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.

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

WHEN writing last month on the subject of hindrances to the progress of Christianity among Jewish people, we omitted the one which was first mentioned in the Lambeth Encyclical, for the reason that it was so totally different from those which then formed the subject of our remarks. Lest, however, it might be thought that we do not fully appreciate the magnitude of the hindrance referred to, it seems best to make it the theme of some special words at this time. "The greatest of all difficulties," the Bishops' letter tells us, "springs from the indifference of Christians to the duty of bringing them [the Jews] to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of the Gentiles." This is a fact, and it is no credit to the followers of Jesus.

JEWS who think of this matter at all are apt to imagine that exactly the contrary is the case. They are fond of cherishing the conceit that the one object dear to every Christian is the conversion of a Jew, and that the Christian heart and the well-filled Christian purse are always open toward this cause, which, if one could judge

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by Jewish comment, takes precedence of every other. Whether an exaggerated sense of their own importance in the eyes of others is a fault peculiarly Jewish, one need not ask. Too many sons of Adam are afflicted with the same complaint, which sometimes renders the one thus burdened to err in judgment; but many Jews at any rate seem hardly to be free from it. So they fondly imagine that every Christian is seeking to convert them and they magnify unduly the Christian interest in Mission work. They reckon every Gentile as a Christian,—for if not a Jew or a Turk or a heathen, Christian he must be!—and do not understand the Christian idea of conversion or what Christianity really is. Thus all other missionary work is by them ignored, while that directed toward themselves fills the angle of their vision. This is quite natural, of course, and it is hardly to be expected that they will sympathize with us in our regret that the interest of Christians in this work is so little as it is and in our sorrow at the indifference of followers of Christ toward the duty of leading them to Jesus as their Saviour.

WHEN one attempts to seek a reason for this indifference, he will find that in some cases there appears to be a positive reason, but in most cases it is of a wholly negative character. Once in a while one will speak of the proverbial hardness of the Jewish heart and say, what is for quite other reasons the general opinion of the Jews themselves, that it is impossible to convert a Jew. Therefore it is useless to try to lead them to Christ. Others may expect their conversion, but in a manner wholly miraculous and in God's own time; but they say that it is not God's will that they should come to Christ and therefore that it is flying in the face of Providence to labor for their conversion. For these and other reasons, which sometimes amount to nothing but a mere prejudice against the Jews as a class, many readily avow their lack of interest in missions to Jews. But these are special

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reasons and do not by any means operate in the minds of all Christians.

INDIFFERENCE to the duty of leading Jews to Christ is of course a part of a lamentable and too general indifference to the propagation of religion at all, considered as religion pure and simple. Missions to the degraded and outcast, to the savage and barbarous, the teaching of religion in connection with the civilizing of nations and peoples without culture and living in gross darkness; all these awaken the sympathy even of those who have no positive religious belief at all. Common humanity demands such an interest, and many persons will aid such missions simply because they constitute a means toward the civilizing of rough people. The ministers and missionaries are willing to do this needed work, and therefore these religiously indifferent people are as willing to help the religious missionaries as anybody else. In short, purely philanthropic zeal goes to help the interest in other missionary enterprises, but not Jewish missions. This indifference to religion in general is lamentable and all too widespread. It would be a revelation to know how many there are in a Christian community who regard the church as simply a kind of necessary evil, to be supported simply because it seems to be required to give a moral tone to society. This is a confession on their part, but such a confession does not alter the fact of their indifference.

BUT it seems to us that by far the greater part of the indifference to the duty of carrying the Gospel to the Jews arises from a lack of interest in the Jews personally. They are people in whom the larger part of the community have no interest except such as arises out of whatever association each individual may happen to have with individual Jews, and which is not likely to be much except in a business way. Lack of familiarity and personal interest beget indifference. The Jew is found everywhere

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and is well known as an element in the life of all countries, and therefore he does not awaken the personal interest which some strange savage tribe would in those to whose attention they might be brought by some one who had visited them. Thus it often happens that in the Chinese or in the Africans Christians will be led to take an almost personal interest while the Jew as a fellow human being awakens none. Then, too, this lack of interest is made certain from the little knowledge which most people have of Jewish life, literature and religion. Despite the fact that the Jew is a familiar figure in the shop and the street, people really know very little about him, about his customs, thoughts and feelings. An increase of knowledge would beget an increase of interest.

