הברית החדשה.

THE NEW TESTAMENT

IN HEBREW.

Translated by Prof. Franz Delitzsch.

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THE PECULIAR PEOPLE.

A Christian monthly devoted to Jewish interests.

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THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

THE REV. WILLIAM C. DALAND,

Leonardsville, N. Y.

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

Vol. III. *NOVEMBER, 1890.* No. 8.

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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.

הביטו אל־צור חצבתם
Isa. 51 : 1. ואל־מקבת בור נקרתם

"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. III. ALFRED CENTRE, N. Y., NOV., 1890. No. 8.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

THE recent agitation in regard to the reported persecution of the Jews in Russia has been a good thing, even if there be no grounds, as is stated by some, for fearing the more stringent measures supposed to have been contemplated by the Russian government.

IT has been a benefit to the cause of Israel that sympathetic attention has been directed to them. The attitude of the secular press has been much more favorable than usual, and that of the religious press has been less frigid than is ordinarily the case. This has rendered every little outbreak of anti-Semitism, or anti-Jewish prejudice to be received with a much more ready rebuke than is generally accorded to such a spirit when exhibited. The readiness with which many writers have disclaimed participation in this reasonless prejudice is an indication of the progress of the spirit of toleration and of true brotherhood in this country. May the time soon come when anti-Semitism will be a veritable exotic among us for which we shall have no use, not even as a relic of barbarism! Peace to its ashes!

THE minds of thinking people also have become more and more impressed with the position in the world's work

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occupied by God's chosen people. If not the head they are certainly by no means the tail among the nations to-day. They are rapidly getting praise and fame in many places where they have been put to shame. In the front rank in literature, science, and art, holding a noble place among the foremost thinkers and scholars, constituting no mean factor in the politics and social life of civilized countries, of course *facile princeps* in the world of finance, many people are rubbing their eyes and waking up to the fact that Israel is not left to perish, nor preserved, as is sometimes said, simply as a material for Christian apologetics. Israel has a place in the present, and a future destiny unique among nations. For God's will is yet to be accomplished for His people.

In view of all this we may well ask what is our duty to Israel. Have we, who by faith are the children of Abraham, no recognized obligation toward those who are sprung from his loins? Our duty is first to love them, a hard lesson to learn when hatred comes so easily into the heart. But it must be learned. We often quote the words of St. John, "We know that we have passed from death unto life because we love the brethren,"[1] but we forget St. Paul's burning words, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved,"[2] and when we pray for the Spirit of Christ to dwell within us we do not think of His feeling toward Jerusalem when He wept and said, "If thou hadst known, even thou, at least, in this thy day, the things which belong to thy peace!"[3] If we would have the spirit of Paul and of Jesus we must remember that a love and a yearning tenderness toward Israel is an essential feature of that spirit. Then we must reveal to them the true love of Christ as really present in us, the true Christian's life of unselfish love and self-denying loyalty, the patient life of Him who, when He was reviled reviled not again. So have we learned Christ; thus let us reveal Him.

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1) 1 John 3: 14. 2) Rom. 10: 1.
3) Luke 19: 42.

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ARE THE JEWS REALLY THE CHOSEN PEOPLE?

(From the German of Prof. Franz Delitzsch, D. D., Leipsic.)

BY THE REV. B. PICK, PH. D.

(Continued from page 151.)

In the answers of the Scripture to the question how Israel fulfills its universal calling, so far as we have discussed them, nothing has been said of the proof from Israel itself. The third answer, however, consists of proof from itself, and this chiefly in a politico-external manner of subduing the world with iron weapons in a bloody war. To the people which went out from Egypt to Canaan, the possession of Canaan in the largest extension was promised, from Rhinokolura in the south-west to the Euphrates in the north-east (Gen. 15: 18), and from the other side of the Jordan to this side toward the coast of the Mediterranean, including the latter. But God's promises remained for the most part unexecuted, and His promise unfulfilled, just on this account. The nations which, on account of their idolatry, especially the horrors of human sacrifice, had forfeited the right of continuance, continued; and the people of God, without coming to a lasting enjoyment of peace, found itself in the midst of hostile surroundings. Only through David's victories (2 Sam. ch. 8–12,) did the kingdom acquire the promised extension, which it maintained under Solomon, but not after him. And the prophets of the later period of the kings, with the retrospect upon the time of David and Solomon promise with reference to the command and promise of God the resubjection of the hostile neighboring nations. Obad. 18, *et seq.*, Isa. 11: 4, Micah 5, 6, *et seq.* There is nothing in this which could offend our New Testament consciousness. The Old Testament people of God did not wage wars and conquests like the world powers; the promised extensions of the country have their lawful title in old promises of the patriarchal and Mosaic period, as Amos 9: 12 indicates, when he designates the nations which were to be subdued as such, which, as belonging to Israel's immediate national territory, were called from the beginning by the name of Jahveh. Moreover, in waging war against them there was

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fulfilled the national right of inflicting chastisement and the national duty of self-preservation by making dangerous enemies harmless. This only is strange, that in none of these prophecies do we read that the subjection of the nations round about under Israel's yoke, aimed at their subjection under the yoke of the God of Israel. But that such declarations are wanting has still a good reason. Bloody propaganda is against the spirit of the religion of revelation. John Hyrcanus, if we compare some of the compulsory conversions which are a disgrace to the church, acted in comparison more humanely when he left it to the option of the Idumæans and Ituræans either to become circumcised and live according to the Jewish law, or to leave the country. Josephus, Antiq. XIII. 9, 1; 11, 3. But to an Old Testament passage in favor of this measure he could not refer.

