

THE PECULIAR PEOPLE,  
A CHRISTIAN MONTHLY,  
DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedländer 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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# 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.*

הביטי 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.

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

EVER and anon we hear a just outcry raised among Jews against evil methods employed by missionaries. With this outcry we are in agreement. The cause of Christ, even among Israel—though why especially among Israel it were hard to conceive!—should be above any well-grounded reproach.

WHEN, however, the above outcry is raised, it is frequently said that no objection is made to honorable mission work, relying upon argument and an appeal to the reason. For this admission we are glad. It is pleasant to know that no objection is made to "argument." In a paper which made this statement the other day we noticed an account of a Jewish Christian clergyman who, under circumstances which made it a courteous thing to do so, attended the worship of a Jewish congregation. The paper was kind enough to say that the Jewish Christian attended out of respect to the Jewish congregation, and not from any "sinister motive." What could be the sinister motive of a Jew, believing in the Lord Jesus

Christ, in attending the worship of a congregation of Israelites? To try to convert them? Well, be it so. What is there sinister in one's trying to convince another of conviction which he honestly holds? Sooner should he be regarded a hypocrite who, professing to hold important convictions, *does not* try to win others to the entertainment of those convictions. We cannot help feeling that beneath this there is a prejudice against all converts just as unreasoning as that which Gentiles often entertain toward all Jews. Perhaps our Jewish friends do not regard even argument as a fair means of extending the gospel among them.

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BUT we fancy that one reason why the Jew who does not believe in Christ is willing to allow "argument" as a fair means is because he has a deep confidence that in argument he will always win. Now while Jesus made use of arguments He never relied upon argument as all-decisive, nor did He make reason the ground principle of His religion. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17. Therefore there must be a certain willingness, a certain willing disposition of the heart, before there will come a knowledge of Christ's doctrine. This willing, believing attitude of mind is not attained always by argumentation. Certain arguments may incline one toward God's willingness, but "argument" as argument is very apt to thrust it far away.

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THE gospel is, in one sense, a theory of life. The life of which it is the theory is to be eternal—*i. e.*, the life of the world to come—which he who possesses Christ by faith has even in this world. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. Now if one is to use a theory he must be faithful to it, he must believe in it and follow it out. One cannot prove a theory true by argument. One must try it, and he must try it on the favorable side. One is often more ready to accept a theory if he has devised it himself, and yet

when the gospel theory of life is presented one ought at least to give it a fair trial. It is a theory which professes to be God-given. It has been commended by the lives of multitudes; it has comforted the death-bed of millions; it rests upon Judaism for its basis. Of Judaism it claims to be the flower and the fruit. Arguments many may be adduced in its favor, and yet a willing mind of faith is better adapted to the acquisition of its truths. Base methods are opposed to its purity as is darkness to light. Argument is its valued aid. But a willing attitude of mind and heart is the key to unlock its priceless treasures.

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## THE GOLDEN THREAD IN THE HISTORY OF THE JEWISH PEOPLE.

BY FRANZ DELITZSCH.

(Continued from page 174.)

Even before Luther's death his German translation of the Bible, probably without his knowledge, found recognition among the Jews, and was spread among them so that they were blessed thereby. In 1540 the New Testament in Luther's translation was published in Cracow by Paul Helic, printed with Judæo-German letters, and entitled: "*Das Neue Testament, das da werdt genannt Evangelion, das ist auf teutsch ein froehliche Botschaft, gleich wie im Ebraeischen.*"<sup>1</sup> On the margin were parallel passages and Hebrew words elucidating the difficult German. The editor, Johann Harzuge, a baptized Jew, had the avowed intention in this way of spreading the fundamental knowledge and scriptural faith in Jesus Christ among his brethren who were his kinsmen according to the flesh.

The number of candid confessors of Christ who were won from the Jews by the Protestant Church after the Reformation is certainly not inconsiderable, although it is so small in comparison with the six million descendants of Judah scattered over the earth. The pious and

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<sup>1</sup> The New Testament which was called "Evangelion," i. e., in German the "Glad Tidings," as also in Hebrew.



industrious John Christoph Wolf has saved for posterity the catalogues of their writings in his *Bibliotheca Hebræa*.

Three Jewish converts are especially distinguished in the fulfillment of the clerical office. In the Reformed Church: Christian Gerson, born in 1569 at Recklingshausen, baptized in the year 1600 at Halberstadt, who was at first deacon at Bernburg and then pastor at Drödeln, and who died Sept. 25, 1627; Friedrich Ragstatt de Veil, born at Metz, of Jewish parents, whose ancestors had come from Spain, baptized in 1671, in the twenty-third year of his age, preached in 1677 at Osseniss, in 1680 called to Spick near Gorckum, the author of several excellent writings in the Dutch language, for the most part of an apologetic nature. In the Lutheran Church: Georg Friedrich Lichtstein, who received baptism in 1606 at Frankfurt am Main, with his father, and who became pastor there after he had completed his studies. The blessed memory of this ornament among Jewish proselytes has been kept by a lasting memorial in Phillip Jacob Spener's "Funeral Oration at the funeral of Georg Friedrich Lichtstein, a faithful preacher of the Evangelical Church at Frankfurt am Main, preached there in St. Peter's Church, Feb. 10, 1682."