THE duty of leading the Jew to Christ need not here be insisted upon. Its obligation is self-evident. The whole tenor of the New Testament shows that the Gospel should be carried "to the Jew first." What we wish to suggest is what will in a measure overcome this difficulty and remove in part this hindrance. Cultivate the acquaintance of Jews. Try to know them as friends. If you happen to have any prejudice against them, strive to conquer it and really learn to know them personally and without constraint, if possible. Learn well the Jewish Bible, by which we mean the Old Testament. Do not think that the New came to supplant the Old or that the New is superior to the Old in any essential quality. The Old without the New is incomplete, a revelation only in part. The New without the Old is a bride robbed of her husband; only by means of the Old will you learn to know the New. Learn other Jewish literature as far as you can. There is much of it which ought to form part of any complete education, but yet which few Gentiles know anything about. Study also the relation between Judaism and Christianity, the true history of the early Christian church, which is incomprehensible without an understand-

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ing of the Judaism of that day. Reflect upon the fact that Jesus and his Apostles were Jews and that with the possible exception of St. Luke every New Testament writer was a Jew. Think what historically and Providentially we owe to the Jews, and may God grant that an interest will be awakened in this people which, if you are true believers in Jesus and His Gospel, will prompt you to do what is in your power to lead them to Him who loved them and wept over Jerusalem and who has bidden us who acknowledge Him to carry His Gospel to every creature!

THE BASLE CONGRESS.

As many of our readers know, the Zionist Congress which was called to meet at Munich met at Basle, Switzerland, on Sunday, August 29th, and continued in session for three days. The Zionist movement among the Jewish people is one that has in contemplation the return of that people to Zion and to the land of their forefathers. It has been stimulated, and in fact was called into being by anti-Semitism in various European countries, which has manifested itself for the last twenty years. The hope, born of persecution, that Palestine may at last become their own, —a hope in truth that has continued strong for centuries in the breasts of multitudes,—that hope found a strengthened expression in the conference recently held.

Dr. Theodore Herzl, a journalist of Vienna, is the originator of the immediate movement. His pamphlet advocating the acquisition of Palestine and its conversion into a Jewish state has now become famous. Besides, he is issuing a newspaper, *Die Welt*, specially devoted to this object.

The non-Jewish population of Basle and vicinity showed themselves sympathetic toward the Congress and the cantonal government extended such courtesies as were thoroughly appreciated. The Turkish government sent an official to Basle to draw up a report, and it is said

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that this report was submitted to Dr. Herzl. Great enthusiasm was kindled in the Congress. The *Jewish Chronicle*, of London, the leading Hebrew journal in the world among English-speaking Jews, in presenting its report, says, "Nothing but the most ardent zeal and a cause which they regard as noble could have brought here men, and women, too, from so many parts of the world. Even Christians have been infected, for, as the list given below will show, the members of the Congress include the chaplain to the British Embassy at Vienna, and a lady residing at Ashford (Kent)."

By far the largest number of the delegates and members arrived on Friday. On the Sabbath the delegates attended divine service in the large and handsome synagogue of the place. The Congress was opened when Dr. Karpel Lippe, of Roumania, a distinguished educationalist and the oldest member present, took the chair. German was chosen as the official language of the Congress, although Hebrew was used to some extent. Dr. Lippe, in his opening address, which was delivered in German, said that a great day had come in Jewish history, a day that was to witness the inauguration of the third return to Palestine. They desired to return in a peaceful manner and with the consent of the Sultan. "They would look upon his Majesty," said he, "if he would accept them, as their Messiah." "For the past 3,000 years the Jewish people had a national history and a national literature; the only thing they needed was a fatherland."

Dr. Herzl delivered the address of welcome. When he ascended the tribune he was cheered amid great excitement. The speech was noteworthy. A co-adjutor with Dr. Herzl has been Dr. Max Nordau, of Paris, the well-known author. Dr. Herzl was elected president of the Congress and Dr. Nordau first vice-president. The latter followed Dr. Herzl with a speech in which he reviewed the situation of the Jews throughout the world, giving much valuable information. Other reports followed of a similar

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nature through the larger part of the day. An incident occurred at noon that day, at the hotel where the majority of the Congress lunched, which must not go unnoticed. At the close of the meal an address was delivered by Professor Schapira, a professor of mathematics in Heidelberg University. At the close the professor asked each man to raise his right hand. They did so, and then repeated after him in Hebrew, אם־אשכחך ירושלם תשכח ימיני "If I forget thee, O Jerusalem, let my right hand forget its cunning." Psa. 137: 5. "In the evening," said a reporter, "Dr. Herzl made a remarkable statement to a few gentlemen, who were seated with him on the balcony, with the Rhine flowing at their feet. The Bulgarian Jews have long believed that the Messiah would be born on a 29th of August. 'They were right,' said Dr. Herzl to us, 'the Messiah has been born to-day in the Zionist Congress.'"

During the progress of the Congress many telegrams and communications bearing thousands of signatures were received. One letter, written in Hebrew, from a distinguished rabbi was received with the utmost enthusiasm. He counseled harmony and concord and the strictest patriotism for the lands where Jews reside. He declared his faith that God would send a redeemer to bring back His chosen people to their own land, and that the Jewish people would, once again, be honored among the nations.