The prophecies of territorial extension in accord with the promises have really been fulfilled in some measure in the post-exilic period, when the Jewish people became again a State, under their own princes, the Asmoneans. Judas took vengeance on the Ammonites; John Hyrcanus subdued and Judaized the Edomites; Alexander Jannæus made tributary the Moabites, and also brought under Jewish sway Ashdod and Gaza, the old Philistine cities of princes. A further literal fulfillment is, however, impossible for all future, since those neighboring nations, which were a thorn in Israel's flesh, have disappeared from the scene of history since the first Christian centuries, without leaving a trace. Ezekiel, who is his ideal picture of the future Israelitish commonwealth, makes the land of Israel, exclusive of trans-Jordanic territory, reach towards the north up to Hamath, and towards the south to Kadesh and Rhinokolura, says nothing of the extension or expulsion of the ancient inhabitants.

Another group of prophecies is Joel 3: 14, *et seq.*, Ezek. chs. 38, 39, Zech. 9: 14, *et seq.*; 12: 3–6; 14: 3. The fundamental idea here is that the people of God in the latter days shall have to endure another collision with the entire hostile nations of the world, in Ezekiel especially with Gog and

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Magog; but there it is not Israel which victoriously repels this attack of the nations, but rather the miraculous interference of the God of Israel which destroys the allied foes; the Lord magnifies Himself, and sanctifies Himself, and makes Himself known in the eyes of many nations, and they know that He is the Lord. Ezek. 38: 23. To the prophetical group the New Testament Apocalypse is related. The kings of the anti-Christian world shall war against the Lamb and the Lamb shall overcome them, Babylon shall fall. Ch. 17: 14; ch. 19. Then follow a thousand years of peace and glory for the congregation of God, after which Satan shall be loosed and Gog and Magog compass the camp of the saints about, but fire comes down out of heaven and devours them. Ch. 20: 9. These prophecies are eschatological in the most real sense. They cannot be regarded as outrun by the history which is already passed. When, therefore, according to Rev. 19: 14 (cf. Zech. 9: 13; 12: 6), the congregation of God and of His Christ is represented as co-operating in these wars, this can neither contradict the word of the Lord that His kingdom is not of this world, nor that of St. Paul that the weapons of our warfare are not carnal.

As long as there are nations, and thus as long as present history lasts, war will remain the last means to decide the strife between nation and nation. The New Testament Scripture does not contradict this, but it has also no interest to state it explicitly, and only indirectly does it acknowledge the fatal necessity of the evil, when it finds the military profession consistent with true religion. Luke 3: 14, Matt. 8: 10, Acts 10: 1. But the relation of the New Testament to the question of war becomes already a different one from that of the Old Testament, as in the Old Testament through the fact that the congregation and the people of God are one and the same, whereas in the New Testament Church and State are essentially different. The State belongs to the kingdom of nature, and its morals are rooted in the principles of self-asserting justice; the church belongs to the kingdom of grace, and her morals are rooted in the principle of self-sacrificing love. It is

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against the nature of the church to wage war; it is against her nature to propagate Christianity with other weapons than the weapons of the Spirit; it is a lie by which she disgraces herself when she approves, in matters of faith, of measures of the "worldly arm." But when we fix our eyes upon a people as a Christian people, we see a difference when we place in juxtaposition the rights and duties of the Christian people and of the individuals as members of this people. The Christian people, as a people, has the right and duty to keep off in a war of self-defence violent attacks upon the liberty of its creed and worship. This also holds good of the oppressed part of the people when the people in itself is divided as to its creed, as in Germany in the case of the Protestants, who, after Luther's death, were vexed by Charles V., and further on by the Catholic league and by Ferdinand II., and in France in the case of the Huguenots, who, since the night of St. Bartholomew's were murderously attacked with a view of annihilation; whereas the individual, even if in the theory of war he should not find himself in a position of self-defense, has no right to put might against might, but must willingly take upon himself all sufferings for his confession, even martyrdom. Under this point of view falls the above eschatologico-apocalyptic group of prophecy, in so far as Israel or the multitude of believers appear as joined in the combat in the final religious wars.

Over all these prophecies, however, soars the prophecy of the final end, of the end of the war, of the Prince of Peace, who subdes the world to his sceptre of peace, and of the Paradisaic peace, in which the present world, composed of wrath and love, of old life of sin and new life of grace, shall acquire eternity's form of a world of glorification, in which holy love has the monarchy. How the prophesied events will once unroll and unwind themselves under the share of the Israel according to descent and the spirit; this our short-sightedness must leave to the God of prophecy and history, of whom the Apostle says: "How unsearchable are His judgments, and His ways past finding out!"

(To be Continued.)

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A PALM BRANCH FROM JUDAH.