After their conversion many converted Israelites became teachers of the Hebrew language in universities and gymnasia, as Antonius Margarita, who was praised by Luther, of the noted family of Margalioth, son of the rabbi at Regensburg, who became a Christian in 1522, after that was teacher of the Hebrew language at Augsburg, Meisen, Celle, Leipsic, and Vienna; Paul Weidner, a physician at Udine, and then at Kaernthen, later physician-in-ordinary to the emperor Ferdinand, who received baptism at Stephen's church in Vienna, in the year 1558, in the thirty-fourth year of his age, together with his wife and four children, who, when a Christian, became Professor of the Hebrew language, and by an imperial appointment preacher of the gospel to the Jews; Johannes Salomo, who was baptized at Danzig, in the year 1657, who was from that time to his death in 1683 ordinary Professor of the oriental languages at the gymnasium in that place, who among

other Hebrew, German, and Latin writings composed also a refutation of the book of Redemption and Deliverance by Saadia Gaon.

It is quite generally supposed that no Jew goes over to Christianity from conviction. This is an error which is refuted by the most brilliant proofs from the history of post-apostolical and post-reformation periods. As long as the church possessed the true faith and declared it in scriptural confessions, and had not fallen away from its true self, as long as it sought to win the Jews neither by fire nor sword, nor by the vanity of worldly advantage, but by merciful love and an unaltered word of God, so long it did not labor in vain in the Lord. Our church has labored with rich blessing on the Jews so long as with zeal and the love of the truth it kept the Lutheran confession received from the fathers. The *Institutum Judaicum* of Calenberg at Halle, and the journeys of its laborers in the three continents have, to be sure, brought no glorious results, but its untiring industry has been crowned by the conversion of a few of whom the Church of Christ can boast without shame. These institutions did not go forth for ostentatious conquests. Stephanus Schultz says in one place in his journal: "Although we cannot say at the end of this month of August how many wagonsful we have brought in, we know nevertheless that while in the kingdom of nature the harvest month of this year is at an end, in the kingdom of grace it is, especially in the case of the Jewish people, still a time of harvest; this time we still await. May the Lord only give us and all who labor upon this wild field the grace to work on untiringly in patience and perseverance, and may He not let us become weary; then we will at the time appointed by God Himself reap without ceasing." This hopeful mind of faith which with thanks to God was contented with having saved even only one soul, and not the proud mind of a proselyting zeal for converts which only thinks of exhibiting many glorious trophies of its conquest, inspired those candid ones whose memory is blessed. It is then uncandid when the elder d'Israeli, in his writings on the spirit of Judaism,

characterizes all ecclesiastical institutions for the conversion of the Jews as aimless and fruitless. The inefficiency of the means now existing lies partly in their manifold deficiencies and partly in the total difference of our time from the former times.

The wanton rejection of revealed truth has now possessed all dispositions, all developments of knowledge, and all of the relations of life. The fire which for a long while smoldered under the ashes has now burst forth to a blazing flame, and has consumed every positive fundamental position. From the bosom of the church, which by the divine work of the Reformation had won over to her keeping the unaltered word of God, the holy sacraments and scriptural doctrines, there have gone forth a long series of apostate teachers who have degraded in the eyes of the people these holy possessions intrusted to them by the church, and who now tread them beneath their feet amid the applause of the misled multitude. Instead of the unchangeable word of God there is to-day a rationalistic doctrine which changes according to fashion. Instead of the holy and mysterious truths of faith there has come into vogue a coarse, superficial morality. Our age has tried with incessant pains to destroy the Church of God, her faith and her creed. Above our ruined sanctuaries there waves the triple banner: God, virtue, immortality.

The synagogue participates in this general ruin of the church. The one-starting point which rendered possible a common ground of religious discussion, *viz.*, the common recognition of the divine authority of the Old Testament, has now perished. What is now-a-days called Christianity or Judaism is all one—it is something new, original without any positive foundation, without any historical basis. Formally the Jew is now on a level with the Christian. He has just as little reverence for the Old Testament as the Christian has for the New, and as the Mohammedan has for both. Mendelssohn, Maimonides, Bendavid, are as little Jews as Kant, Fichte, Hegel, are Christians. They are all philosophers, that is to say, each one has his own religion which his genius has given him,



No one of them has a revealed religion—one with an historical foundation given in the books of the Old and New Testaments.

The religious parties of our day have almost wholly forsaken their old ground and position, and have entered upon a new one. On this they have become brothers, agreeing in a universal religion which like the world of Heraclitus is surrounded by a continuous river. Instead of the former differences in conviction there is not now unity in truth, but there has arisen a unity in indifference. There is a world of citizenship which has for its object an all-embracing union which swallows up all deeper religious necessities in its political, industrial, and intellectual mechanism. The synagogue, too, has been taken into this liberal bond of union which is not too narrow even to embrace Islam. Together with the brotherhood of the so-called Christian world it has drunk from the intoxicating cup which now passes from lip to lip. To convert a Christian or a Jew is now-a days the same thing, *viz.*, to convince an unbelieving free-thinker of the existence of a divine revelation in which one must believe.

