxious to see the celebrated scroll, by showing them one of the other two rolls, instead of the true one itself. And this need cause no surprise when it is remembered with what jealousy it is guarded, and how rarely it is exhibited to any one but themselves.

We are further told that, in the opinion of modern investigators, this ancient copy, together with the Samaritan Recension itself, was written some centuries after Christ. With regard to the integrity of the Recension itself, this opinion is quite gratuitous, and it would be highly interesting to know from what data these investigators have arrived at the conclusion respecting the ancient copy.

Let me add, it is equally a mistake to suppose that the quartos are regarded with any peculiar reverence. It is true they are carefully kept as valuable transcripts, but they are never used by the (p. 283) priests to read publicly from, as they are not esteemed sufficiently sacred for that purpose, and the most ancient of them is only shown to the congregation once a year, namely, on the day of Atonement.

Commenting upon this document, in a letter to the same publication, dated Jerusalem, August the 3rd, Dr. Barclay said:—

After reading Mr. Mills' letter of the 7th of July, I saw priest Amram, and noted down from him the following statements:—

"1. That H.R.H. the Prince of Wales did see the most ancient roll of the Samaritans. 2. That the portion of it photographed by Mr. Bedford was written and added to fill a decayed place, about sixteen centuries ago. 3. That he (Amram) would only undertake to affirm positively, that the book Deuteronomy (except a gap now patched with paper before the Record of the Law) is in the handwriting of Abishua. 4. That the Tarikh (Deut. vi. 10, &c.) runs as follows: I, Abishua, son of Phineas, son of Eleazar, son of Aaron the priest, to whom be honour from Jehovah and His Will, wrote this holy book, in the door of the Tabernacle on Mount Gerizzim in the year thirteen, in the reign of the children of Israel, in the land of Canaan, with its boundaries. Praise Jehovah. 5. This roll is exhibited at the seven feasts each year. 6. In conducting service, reading from a roll, reading from a quarto, and repeating from memory, are considered modes equally sacred. 7. Lieut. Anderson was not permitted to photograph the Abishua MSS. One of the three rolls usually shown to visitors, was opened to him for that purpose. 8. The Samaritans assert that when Ezra changed the letters, he also partially altered the matter of the Pentateuch. 9. In their chronology stands the entry, "that in the year 4281 from Adam, and in the nineteenth year of the Priesthood of Jehoiakim, Jesus, the son of Mary, was crucified in cursed Salem. (Arusalem). 10. The relationship between Jews and Samaritans remains pretty much the same as of old."

There is no reason to doubt that the information contained in this communication, and obtained from Amram himself, with whom Dr. Barclay was on friendly terms, is correct. It is difficult, however, to reconcile the statement, that the Prince did see the oldest MS. of the Samaritans, with what he had written in a previous letter, which will be found on p. 218, *ante*.

On Sunday, the 16th of September, a daughter, who was named at her baptism "Lucy Rebecca," was born, to the (p. 284) great joy of her parents. ...

(p. 355, shows 1869)...

8th.—We rode to Nablous, and went to visit the Samaritans. They asked for schools for their boys and girls. I told them to write a petition to that effect. We then held some religious conversation with Priest Amram. Afterwards we went to the Synagogue, and sent for the Jews, and spoke solemnly to them about their soul's salvation.

9th.—We left Nablous at 8 o'clock this morning, and reached Jerusalem at 8 p.m., deeply grateful to my merciful God for having brought me back in peace and safety.

(p. 375) CHAPTER XII.
HOWE, WESTMINSTER, AND STAPLEFORD.
1870—79.

(p. 376) The news of his departure from Jerusalem had been received with regret by the Samaritan community, by whom he was deservedly respected, as what has been already said abundantly proves. Jacob esh Shellaby was recognised as the most important person

among them, and through him any expression of their feelings would naturally have come, but he was absent in England at the time. Having heard that he had arrived in Norfolk, he sent him the following letter dated November the 10th, from the house of a friend, with whom he was staying in London. It was dictated but not written by Shellaby, and is entirely characteristic :—

I am sorry to hear that you have left Jerusalem, and left Palestine, because I know that in losing you, the Jews, and my people the Samaritans, have lost a good and true friend. I am very sorry for this. I have heard about it. I am also sorry for you, because I know you loved Jerusalem, and your work there. But I can't (p. 377) help it. I hope God will make a straight path for you in this country.

I remember you, and I have often thought of you. I know you tried that every one should be happy, and every one your friend, but my dear Mr. Barclay, you cannot do this. No one can work a great work in the world, and make all pleased with him. Can't help it, to make some people not glad.

I hope you are quite well, and that you will have great happiness in this country, but I am not happy, when I think that when I go again to Jerusalem, I shall not see you there. Many will be sorry to miss you in my country, *but I hope perhaps some day you go again.*

He began his duties at Howe about the middle of January, 1871,

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Joseph Barclay, D.D. (1831–1881), was bishop of Jerusalem
http://en.wikipedia.org/wiki/Joseph_Barclay

Barclay was agent of the [London Society for promoting Christianity among the Jews](#). The London Society used school (one was a Samaritan School) as an entrance for their missionary work. Result of the Samaritan conversion: unsuccessful!