The readers of George Eliot's life will remember that she found the most appreciative critic of "Daniel Deronda" in Dr. David Kaufmann. She wrote him an enthusiastic letter of gratitude, in which she said that praise hurt her often as much as blame, because it showed she had missed her mark; but that in him she had found one who thoroughly comprehended her. A correspondence passed between them, George Eliot's share in which appeared in the *Athenæum* after her death, giving fresh proof of the admiration with which she regarded her Jewish interpreter. Whatever exception may be justly taken to "Daniel Deronda" as a work of art, it is unquestionably a noteworthy study of Judaism, and when read along with Dr. Kaufmann's criticism takes one far into a little-travelled heart. It was accordingly with deep interest that we perused, in the new number of that excellent and scholarly periodical, the *Jewish Quarterly Review*, the "Palm Branch from Judah," which Dr. Kaufmann lays on the grave of Professor Delitzsch. The writer may be pardoned for saying that he knows Dr. Kaufmann's admiration was fully returned by the venerable master; the last time he parted from Delitzsch, he turned back, with his habitual kindness, to offer a letter of introduction to Dr. Kaufmann, whose learning and worth he warmly eulogized. What gives this article its peculiar interest is its revelation of the Jewish attitude towards Delitzsch's life-long and supreme passion for their conversion.

Of Delitzsch's scholarship Kaufmann speaks with no stinted praise. "One must go back to old times to find his equal. . . . Many dwarf shrubs have indeed sprung up which may deceive the eyes of him who stands in the midst of them; but when time shall have rolled on, and the searching gaze of scrutiny shall fall on all these new growths, then one from among them will stand forth like a cedar of Lebanon—Franz Delitzsch." He mentions with special enthusiasm Delitzsch's edition (1841) of the religious-philosophical work of Aaron b. Elia, "which few learned men,

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born in the Jewish faith and trained in Jewish literature would have been able to carry out in such perfection.' He does not hesitate to describe him as "the best informed and most competent expositor of the Hebrew language among all Christian commentators." But when he comes to speak of Delitzsch's life-long endeavors to bring Israel to know Christ as her morning and evening Star, his tone alters. He speaks of "the sad time of the revival of 'Instituta Judaica' at the German universities. Leipzig led the way in 1880, and in the writings of the institute there, at whose disposal Delitzsch placed his guidance, his collaboration, and his erudition, many a word has gone forth which has cut every faithful Jew to the heart." "Indeed," he says, "the veneration with which he had fomerly been regarded in all Jewish circles, was here and there fading away."

"But, like the rays of the sun, so the brightness of his unblemished soul pierced through the mists that seemed to darken his fame. When the fulness of time came the proselytizer of Israel was transformed into its champion, the missionary became a brother-in-arms." Dr. Kaufmann goes on to describe, with no common passion, Rohling's "Talmud-Jew:" "In vain were the replies from the Jewish camp; like the insolent Goliath the miserable plagiarist went day by day through the ranks of intimidated Israel, and hurled the most shameful invectives and the most dangerous inflammatory speeches at them without fear of punishment. Then Delitzsch came on the scene! The Spirit of truth came over him; not in vain had he enjoyed the hospitality of Rabbinical literature during the best years of his life. . . . With the safety lamp of criticism he lighted up the pool of sin and ignorance from which miasma and germs of disease had spread all over Germany. How Rohling's 'Talmud Jew,' exposed in all its falsity by Franz Delitzsch, shrivels up before the righteous anger of the lover of truth. It was indeed easy for his superior erudition to demolish the poverty and the paltry wisdom of the infuriated Rohling, but it was a difficult and manly deed to speak when it would have been so easy, so oppor-

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tune, aye, and so advisable, to be silent." With even greater vehemence he narrates Delitzsch's part in answering the terrible accusation that Jews used Christian blood. "A sword hung over the head of justice; there appeared to be no escape. . . . Again it was Delitzsch who took up the challenge and gained the victory. The manner in which he acquitted himself of this task is a triumph of science, which here for once stepped forth into practical life to bring salvation and delivery. Only moral indignation, the revolt of a great heart, could utter such accents; 'checkmate to the liars Rohling and Justus!' Thus sounded the thundering 'Halt!' which he cried out to their bloodthirsty witnesses before the decisive battle of the Tisza-Eszlar crusade."

Surely the whole spirit of the modern Jew—his vehemence of love and hate, his piety to the wise and holy dead, his memory of great and sore things, his outlook "with no fear and little hope"—all is in that!—*The British Weekly, July 25, 1890.*

THE EXODUS FROM RUSSIA.

It is estimated that one million Hebrews will have to leave Russia within the next few months, on account of the enforcement of the edict of 1882. According to this edict the Russian Jews must hereafter reside only in certain towns. None of them will be permitted to own land or to hire it for agricultural purposes, and the order includes hundreds of villages which have large Hebrew populations. The Russian Jews cannot hereafter hold shares in, or work mines. They are debarred from holding posts under the government. They cannot enter the army, and will not be allowed to practice medicine or law, or to enter any of the professions. Their residence must hereafter be confined to sixteen of the provinces of Russia, and these provisions will create an exodus of Israelites greater in their number than the tribes who went forth under Moses. It was supposed that a large number of these Jews would come to America, but it is now ascertained

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that they will emigrate almost as a whole to Palestine. A convention of delegates repesenting the largest colonies in thirty-six different cities of Russia met ten months ago, and, after a long discussion, they gave a unanimous vote for Palestine as their future home.