Our modern times, with their enlightenment, have fallen away further from the word of God than the Middle Age did. There have broken over our heads the judgments of God for the disgraceful breach of trust in regard to the holy treasures which cost our fathers so many tears and so much bloody sweat. The case of the new Israel has become a trap to the old. By its withdrawal of its reverence for the Old Testament the synagogue has deprived itself of every possibility of obtaining the knowledge of salvation. The striving after the possession of civil honors and the enjoyment of worldly advantage, or a conscientious conviction like that of those Jewish fathers who conversed with Teller, and delight in rationalistic Christianity, draws very many over into the church, but only a small number, fewer than in the Middle Age, and God only knows the number who, by divine illumination in Christ Jesus their Lord and God who confess that they

have joyfully found in Him the One foretold by the prophets.

Consequently Jewish history presents an increase of the Divine judgments, just as the individual invites greater and heavier punishment upon himself the more he perseveres in his blindness and obduracy so a nation falls deeper and deeper (even though it seems to ascend to a greater intellectual height), the more persistently it upholds the truth in unrighteousness. Even the deep degradation of the church in the Middle Age and the bloodthirsty fanaticism of her representatives were the scourges of God for the Jews. So in our time where the church of Christ, the congregation of the faithful, has become as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city, she is estranged from Christendom and hostile to Christianity, by which the Jews delight to measure Christianity, a rod of Divine anger and a staff of Divine displeasure for Israel. If we consider the apostasy of the church and the ever-increasing obstinacy of the people of Israel, their conversion is verily a secret, but one hidden by prophetic and apostolic word whose complete fulfillment is hastening on. Quite in accordance with Scripture, Theophylact, bishop of Achris (1078), says on Rom. 11: "When the Gentiles did not obey God saved the Jews; then when the Jews did not believe in Christ the Gentiles were given salvation. But when the fullness of the Gentiles is saved then the Jews will also be saved, and so all will receive mercy."

I conclude with the words with which Augustine closed his discourse against the Jews :

"If the Jews, beloved brethren, hear this willingly or unwillingly, we will preach it to them with love where we can. And let us not boast ourselves proudly against the broken-off branch, but rather consider through whose grace and by how great mercy and upon what root we are grafted in. We will not be haughty, but with one accord in humility, not with arrogant scorn, but with a tremulous joy, call to them, 'Come, let us walk in the light of the Lord, for great is his name among the nations.' If they

hearken and obey, then it shall come to pass for them as it is said, 'Come to him, so shall ye be enlightened, and your countenance will not be ashamed.' But if they hear and do not obey, if they see and do not believe, then shall it come to pass for them as it is said, 'The wicked shall see it and be grieved; he shall gnash with his teeth and melt away.' But I, saith the Church of Christ, am a fruitful olive-tree of the Lord; I hope in the mercy of God always, forever and ever."

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## THE RE-ESTABLISHMENT OF THE JEWISH NATIONALITY.

BY J. FRAENKEL.

(A Reprint of an Old Article.)

For a number of years almost all the countries of Europe have been disturbed by the question of nationality which our time has raised. The bonds which formerly attached subjects to thrones have been loosened little by little; the union which cemented different nations has been broken. On the other hand, those peoples which were politically separated to-day tend to approach one another, and almost everywhere the wish is expressed of seeing changes effected in the political life of men. When we regard the continent of Europe we see the disturbance which has entered into ideas, the discontent which very often is rife. Poland has been crushed in heroic sacrifices in order to become separated from Russia; Ireland is always in revolution; Hungary and the rest of the Slavic peoples are making last efforts in order to escape from the authority of Austria; Roumania, Servia, Montenegro, and all the Greeks and Slavs of the east unite in order to get out from under Turkish rule. All these peoples have the same desire, a common end; and that is to live their own proper life, to become independent. In other places we mark the same tendency toward political revolutions, but with quite a contrary result. There is a desire for union instead of separation; there is

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1) Translated from the French.

a tendency for a race to become united, to be enlarged instead of being parceled out into several distinct tribes. Thus it is that Germany is establishing its unity—that the Spaniards together with the Portuguese are projecting the union of the Iberian family. Venice rejoices in having been able to take refuge in the bosom of its dear Italy: the Danes have the thought of becoming a part of the Scandinavian people. The same historical phenomenon appears in other parts of the world,—disorder in China, battles in Tartary, revolutions in India, revolts in Africa, incessant wars all over America.' Everywhere the political structure of the nations trembles and threatens to fall. In the midst of these nations who are thus disturbed there is one which, more than every other, would have the right of complaining of its present situation because it is more than abnormal; it is really insupportable. It however, remains silent; it dare demand nothing; no one interests himself in it; its deplorable lot excites no sympathy. We speak of the Jewish people.