On the second day the programme, outlining Zionist procedure, was read by Dr. Nordau. This had been agreed upon after three long sittings by the committee appointed but had been arrived at with unanimity. The following was submitted:

"The aim of Zionism is to create for the Jewish people a publicly, legally assured home in Palestine. In order to attain this object, the Congress adopts the following means:

1. "To promote the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists, and men following professions.

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2. "The centralization of the entire Jewish people by means of general institutions agreeably to the laws of the land.

3. "To strengthen Jewish sentiments and national self-conscience.

4. "To obtain the sanction of governments to the carrying out of the objects of Zionism."

A permanent organization was effected during the last two days, papers being read on the subject and appointments made. Dr. Bodenheimer, of Cologne, read a paper in which, referring to existing bodies, "among which he named the Alliance Israelite Universelle and the Independent Order B'ne B'rith, he declared that none of these organizations, which were mainly of an assimilative tendency, offered means for promoting the development of the national idea. Zionism required an organization. The foundation of such an organization must be a clear and concise programme, and this programme must contain only that which united them all. No one need be disquieted by that programme. It would attack no nation and no religion, and would not injure property. On the contrary, Zionists wished to do away with all causes of discontent and dissension, by preparing an asylum for those of their common race who are injured in their religious or national feelings. Also the Turkish Government would not be menaced by their endeavors. The Jewish people gratefully acknowledged the tolerance which they have enjoyed at the hands of the Sultans, and they can never forget that at the time of the expulsion from Spain, Turkey hospitably opened its doors to the refugees. Zionists have the earnest desire to found an international understanding on the basis of mutual interests without injuring the sovereignty of the Sultan. For the creation of a national Jewish organization the Zionists needed no mandate, as the 'Protesting Rabbis' alleged. The men who are animated by the desire to rescue their people from oppression and injustice and to give them

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their freedom need no formal mandate. The object is two-fold: The organization of a national Jewish feeling, and its union with the ultimate object of acquiring a definite country. Whether under these conditions a State can really attain this, and whether the summit of national culture can be reached, these questions could safely be left to the future and to Divine Providence. The Congress is to be the principal medium of the Zionists throughout the world. Each Congress shall elect a Central Committee to prepare for the next Congress, and to transact current business."

Dr. Bodenheimer's references to Turkey and its Sultans were loudly cheered. "It is evident," said the representative of the *Jewish Chronicle*, "that the Congress are Philo-Turks to a man."

A central executive committee, with Dr. Herzl at the head and with head-quarters at Vienna, was elected to carry on the permanent work of the Congress. Next year the Congress is to meet in Jerusalem. The creation of a national fund was deemed necessary, and preliminary steps were taken to that end.

The Congress closed amid immense enthusiasm. "Next year in Jerusalem" was upon many lips. Dr. Herzl received a splendid ovation. The men who composed the Congress appeared to be men of high intellectual power and not a few were men of a commanding presence. "The splendid types of Russian and Polish Jews," said an Englishman, "who attended the Congress in such large numbers would have been a revelation to many Londoners, apt to judge the standard of their brethren in those countries by the specimens they habitually see in the East End."

We cannot now know the outcome of this movement. The future is in God's hands. But it is possible that we are upon the eve of the Third Return. Time will tell. In the meantime we should all study this movement, for there is good in it, albeit there are features that are ob-

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jectionable to many. However kindly the Sultans have dealt with the Jewish race it is the height of absurdity to call the present Sultan the Messiah of the Jewish people, however much he may do in the future toward the project of a restoration. Viewed in the light of the Scriptures such talk is nothing short of blasphemous. A good helper indeed he may be, and should the Return be consummated, a chosen instrument in the hands of Providence as was Cyrus, but nothing more. Similarly to talk of the Zionist Congress is folly. The Messiah is not impersonal. The Messiah must be a Scion of the family of David and is to rule in kingly splendor. However, His Kingdom is not an earthly one but the heavenly, and its complete glory will appear when He shall come to judge the living and the dead and to usher in the complete reign of righteousness. That King and Messiah is Jesus, who by the purity of His life and the incontestable sign of His resurrection from the dead has proved His right to reign.

We know too little of unfulfilled prophecy to affirm that the gathering of Israel to his own land will only take place at the time of the second coming of our Lord. That gathering may occur many centuries before the final consummation of this present age. But whether soon or in the distant future Israel is yet to return to God as they do not serve Him now and to David their King in the person of the eternally reigning and glorified Jesus. Then will come for all nations a new and far higher order of things than the world has ever known.