The change that such an emigration would produce on the Holy Land cannot be over-estimated. One million new workers would turn the barren hills of Judea into terraced vineyards. The olive trees of the past would again spring forth, and the whole land would blossom like the red poppies that cover the plains of Sharon. It would mean the adding of one hundred and fifty per cent to the population of the land occupied by ancient Palestine, and it would make Jerusalem a city of more than one hundred thousand people. The Holy City has been growing with almost American rapidity within the past few years, and an exodus of the Jews from all parts of the world to it is slowly but surely going on.

There are one hundred and fifty Jewish synagogues in Jerusalem, and if these Russian Jews go to the Holy Land as they intend, synagogues will spring up all over the country. The Jewish synagogue of the Holy City is different from that of America. The service is longer, and the people, I think, are more devout. The rabbis are gorgeously clad, and the Jerusalem rabbi has more power than any American preacher. He is the governor of his congregation, and he does their business for them. The Turks allow him to settle most of the suits which arise between the people of his congregation, and he is lawyer, judge, and governor.

The Jews of Jerusalem have been largely supported by charity given by their people in different parts of the world. This has, to a certain extent, made them a population of beggars, and it has had a very bad effect upon them. It is said that certain classes of the Jews change their sect according to the size of the appropriation, and some go from one soup-house to another, asking alms. The Jews have done a great deal for the Holy Land in the way of charity. The Rothschilds and Sir Moses de Montefiore, the

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aged Jew philanthropist who died a few years ago, have spent fortunes in establishing schools and farms for Palestine Jews. I visited one of their largest industrial schools on the outside of the walls of Jerusalem, and drank a glass of sherbet and ate some preserves with the manager. There are carpenter shops, tin shops, and foundries connected with this school, and I saw bright-eyed Jewish boys learning trades in its various rooms. I visited the art department, and saw that the Jerusalem Jew has a decided artistic temperament, and we may yet have scriptural scenes painted by great Jewish painters. I found boys running the establishments that turn out the olive wood which comes from Jerusalem in the shape of tables, collection-plates, and paper-knives, and I was told that the boys were very quick to learn and anxious to improve. The Rothschilds have a seminary for the education of Jewish girls, and their farms are the finest in Palestine.

The Jew was a great farmer in the times of the Scriptures. You see everywhere in traveling through Palestine the evidences of scientific farming. The hills of old Judah were all terraced, and wall after wall of vines rose in steps from the valleys to the summit of the mountains. The remains of these terraces are now to be seen, though the rains of eighteen centuries have almost denuded the limestone rocks of their earth, and the mountains now are only used for grazing. Palestine was formerly a well-wooded country, and it will probably become fertile again if trees are planted. It produces the finest fruit in the world, and the oranges of Jaffa are equal to those of the Indian River in Florida. When these million Russians get to Palestine they will probably recultivate the hills, and an increased rainfall will make the country again a "land flowing with milk and honey."

One of these Jewish farms is near Jaffa. It has seven hundred pupils and contains something like twenty-eight thousand acres. There is one on the plains of Sharon, which, by the way, are as rich to-day as when the Philistines grew fat on them in the time of Goliath, and it has tens of thousands of vines and olive trees. The Jews are

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continually acquiring more property in the Holy Land and while I was in Jerusalem the Rothschilds bought an other tract of land to add to their school.

It is only within the last few years that the Sultan has permitted the Jews to come to Palestine. It was for years the policy of the foreign governments represented at Jerusalem to aid the Turk in expelling the Jews, and there was a provision that the Jews could only remain a certain time in Palestine. The American Consul protested against such a restriction. The other diplomats from Europe joined in with him, and now the Jew is practically as free in the city of his fathers as is the Gentile. Under this freedom the Jewish population has wonderfully increased. A half century ago there were only three thousand Jews in all Palestine, and there were only thirty-two Jewish families in Jerusalem. Now about forty thousand out of the fifty thousand people in Jerusalem are Jews, and if these Russian emigrants are allowed to come in it will not be long before they will push the Moslem population out. Already they collect the taxes along the road from Jaffa to Jerusalem. These taxes are farmed out to the highest bidder, and in cases of business and speculation the Jew will beat the Turk every time.

The Jews themselves believe that Palestine will again come into their hands. They thus read the promises of the Bible, and there are thousands of these Jews of Jerusalem who have come here to wait the day when the Lord will descend to earth and take His chosen people out of the hands of the Turks and again build up their city. Upon the ruins of Solomon's Temple now stands the great Mosque of Omar, which is to the Mahometans the holiest place outside of Mecca. A great wall of stone surrounds this temple plateau, and this wall is believed by antiquarians to have been a part of the old temple wall. Inside of this wall a Jew can never come, and though it be the holiest of holy places to him, he can never look upon it. Turks in uniform guard the gates, and I only secured admission through a letter to the Sultan's Governor of Jerusalem, who sent me with a guard of Turkish soldiers to go