After having shone for a period of fourteen centuries with a glorious and prosperous life, the Israelitish nation lives to-day snatched away from the land of its ancestors in order to be scattered abroad among the nations. From this time on in every corner of the earth where misfortune has banished them they have been exposed to the most odious insults and the most outrageous persecutions. Never did a nation of the world have to endure so long and so sorrowful a captivity as is that of the Jews. If the time has come for those nations which suffer what is a light oppression in comparison with that which overwhelms the Jews to obtain a more or less complete satisfaction of their desires, ought not the hour of deliverance to strike for five millions of members of the human family who for twenty centuries, so to speak, struggled in agonizing convulsions, and who long to renew their life? Ought not the problem of the re-constitution of the Jewish nationality to find its solution before all the other problems

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1) This article was written in 1868.

of this nature? This demand on our part of a reparation due to the Jews might seem to many persons a very strange thing. What, somebody will say, are you going to revive an old quarrel which is almost dead? Are you going to plead a cause which seems to be forsaken by the parties who are themselves interested? Do the Jews demand their Canaan? Do they make even the slightest effort to found a new kingdom of Israel? They reclaim it! Consider for a moment the two millions of Jews who dwell in the north of Europe; see the millions of their brethren who are wandering in Asia and in Africa; go through all the countries of the earth where the remnant of this ancient race have taken refuge and ask them if the desire of being re-established in an independent nation does not burn in their heart like a flaming fire. In the long and fervent prayers which three times a day they make, what do they ask of Jehovah if it is not to put an end to their long exile among foreign nations? Why these rigorous fasts to which the old men, children, and even the sick submit with eagerness? Why these tears, these heart-rending cries which they put up on the anniversary of the destruction of Jerusalem? Why these ashes which cover their heads, these funereal ceremonies observed on certain days of the year, this symbol of mourning in the interior of their houses? What do all these signify if it is not that this nation has its heart torn by the feeling of a crushed and dishonored existence?

During the twenty centuries that this servitude has lasted the Jewish people have not ceased to think of their deliverance. The consolations which the Israelites receive in their synagogues, their conversations in the bosom of their families, have always for their subject the great event of freedom which the future has reserved to them. The descendants of Abraham live only by that which made the life of their father—Hope. In the melancholy days of their lamentable history, when the flame consumed them alive, when the waves of the sea swallowed them by thousands, when the tortures invented by the Spanish Inquisition broke their limbs one by one, when

all the Christian nations tracked them on the path of exile fallow-deer, what is it which has sustained them, which has given them strength to bear such cruel ills, if it is not the hope, the unshaken conviction, that their nation will one day escape triumphantly from this severe trial?

They make no effort to recover their independence. But does one man dare battle against a hundred? Can he whose feet and hands are tied resist an armed multitude?

The position of the Jews, however, seems to grow a little better. In some countries of Europe they are regarded by law as equal to Christians; in others they at least exercise their worship in freedom and are protected in the work of their hands; elsewhere, though not freed from exceptional and oppressive laws, they at least do not bear so crushing a yoke as before, and are at least protected from attacks against their life. If under the government of barbarous nations they still endure horrible persecutions, there is room to hope that the condition of things there will some day change, thanks to the progress of civilization, which, advancing at a rapid rate over the world, will no doubt end by penetrating into those regions which are covered to-day with the deepest darkness.

It might now be asked what would be the use of so great and sudden a change in the social condition of the Jews since the progress of the age is gradually ameliorating their lot.

A nation which has for long ages known how to carry the most weighty chains without being crushed by them would be able with a little difficulty to carry them for some years more—even for many years. If we could be assured, if we even dared to hope that there would come a day when the nation so long enslaved would by the simple force of events and without employing heroic means become forever free, we would break our pen before writing these lines—we would be the first to counsel the most patient people in the world to wait a little, to suffer along until the glorious epoch of their deliverance. Politically speaking, we consider the breaking up of our race into several distinct races as a great misfor-



tune to humanity. There lie in our opinion at the bottom of this idea of independence a prejudice, a badly enlightened selfishness, questions of preponderance and of glory, and often this idea simply hides a fondness for new things. The political union of people on the basis of race or of language would be a veritable benefit for man. This benefit would be greater if entire Europe could form only one single State, one single people of brethren under the government of a single head, for then all hatred of nation against nation would be effaced and grinding taxes would be diminished; the burdens known by the names of customs, duty, passport, conscription, etc., would disappear. Human blood would no longer flow on the field of battle, and prosperity with peace would be assured to hundreds of millions of souls.

With these sentiments which we profess one need surely not suspect us of wishing to create without a plausible motive a new nation, or to introduce an addition to the divisions of the human family. Such a motive, however, exists in regard to the Jews, an exception to the rules which we have just laid down as necessary, in fact indispensable. The Jewish nationality cannot be saved except on the condition of being radically separated from the other nations; for as long as it shall remain mingled with them it will be considered only as a disinherited class devoted to dishonor and ruin.