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through. It is the custom of the Jews, however, to go on certain days of every week to a place outside the wall, and there, with their heads leaning against the stone, they wail over the loss of Jerusalem, and pray God to give back the land to His chosen people. This is known as the Jews' wailing place, and when I visited it I found about fifty men in long gowns, and a like number of Jewish women with shawls over their heads, weeping and praying. Many of the men had white beards, and the curly locks in front of their ears were of spun silver. Others had boys with them. Some were in their prime, and the tears—genuine tears—ran down the faces of all, and some of them convulsed with sobbing as they leaned there and prayed. The wailing of one old Jewish woman rings in my ears to this day, and the whole cut an impression into my memory that can never be effaced. Each of these persons had a well thumbed Hebrew Bible in his hand, and from time to time the party broke out into a sort of chant, in which an old patriarch led, and in which the others joined. This chant was one of mourning over Jerusalem. It wailed over the great Jews who were dead, and for the temple that was in the hands of the heathen. As it reached its end the feeling of the mourners seemed to be more intense. The tears flowed faster. The women kissed the stones of Solomon's Temple, and the men threw their hands against them in a frenzy of feeling. I took a seat on a stone at one end of the wailing place and watched with wonder these people wailing for their nation. I asked for a translation of one of the chants, and from it I take the following, which shows better than anything else the feeling that these Russian Jews have in going to Jerusalem, and which might be called the prayer which is uppermost in every Jewish heart, the world over. It is:

"We pray thee have mercy on Zion. O Lord, gather the children of Jerusalem together. May the kingdom soon return to Zion. Comfort those who mourn over Jerusalem, and may the branch of Jesse spring up in it, and peace and joy abide with Zion."—*From Frank G. Carpenter, in the National Tribune.*

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SOME WORDS FOR ISRAEL.

At the "Northfield Summer Conference," in August last, Mr. David Baron, of the Mildmay Mission to the Jews, spoke in part of the application of prophecy to the Jewish people, essentially as follows: "The books of Isaiah and Jeremiah were each compiled from separate books of prophecies, one of which included Jer. 30 and 31, the prophecy of Israel's deliverance. Israel's future is not a matter for speculation, it is fixed of God. There are three points in the prophecy.

The first is Israel's restoration to their own land. Jer. 30:3. This is to be accomplished despite tremendous mountains and barriers. Isa. 11, Ezek. 37. Then Israel is to enjoy national independence and supremacy, Isa. 14. The restoration is to be followed by their conversion. Ezek. 37. This restoration is to be from the four corners of the earth, for which the scattering of the Jews among all nations is a preparation.

Then comes the conversion of Israel. God will break the yoke from off his neck (Jer. 30:8), and hence we see how this is to be accomplished. God is going to break the yoke and there is to be independence. In Hosea, ch. 3, we have an enumeration of those things which Israel is without at the present day. They are without a king and without a prince. Ezek. 37:25 shows that these two meet in one person. In this we get a beautiful glimpse of the future. When Christ came he was not accepted as the prince, but the time is coming when Christ shall not only take the throne where He has the right to reign, but the Jews themselves will recognize that He is their proper Messiah, and will select Him for their prince. Thus David, mentioned in Hosea 3, is one of the most beautiful types of the Messiah. For fifteen years he was the anointed one (1 Sam. 1) of Jehovah, before the people recognized him; but after awhile the people turned their hearts and anointed him. 2 Sam. 2 and 5. Just as, when they acknowledged him, they went forward to conquest, so now, when Israel recognizes Christ as king, they will conquer the world for Him.

To return to the present state of Israel, what is the legend of the Wandering Jew but the parable of the Jewish nation? It is a blessed thing that God has taken away

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rest from the Jewish people, for their wanderings shall end where they began. To that cross they will come back, and then Jacob shall be at rest and be quiet, and none shall make them afraid. The existence of the Jewish people proves the truthfulness of the living God. It is not due to the Gentiles that there is such a thing as a Jew left in existence upon the face of the earth to-day. It is in fulfillment of the word of God given to Israel as a nation.

Here is a picture of the Jewish nation. Jer.30: 12, *et seq.* The figure is that of a sick man dying. His case is incurable, for morality alone cannot save a soul. But no case is beyond the skill of Christ. In Ezek. 37 the sick man has died, and all you have is a few bones. But when the Spirit of God breathes upon them they become a living army, ready to fight the battles of Jehovah. God loves incurable cases; that is why he took possession of such a stiff-necked race as the Jews.

A MISSIONARY'S EXPERIENCE.

A Hebrew-Christian colporteur one day visited a village in Transylvania, and spent several hours in vainly trying to persuade the people to purchase copies of the Scriptures. Wearied and disheartened, he entered the village inn to obtain some refreshments before proceeding with his journey. He found the keeper of the inn to be one of his own brethren according to the flesh, and with him he started a conversation on the subject of religion. The inn-keeper asserted that Christianity demoralizes the people and leads them away from God and His laws. The colporteur, on the other hand, maintained that whatever men may have made of the gospel, the gospel itself is calculated to do them good, not harm. In proof of this he opened his New Testament, turned to the 5th chapter of the gospel according to St. Matthew, and read it out. Meanwhile a villager came in and sat down, and presently he asked with much interest for the name of the book. Being informed, he exclaimed, "Then you are the man that was at my house an hour ago. Had I known what kind of books you had I would not have let you pass; what you have just been reading is good." He begged to be allowed to buy the very copy the colporteur had been reading from, and went home rejoicing. The colporteur, before he left the inn, pointed out to his host that many people call themselves Christians who are not acquainted with even the first elements of Christianity.—*Jewish Herald.*

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The Peculiar People.