The political condition of the Israelites in France is incontrovertibly more favorable than anywhere else. They there enjoy all the rights of citizenship; they there prosper materially; the government seeks their counsel; in science, industry, and the arts, they there count illustrious representatives. It would seem that, in that land of liberty and of justice, nothing is lacking to the children of Israel. But as soon as we go to the bottom of the existence of this people, an existence which exhibits externally so great splendor, we find only sadness and grief.

The French government considers the Jewish people on an equality with other citizens; but the nation holds against them a deep hatred. Minds adorned with some

knowledge honor this people, but the ignorant masses insult them. In the face of legal protection there arises a license which breaks it down. If a revolution occurs in that beautiful country it is the mansion of a rich Jew which will be the first to be sacked. If a disturbance arises in Alsace, it will be the Jews upon which it will first break.

In cities as well as in villages, in palaces as well as in the most humble cot, the name of Jew is uttered with the most extreme contempt. They would attach to it all there is of infamy and disgrace. When a trader enters a Gentile house and some chance or his physiognomy betrays his Jewish origin, there is heard a whisper, "That is a Jew." They then look at him, ill-treat him and shun him as one infected. In certain districts of eastern France a Jew rarely passes on his way without the populace utter after him insulting cries. Even the children in school are compelled to listen to insulting taunts which their Gentile fellow-pupils address to them. Under the arch of modern civilization, where the liberal ideas of justice and equality are displayed, in the very press which boasts of fulfilling a mission of fraternity among all men and the protection of the weak against the abuse of strength, do we not often find the germs of hatred, of evil taunts, of offensive expressions against the exiled race?

In certain civilized countries Jews meet no hindrances in their material life. But how many insurmountable obstacles are not raised against them as to their moral life, as to their dignity as men. Does man live on bread alone? Does not a little consideration and respect make a large part of our earthly life? Can the Jew be happy in a free country when he is constantly exposed to the most grave insults? Does he trade, he only sees fraud and theft. Richly habited, he excites the jealousy of others; poorly clad, he inspires them with disgust. Fortune is imputed to him as a crime, misery as a just chastisement of God. On earth they question his right to live; after this life they grudge him even a few feet of earth. In a word, the worst of Gentiles esteems himself as better than the best

of the Jews; and that by the simple fact that he is, not a Jew. The word "Jew," which has a national signification (from Judah), has become synonymous with "degraded."

Doubtless the disgrace which is attached to this name is due to the coarse fanaticism of the Middle Age. The blind hatred which is devoted to the Jews has in a certain sense been drawn by the ignorant classes with their mother's milk. All men of elevated sentiments protest, it is true, against this fanaticism and this hatred. But what matters it if some honest hearts treat in a worthy manner the people who, though innocent, are insulted, when the great majority, the mass of people, attack them everywhere? The wounds which Jews receive come only from the hands of coarse and ignorant people. But that does not prevent their being painful.

But we must say that after all a large number of enlightened people partake of this hatred. Many of the ministers of a loving God preach hatred against the ancient people of God. Many literary people in their books and writings excite the hatred of their readers against the authors of the Bible. Often men otherwise honorable are heard to express a regret that Israelites still live after the long centuries of martyrdom which they have endured.

(To be continued.)

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FIFTY families of the exiled Russian Jews will shortly be established in homes at Mille Lacs, Minn., on the great Northern railroad. President James Hill, of the road, has just had completed fifty houses of a new and comfortable appearance, which, on behalf of the Company, he has presented to the committee in St. Paul having charge of the Baron Hirsch fund. The refugees will be furnished gratis during the winter with all the necessaries of life, the road agreeing to furnish coal and wood in abundance. It is proposed to sell the ground to the people, who will be aided in the purchase by the Hirsch fund. The houses will be given to the purchasers.

# The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

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THE Constitution of the United States and the Declaration of Independence have been translated into Hebrew and Jewish-German for distribution among the Russian Jews in New York and elsewhere.

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THE steamship companies at Bremen have returned ninety-five destitute Russian Jews who sought passage to America. When the disappointed emigrants reached Berlin on their way back they were so emaciated from hunger and privation that it was thought impossible for them to proceed. They were placed in furniture vans and carried to Charlottenburg, where temporary sheds were erected for their housing.

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THE first colony of Jewish emigrants sent to the Argentine Republic by Baron Hirsch, consisting of one hundred and fifty families, has arrived at Buenos Ayres. Accompanying them was Herr Oskar Wolff, who has been designated by Baron de Hirsch to regulate the communal affairs of the colony. Herr Wolff was a member of the Imperial German Expeditionary Force in East Africa under Major Weissmann.

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THE St. Petersburg correspondent of the London *Standard* says that the approach of frost has caused a renewal of the cries of distress. The *Novesti* estimates that 20,000,000 of people are without food. Statistics prove conclusively that in many places speculators get extortionate prices. Corn merchants and village koolacks or usurers are charged with responsibility for the extortion. A Samara paper declares that Jews are angels compared with the koolacks, who are in the habit of reducing those in their power to the lowest stages of poverty.