חדשות הנעשות—במחנה ישראל.—NEWS

BARON DE HIRSCH has given $25,000 for those who were hurt in the recent fire at Tokay.

BARON ALBERT DE ROTHSCHILD has sent $15,000 to the prime minister of Austria for the benefit of the victims in the recent inundation.

DR. GUSTAV KARPELES, the well-known author of the "Geschichte der Juedischen Litteratur," has become editor of the *Allgemeine Zeitung des Judenthums.*

AT the Friedrich Wilhelm University in Berlin there are no less than fifty-two Jewish "docenten." These include two ordinary professors, one honorary professor of the philosophical faculty (Dr. Moritz Lazarus), and eighteen extraordinary professors in the faculties of law, medicine, and philosophy. Twenty-four out of the thirty-one "privatdocenten" are in the medical faculty.

AMONG the new regulations of the Odessa (Russia) exchange committee is this: "The number of non-Christians on the exchange committee must not exceed one-third the total number of its members. The chairman as well as the court broker must be a Christian." The court broker has for many years been Mr. Simoni Bernstein, a Jew.

SWEDEN belongs to the number of countries where Jews enjoy full emancipation. In a population numbering four and a half million inhabitants there are a little over four thousand Jews, the majority of whom inhabit Stockholm and Gothenburg. In 1870, soon after the parliamentary reform, they received full civil and political rights. At present all political careers are open to them.

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EMMA LAZARUS.

In literature, as well as in politics, the words of Disraeli are true—the secret of success is to be ready when one's opportunity comes. The Russian war in 1879, and the sympathy and indignation aroused throughout civilized Christendom by the persecution of Jews, created the opportunity of one of the foremost women poets of America.

From morbid modesty to the brave self assertion which belongs to true genius; from the easy indolence and mental languor of a mere dreamer to an active part in the drama of Jewish destiny; from girlhood's sentimental reveries and pensive musings to the espousal of a great cause —rose Emma Lazarus, at a pivotal time in her individual and literary history. Of Jewish parentage, she yet had only a latent appreciation of Hebraism and no enthusiasm for her own race, until the tide of immigration brought ship after ship "laden with hunted human beings flying from their fellow-men, while all the time, like a tocsin, rang the terrible story of cruelty and persecution,—horrors that the pen refuses to dwell upon." And in that tide she found her opportunity and her life's swift, unebbing flood of inspiration. The perpetual refrain of her heart and intellect became,

> "Let but an Ezra rise anew
> To lift the banner of the Jew."

The story of Emma Lazarus is indeed "the story of a mind, of a spirit ever seeking, ever striving and pressing onward and upward to new truth and light." Can this be said of any other of our numerous and gifted women poets? The story of their lives is very much like that of the average woman. In their natures are none of the strange reserves and reticences attributed to Emma Lazarus. They do not impress us with a sense of their aloofness or metaphysical isolation, as she did. They do not lose and find themselves in epic possibilities, nor consecrate their muse to great ideals. While it is true that Emma Lazarus was a born singer, and that poetry was her natural language, we find in a thorough examination of her verses, though all are fraught with beauty and fine feeling, none

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that are exceptionally powerful until we aproach the period of her new birth in the thought-world, as produced by the intensity of her compassionate interest in the oppressed.

At their refuge on Ward's Island, she personally visited the Russian refugees, who, by hundreds and thousands, flocked upon our shores, helpless, innocent victims of injustice and oppression, panic stricken in the midst of strange and utterly new surroundings. Her efforts in their behalf were practical and beneficent. When once fully comprehended, the sufferings of the Russian Jews called forth in our noble North-west as wide-spread indignation and as generous an outburst of sympathetic excitement as in the East, where the stirring Chickering Hall speakers sounded their trumpet-call for aid, and which awoke in Emma Lazarus "slumbering and unguessed echoes." Here, however, arose no poet in whose very life-blood were the elements of deep, tragic, Judaic passion and abiding race loyalty. Here was no poet to weave into thrilling verse responses to the eloquent implorings of such men as David Swing and Rabbi Hirsch, who spoke to hundreds of people in Standard Hall, Chicago, against the inhumanities that so-called Christans were practicing in Russia. The opportunity of Emma Lazarus was exceptional. And she herself was, by virtue of her ancestry, the exceptional poet whose special mission lay in the utilization of the inherent strength demanded by the occasion, and which she alone possessed. The poem, "In Exile," founded upon a Russian refugee's expression of satisfaction in a letter written from Texas, is vivid in its descriptive effect. Of the refugees she draws with skill this portrait:

"Strange faces theirs, where through the Orient sun
Gleams from the eyes and glows athwart the skin.
Grave lines of studious thought and purpose run
From curl-crowned forehead and dark-bearded chin.
And over all the seal is stamped thereon
Of anguish branded by a world of sin,
In fire and blood through ages on their name,—
Their seal of glory and the Gentiles' shame,
Freedom to love the law that Moses brought,
To sing the songs of David, and to think
The thoughts Gabriol to Spinoza taught.
Freedom to dig the common earth, to drink
The universal air,—for this they sought
Refuge o'er wave and continent; to link

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Egypt with Texas in their mystic chain,
And truth's perpetual lamp forbid to name."

And of the wild, sweet rhythm of their music, as the Russian refugees in Texas, after "the southern day of heavy toil," gathered in tired yet contented groups at twilight, she writes pathetically:

"In their strain
Rustle of palms and eastern streams one hears,
And the broad prairie melts in mist of tears."

There is the glow of genius and great majesty of movement throughout the poem, "The Feast of Lights."

"Kindle the taper like the steadfast star
Ablaze on evening's forehead o'er the earth,
And add each night a luster till afar
An eightfold splendor shine above thy hearth.
Clash, Israel, the cymbals, touch the lyre;
Blow the brass trumpet and the harsh-tongued horn;
Chant psalms of victory till the heart takes fire,
The Maccabean spirit leaps new-born!"

Emma Lazarus early read the writings of Emerson. She absorbed them, and his ideas became beacon lights in her own storm-swept and compassless religious life. For we are told that through her youth and girlhood she almost wholly ignored her birthright of Judaism, abandoning the rites and customs of the synagogue as having no bearing on modern existence, and "seeking heroic ideals in alien stock, soulless and far-removed, in pagan mythology and mystic, mediæval Christianity," but not studying the scroll of the Moral Law, as events led her to do most earnestly in later years.

She visited the Emersons once and kept a detailed record of the memorable event. She was delighted with the family, and with Concord, which, in her sonnet on the death of Emerson, she called

"Thine own elm-roofed, amber-rivered town."

The group of gifted people met at Concord, including Alcott and William Henry Channing, greatly interested her.

It was Madam Ragozin's defense of Russian barbarity that aroused in Emma Lazarus a reply so able and touching that it appealed to all classes of readers, and sealed her reputation as a vigorous writer of prose as well as verse. "Russian Christianity versus Modern Judaism" was her

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theme, handled under the spell of deep conviction and kindling hopes. From that time her note grew clearer She called upon a people for heroic action and to a consciousness of a great and realizable ideal, meanwhile enriching her own mind and feeding the fires of her new enthusiasm by an earnest study of the Jewish race, its history, literature, and language. What deepening pride of race asserted itself in Emma Lazarus when she wrote, "Eternally grateful as all Jews must be to such Christians as George Eliot and Laurence Oliphant, they neither should nor need seek outside of their own ranks for their guide or their spokesman!" "They who in our own generation have led the conservatives of England, the liberals of Germany, the republicans of France, can surely furnish a new Ezra for their own people."

In "The Jewish Problem," she does not absolve American public opinion from blaming the Jewish race for the fault of the individual; and says: "Every Jew, however honorable or enlightened, has the humiliating knowledge that his security and reputation are, in a certain sense, bound up with those of the meanest rascal who belongs to his tribe, and who has it in his power to jeopardize the social status of his own nation." But she mentions the increased immunity from social prejudice and the absolute civil and political freedom that followed the establishment of the Union. She denies the assertion that the result of the tolerance has been degeneracy rather than improvement among the Jews in America. "In this commercial country and this commercial age," she says, "they have been known chiefly as thriving merchants, tradesmen, and bankers, who have enjoyed, as a rule, a high degree of credit and respect." She contends that "if they have not surpassed, neither have they fallen behind their competitors of other sects. They have been good citizens, furnishing, as statistics prove, proportionately fewer inmates to the prisons and fewer numbers to the proletariat than their neighbors of other descent." She further states in this connection: "They have shared all national burdens and sorrows, fighting the battles of the Revolution and of the

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Union, grudging neither life nor money to the fortunes of the Republic. They are the prominent patrons of all musical enterprise—the only general division of art which has attained nearly as advanced a state of cultivation here as in Europe. The leader of free religious thought and indefatigable promoter of the better education of the poor in New York is a Jew,—Felix Adler. The race is represented in every liberal profession, in the army, in the navy, and the house of Congress." But she does not finish without the old, despairing "And yet." For she adds that, in spite of all this, the everlasting prejudice is cropping out in various shapes. "The word Jew," she says, "is in constant use even among so-called refined Christians, as a term of opprobrium, and is employed as a verb to denote the meanest tricks. In other words, all magnanimity, patience, charity, and humanity, which the Jews have manifested in return for centuries of persecution, have been thus far inadequate to eradicate the profound antipathy engendered by fanaticism, and ready to break out in one or another shape at any moment of popular excitement." The chief points which Emma Lazarus endeavors to maintain in all her prose and poetry regarding the Jews are that they are "naturally a race of high moral and intellectual endowments, and that such superficial peculiarities as may not infrequently be found among them to-day, which excite the aversion of Christians, are the lingering traces of unparalleled sufferings."

In her articles on "Russian Christianity versus Modern Judaism," she wrote: "If a Moslem were to print an expurgated copy of the Bible, citing all the barbarous passages and omitting all the humane and noble features, what would Islam think of the corner stone of Christianity? Yet this is precisely what the Jew-haters have done with the Talmud."