## GLEANINGS FROM THE JEWISH AND NON-JEWISH PRESS.

## SHOULD THE JEWS GO BACK TO PALESTINE?

For more than ten years this movement (emigration to Palestine) has been growing. Colonies at Jerusalem, Artouf, Summarin, Latakia, and in the Jordan Valley have been initiated, which have in some cases prospered though contending against all the difficulties which want of capital and of recognition have brought. The number of Jews in Palestine has, during the period, increased from about 8,000 to more than 100,000 souls, and already, without waiting for aid, other families are setting out for Jerusalem from Moscow and Odessa. The *Jewish Chronicle*, which represents the most cautious and moderate Jewish views, admits that a "Palestine hunger" has taken hold on the Jews of the East, who have no doubt discovered that the first venturers, who fled thither in 1881, have prospered more than they were thought likely to do. The old objection so often raised that the Jew will not engage in agriculture is not only answered by the words of their memorial but has also been disproved by the success of Jewish agriculturists in America. The advantages of a similar language and of somewhat similar manner in Palestine, to those natural to their race, are also felt, as compared with the strangeness of speech and custom in the distant new world, which alone seems open to those about to be expelled unless permitted a shelter in the dominions of the Sultan or in Persia. The movement, at the very least, appears certain to add greatly to the Jewish population of Syria, and if as successful as its promoters expect, may in time make Palestine once more a Jewish country. *Major Conder in the Scottish Review for July.*

The above is worth reading as an antidote to much that is told us concerning the barrenness of the land of Palestine and the impossibility of the Jews' making a living who go thither as agriculturists. Yes, let the Jews who can and will go back to Palestine. It is their old home. It is a good place. Their emigration thither will serve to keep them as a nation and cause them more and more so to be regarded by other nations. There they can better cultivate their own language. Add there if anywhere their religion can naturally eventuate into its per-

fection as a true Christianity. Let them go, and may the blessing of God go with them!

A MIXTURE.

That the Jews are *still* a *distinct* people among the nations of the earth is no fault of theirs. It is ours. Had the Christian Church closely adhered to the teaching of the apostles; interpreted its doctrines, shaped its liturgies, and regulated its ceremonies, customs and habits more and more according to the spirit of *Israelitish Jerusalem* instead of that of *Heathen Rome*; had the members of the church permitted themselves to learn of the Master rather than to speculate *about* the Master, and, last but not least, had the Christians acted according to the last will of the Redeemer which He, dying on the cross, uttered: "Father, forgive," there would be probably to-day no more Jews!—*Israel's Watchman*.

This is in very truth a mixture, and one more to be abhorred than any other; for it is a mixture of truth and error. When such a mixture occurs the truth always suffers, and the error is often hidden and, passing for truth, gains a reception it would never otherwise have into the minds of the unobservant. Surely it is no fault of the Jews that they are a distinct people, if we are to judge by the evident zeal many of them betray to be like the nations of the earth. They are doing their very best—*many* of them—to destroy their nationality. It is no fault of such that they cannot succeed. But more than the fault of Jew or Gentile, it is the will of our God. And His will who can withstand? Verily it is no fault of the Jews!

We are glad to see that our esteemed Jewish Christian journal admits that if the Christian Church had adhered closely to the teaching of the apostles and modeled its doctrines and practices upon "Israelitish Jerusalem instead of that of heathen Rome," it would have been better; for, if we mistake not, that is the implication. This admission on the part of an organ of the "Church"—spelled with a capital C—is refreshing to those of us who are out in the cold world of the "sects." We wish that the church herself could realize what the *Watchman* so truthfully implies, that the church has lost much of power and of truth



and has fallen into error and weakness by repudiating Israelitish Jerusalem and following pagan Rome. We have no quarrel with any, but we think the *Watchman* in this conditional clause has struck the fundamental source of error which marked the beginning of all the evils of a false ecclesiasticism. When the church is willing to come back to the spirit and practice of primitive Christianity. Jewish in the right and true sense, then will she be in a condition to repair many of her wrongs and bring forth fruits meet for repentance. With the spirit of the whole condition of this paragraph we are in most emphatic agreement.

But not so with the conclusion. "There would be probably to-day no more Jews." Is that a desirable thing? Is the *Watchman* eager that their kinsmen should be extirpated and blotted out from the face of all the earth? Or is it meant that they would all become believers in "Rabbi Joshua of Nazareth?" If so, we agree with the *Watchman* in great part. The errors of the Gentile Christian Church are in a great measure, though we think not wholly, responsible for the fact that Jews have not accepted the truths of Christianity. But if they had, would they not be Jews? Is not a Jewish Christian a Jew? May not the Jews still exist as a distinct nation and yet accept Jesus as the Messiah? Is their nationality inconsistent with their recognition of their Saviour? Are the Jews not to be a distinct nation? See Jer. 31:35-37. And is not all Israel to be saved? See Rom. 11:26.

We believe that the *Watchman* has the right spirit toward Israel, for we have seen many things in its pages to commend, but as an error similar to those of "heathen Rome" are we not right in mentioning the conclusion of the above paragraph? Would non-Christian Jews be attracted or repelled by such words? Would they not say: Behold here the animus of the renegade! See the cloven foot of the Meshummad! See how the Christians would wipe us out! We know full well that such an interpretation is far from the thought of our brother of the *Watchman*. But we need to be careful not to lay stumbling-

blocks in the way of God's people. God forbid that Jews who believe in Jesus should do this!

"SAVED OR NOT SAVED?"

A Baptist minister, pronouncing the benediction on the eve of the day of Atonement, in his own church, which he had loaned for that occasion to a Jewish congregation, is most assuredly an interesting and unique event. The question now arises, Does the said Baptist minister believe that the Jew can be saved? If he entertains such a conviction he must admit there is no necessity for conversion. If he holds to the contrary belief his presence in the Jewish pulpit was mere mockery and an insult to both the Jewish and the Christian congregations.—*The American Israelite*.

We do not see it so. It depends on what is intended by saved, and how much is meant thereby. If the common acceptance of the word be taken and a minister believes—as we hope most do—that a sincere and honest Jew will have a part in the world to come, there still may be a necessity, though perhaps not absolute, for conversion. If by salvation is meant the best development of character by the fullest means God has given the world in Christ Jesus, then, although Jews who do not believe in Christ do not possess that salvation, it is in no wise an insult for a Christian minister to pronounce a blessing on a congregation of non-Christian Israelites. It might be such an insult for one who believes that Jews are going, *en masse*, to hell, to bless them on their way! But we do not know who believes this. We do believe, however, in the necessity of conversion; *i. e.*, we believe that there is a need that Israelites should do the will of their heavenly Father by accepting their Prophet, Priest, and spiritual King, Jesus of Nazareth. Unfortunate words those—necessity, essential. When God proclaims His truth and His mercy, are we to reject His truth, or any part thereof, because His mercy will be granted to us? • A base view of religion this, and one which has wrought incalculable harm in both church and synagogue. We are glad the Baptist minister was so broad-minded. But we are sorry that non-Christian Jews still entertain such a hatred toward "conversion."

## JEWISH PREJUDICE AGAINST CONVERTS.

There seems to be a deeply-rooted hatred in the hearts of the Jews against those of their number who become converted to Christianity, no matter what their attitude is and how useful they prove themselves to be to society in general and to their nation in particular. But no; "Away with you, renegade!" is the voice that is sounded from all sides of the Jewish camp. After Bro. Lucky issued the first number of the *Eduth le Israel*, and met with the severest criticism from the Jews, he produced in the succeeding number an article to this effect, a part of which I shall translate here :<sup>1</sup>

There is one beast, a very evil beast; darkness and the shadow of death is the place of her conception and Tophet the place of her birth. She treads down and tears in pieces. and there is none who could deliver from her power. Numerous are her wounded ones; all her slain are a mighty host, as the sand by the sea-shore which cannot be measured. She consumes man and destroys him; she brings many plagues into the world and kills humanity entire. What is she, and what is her name among the nations and in Israel? The nations call her name *Prejudice*; *i. e.*, the way of deciding a severe judgment against a fellow-man without any reasonable cause, and condemning a man before it is ascertained whether there exists any truth in the reproach cast upon him. To the Hebrews this evil beast has been known since the times of old. But they have called her a different name, a very appropriate one, שְׂנֵאתָה הַחַם, *wrongful hatred*. Oh, how fearful is this name! Since the fall of Adam until this day this evil beast has cast down many wounded in Israel.

Why do our brethren, the sons of Israel, hate us who rest under the banner of Jesus, our Messiah? What wrong have we done to our people? Our heart is full of love, but theirs is filled with bitterness and hatred. What is my sin, and what is my evil in issuing a Hebrew paper which is devoted to the welfare of my people, and which speaks in the tongue of my nation? For my love they are my adversaries, and when I speak peace they are for war. How long, O Lord Jehovah?

Oh! this wrongful hatred is disastrous in its character. Parents would very easily tolerate it if their son

<sup>1</sup>) *Eduth le Israel*, Vol. 1, No. 2, p. 18.

should become a backslider and disbelieve in God, the Creator and Preserver, but they would never forgive him if he should come to believe in Jesus Christ as his Messiah, though his belief in God is stronger now than ever before. Indeed, they would wish even his death rather than to see him embrace Christianity. Parents and relatives of a convert are branded with shame and disgrace through all their life. Tender parental love is changed into the most incredible barbarity. The heart-rending pleas of a loving child, showing his integrity and godly fear toward his father, are mercilessly turned away void.<sup>1</sup> He is disowned by his parents, and looked upon as an alien by his friends.

A venerable old man writes as follows to a young friend of his, who, after he had found the truth, in his great zeal to promote the same among his own beloved friends, had sent the *Eduth le Israel* to him: "The product of your pen, which is precious to me, as its producer, with enclosed paper, was received in due time. . . . Before I choose words for our correspondence I shall ask you one question: Are you still holding fast to your *integrity*? If so you are my brother, and as a prince would I go near unto you<sup>2</sup> just as always before. But if, which God forbid, you should have been caught in the snare which the missionaries are continually hiding for our nation, and if you have denied God and acknowledged the name of another God, oh! I pray you, let me alone; do not speak to me any more. Although I always delight in friends, as you know me, I yet love the God of my fathers better than all. . . ."