Most dovoutly did Emma Lazarus believe in the final unity of the Jews as a nation. More and more strongly did she denounce all other solutions of the Jewish problem as mere temporary palliatives of the evils of the day. She called George Eliot a "noble prophetess," and, referring to

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the central idea in "Daniel Deronda," wrote that George Eliot would have been astonished herself could she have lived to know of the "flame enkindled by her seed of fire, and the practical shape which the movement, projected by her poetic vision, is beginning to assume." In her poem, "The New Ezekiel," she wrote:

"The spirit is not dead; proclaim the word,
Where lay dead bones a host of armed men stand.
I ope your graves, my people, saith the Lord,
And I shall place you living in your land."

The allegiance of Emma Lazarus to George Eliot was, indeed, most pronounced.

The remarkable historic tragedy, "The Dance to Death," is a protest against the cruelty of the Christian to the Jew, and is dedicated in profound veneration and respect to the memory of George Eliot, the illustrious writer, who did most among the artists of our day toward elevating and ennobling the spirit of Jewish nationality.

The poem to Carmen Sylva, the Queen of Roumania, in which Emma Lazarus pleads for her people, is beautiful and tender in its supplication. It opens thus:

"Oh that the golden lyre divine,
Whence David smote flame-tones, were mine!
Oh that the silent harp which rung,
Untuned, unstrung,
Upon the willows by the river,
Would throb beneath my touch, and quiver
With the old song-enchanted spell
Of Israel!"

and closes, after a touching picture of him who pines, "estranged from that maternal heart, ungraced, unfriended, and forlorn," an alien and an outcast:

"Oh Mother, Poet, Queen, in one,
Pity and save—he is thy son;
For poet David's sake, the king
Of all who sing;
For thine own people's sake, who share
His law, his truth, his praise, his prayer;
For his sake who was sacrificed—
His brother, Christ."

At the close of her series of articles, which appeared as "Epistles to the Hebrews," she gives the following summary of her purposes: "My chief aim has been to contribute my mite toward arousing that spirit of Jewish en-

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thusiasm which might manifest itself: first, in a return to the varied pursuits and broad system of physical and intellectual education adopted by our ancestors; second, in a more fraternal and practical movement toward alleviating the sufferings of oppressed Jews in countries less favored than our own; third, in a closer and wider study of Hebrew literature and history; and finally, in a truer recognition of the large principles of religion, liberty, and law upon which Judaism is founded, and which should draw into harmoious unity Jews of every shade of opinion."

It was her sense of justice, so keen in Emma Lazarus, which smarted under the universally visible humiliation of her people in despotic Russia, that asserted itself in manifold passages like this regarding the persecuted Jews:

> "Half the world adores their God,
> They the living law proclaim,
> And their guerdon is—the rod,
> Stripes and scourgings, death and shame."

Her short poem, "The Supreme Sacrifice," which begins,

> "Well-nigh two thousand years hath Israel
> Suffered the scorn of man for love of God,
> Endured the outlaw's ban, the yoke, the rod,
> With perfect patience."

is also one of the strongest.

"The New Colossus," written in aid of the Bartholdi Pedestal Fund, is a poem which pictures

> "A mighty woman, with a torch whose flame
> Is the imprisoned lightning, and her name,
> 'Mother of Exiles.'"

and it contains these lines supposed to fall from her silent lips,—

> "Send these, the harmless, tempest-tossed, to me;
> I lift my lamp beside the golden door."

May not Emma Lazarus, who is known to have "died as she lived, as much a Christian as a Jewess—perhaps it would be true to say neither the one nor the other, yet singular in the love for her race and its amazing history"—and known even more distinctly in her attitude of protective pity for the Russian Jews, at a time when such was most impressive, be called the "Sister of Exiles"? In all America there was for the harmless and the tempest-tossed refugees who sought its golden door ten years ago no lamp

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so soft and bright as that which their coming lighted in the gentle heart and genius-glowing mind of the Jewish poet, Emma Lazarus.—*Ella A. Giles, in the Christian Register.*

EGYPTOLOGY.

In the *Deutsche Rundschau*, Dr. Brugsch, the famous Egyptologist, reports a remarkable discovery, which will be of especial interest to students of the Bible. In January last there was found near Luxor, in Egypt (close to the site stood Thebes "of a hundred gates"), a tablet, written in hieroglyphics, in which a person named Chit-bet relates that he had accomplished many mysterious things, "owing," as this interesting inscription goes on to say, "to the great distress that had been caused by the Nile not overflowing its banks for seven years." The words are very distinct, and admit of no other interpretation. The reference to Joseph and the seven years of famine will at once suggest itself. Dr. Brugsch critically examines the writing upon the stone, in his article, and comes to the conclusion that it is perfectly genuine, and is the work of a priest who lived four hundred years before the common era. The name of the Pharaoh is unfortunately not given, but the reference to Joseph is undoubtedly correct. This marvelous discovery adds another link to the long record of the hidden things of the past that have been laid bare to the modern eye. The inquisitive modern explorer has gradually revealed to us the monuments and treasures of hoary antiquity, and has shown us the stone histories of Assyria, Babylon, Moab, Egypt. Such wonderful testimony to the historical accuracy of the Bible, if any were necessary, cannot be looked upon as a matter of pure chance. Who knows what is yet in store for coming generations; what strange and miraculous discoveries are still to be made, which will really read to the amazed world as "sermons in stones"?—*Jewish Chronicle.*

WRONG neither thy brother in faith nor him who differs from thee in faith.

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