A young friend and schoolmate of a convert to Christianity, after having found out about his conversion, addressed to him a letter of severest reproach. In substance he said: "I have always counted on you as a man of a strong moral character with firm ideas; but alas! how disappointed I feel to be aware of your having sold your convictions for earthly treasures, as Esau sold his birth-

1) Such an instance you find in *Eduth le Israel*, Vol. II, No. 2, pp. 28-31.

2) This is a biblical expression for friendly devotion. Job 31: 37.

right for a pottage of lentils, to your own shame and the shame of your nation!"

How this wrongful hatred blinds the eyes of our nation! They are under the base impression that converts are remunerated for their conversion. They are considered as outcasts from their nation and pernicious to it.

But how different it was in the first century of the Christian era! According to the Talmud, Jews and *Minim*' (Jewish Christians) have lived in harmony and studied together the Word of God. The Talmud even admits that the disciples of Christ wrought cures in His name. *Talmud Jerushalmi*, tract *Shabbath*, end of ch. 14, relates that Jacob, from the village of *Sechania* [probably the apostle James, since Rashi suggests in another place that this Jacob was a disciple of Christ], healed the grandson of Rabbi Joshua Ben Levi, in the name of Jesus Pandora.<sup>1</sup>

Indeed, in this early period Jews took instruction of *Minim*. *Talmud Babli* Tract *Chagiga*, p. 15, tells us of Elisha Ben Abuya,<sup>2</sup> later called Acher (meaning "another"), who after he went into Paradise (meaning theosophical studies) was misled to believe that there were two powers in heaven, and yet R. Mayer took instruction of him. Of course the Talmud treats Acher as a renegade, saying: "He has cut off the branches," meaning that he taught contrary to rabbinical teachings and "turned out to be a man of bad habits," נפק להרבות רעה. Yes, it goes even further, excluding him from the salvation of his soul in telling that a voice came from heaven, saying: "Turn ye, O blacksliding children, all but *Acher*." When Rabbi Mayer was taught of Acher they said: "R. Mayer has found a pomegranate, the

1) מניינים (heretics) from מין degenerate sect,—organizers of a new sect; so called by the Rabbis from מאמינים, "believers," by which name Jewish Christians were then known.

2) There are different opinions as to the reason why the Talmud calls Christ Pandora. Prof. Lichtenstein in הולדת ישוע המשיח (The History of Jesus Christ) suggests what is most probable, that the Hellenistic Jews called Him so on account of His saying that the Father had given all things unto Him, *πανδωρα* meaning "full of gifts."

3) Probably the Apostle Paul, as even Jewish writers are of the same opinion.

substance of which he ate, but the skin he threw away," meaning that he accepted what was right and rejected what was wrong. We are not surprised at all that the Talmud treats a Jewish Christian that way, but we nevertheless infer that amidst the *prejudice* and *wrongful hatred* against Jewish Christians, who were looked upon as renegades and traitors to their nation, there were yet renowned Rabbis who did not hesitate to receive instruction from a Jewish Christian—a Min.

In the Jewish blasphemous legends of Simon Kepha—Simon Peter—it is admitted that multitudes of Jews came to listen to his preachings and embraced his doctrines regarding Christ. Indeed, more than this, he composed many *Piutim*—פיוטים, liturgical poetry for the synagogue service—which he dispatched amongst all Israel and their Rabbis. The *Piutim* met with acceptance, and some are still repeated in the synagogues on Sabbath and feast days.

In the *Eduth le Israel*, Vol. 3, No. 1, pp. 10–17, *Theophilus* (תפילוס) asserts very conclusively that the *Piut*, *Achoth Qetannah* for New Year's day which is printed in the prayer-book *Or Tsadikim* was composed by a Hebrew Christian.

Yes, indeed, those were blissful times. But why in our times all this hatred toward Jewish Christians and entire separation from them? It is nothing less than a *wrongful hatred* שנאה חנם. Oh, may God speed the day when the sons of Israel will return to Jehovah their Lord and see their Redeemer, and a love for truth shall come into their hearts and the wrongful hatred shall be blotted out from the earth! Oh would to God that that day were not far off!<sup>1</sup>

BEN ISRAEL.

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THE Argentine Government has sold a tract of land in the Grand Chaco—the northern part of the republic—to Baron Hirsch for the establishment of a Jewish settlement. One million dollars in gold have been paid for one thousand square miles of territory.

<sup>1</sup>) See *Beth ha Midrash*, *Jellinek*, in sundry places.





## PLEASE NOTICE.

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Any one who has any copies of the *PECULIAR PEOPLE*, Vol. II, Nos. 1 and 2, will confer a favor upon the Editor by sending him the same. He desires them to complete files of the Magazine for persons who are anxious to have them.


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