THE entire population of Palestine, as recently defined, is about 650,000. Of the number about one-twelfth—say 55,000—are Jews. Nearly two-thirds of these are in and around Jerusalem. Some time ago, Dr. Selah Merrill thought that of the 47,000 inhabitants of Jerusalem, at least 27,000 were Jews. The remainder are scattered in various places. Safed has perhaps 7,000; Jaffa, 3,000; and very many places have much smaller numbers.—*The Sabbath Recorder.*

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THE RIVER OF MESSIANIC PROPHECY.

BY CH. TH. LUCKY.

(From the Hebrew, of *Ha-Eduth.*)

(Continued from page 133.)

In the days when judges ruled in Israel, before Samuel had made them a king, the Lord said by the mouth of a man of God to Eli, that He would raise up to Himself a faithful Priest and according to that which was in the heart of the Lord so would that Priest do, and before the Messiah of the Lord would He walk *all the days.* Is not this prophecy concerning that which was to be in the latter days ?[1]

The days came when the sceptre of authority was given into the hand of the tribe of Judah, as the Lord had spoken by the mouth of Jacob. David, the son of Jesse, was anointed king over Israel. The Lord made him distinguished as a saint and blessed him and announced to him by the mouth of Nathan the prophet, "When thy days will be completed then will I set up thy seed after thee, who shall proceed out of thy body, and I will establish his kingdom. He it is that shall build a house for my name, and I will establish the throne of his kingdom *forever.* I will be to him as a father, and he shall be to me as a son: so that when he committeth iniquity, I will chastise him with the rod of men, and with the plagues of the children of man; but my kindness shall not depart from him."[2] David heard, and understood that the words

1 1 Sam. 2: 35. Rashi and the author of *Metsudath David* (Citadel of David) and others suppose that this priest refers to Zadoc the priest, for Zadoc served in the Temple before Solomon after the latter had expelled Abiathar from the priesthood. But it is difficult to accept this interpretation for neither Solomon or Zadoc were in accordance with the heart of the Lord all the days. This prophecy appears to be spiritual. The men of God in that generation regarded the kingdom, which was God's, as a spiritual one.

2 2 Sam. 7: 12-15. This prophecy appears to testify that not to David alone or to two generations but to the end of all generations do the words refer, "*forever.*" In 1 Chron. 22: 7-10; 28: 10; 29: 1, David encouraged Solomon to build the House and assured him that he would be for a son to the Lord and that the Lord would be to him a Father. And Solomon said in truth that he would build the House, and so he did. See 1 Kings 5: 15, etc.; 6: 11, *et seq.* Yet Zechariah, the prophet, (6: 12) still utters these words as though they were not yet accomplished. Forty years ruled Solomon, and not

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of the Lord by the mouth of Nathan pertained to the Kingdom of Heaven. This word struck root in the heart of David and hope grew exceeding great. And when the Spirit clothed him he saw the King sitting at the right hand of the Lord and His people in the beauty of holiness surrounding Him.[1] And when David was speaking his last words the Spirit came upon him and a prophetic song was in his mouth, and he said, "Concerning me spoke the Rock of Israel. A ruler over men (shall be the Messiah), righteous (shall He be), ruling in the fear of God. And as the light of morning (shall He be), (when) the sun riseth, in a morning without clouds, with more than the brightness (reflected) by rain on the herbs that spring from the earth. Although my house be not so with God; yet he hath made with me an everlasting covenant, firm in all and sure; yea, will he not cause to grow (כי־לא=הלא, will

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forever; and the kingdom of Solomon was not yet the Kingdom of Heaven. Solomon indeed possessed understanding and knowledge, but he did not possess such nearness to God that it could be said, "The Kingdom of Heaven is here." The Lord promised David that He would chastise for iniquity with the rod of men and with the plagues of the children of men, but His kindness should not depart. Behold Zedekiah reigned at the time of the captivity and the kingdom was as though it had ceased. And in the days of the second Temple there came a desolation. Then where was the word which the Lord had spoken? Shall He declare and not accomplish? Yet who does not see that the Lord promised to raise up the Kingdom of Heaven and the rule of the fear of God and not a kingdom of flesh and blood, and a ruler who should have a sceptre in his hand? The Lord has promised that the throne of David shall be established forever and that a spiritual kingdom should be upon the shoulder of the Son of David.

1 This vision David disclosed in the 110th Psalm. This Psalm is concerning the Messiah. So is it understood in the Midrash on the Psalms, "So he speaks also of the Messiah, as it is said (Isaiah 16: 5) 'And there shall be founded through kindness a throne and He shall sit upon it in truthfulness.'" Rabbi Jochanan, the son of Rabbi Jose, said that "also" was added because at first the commentators had explained this Psalm to be of Abraham. Yet why would David call Abraham lord? Also what is this, "the staff of thy strength will the Lord send out of Zion?" And this, "in the beauty of holiness?" This Psalm was spoken only of the Messiah. And the books of the Evangelists and Apostles bear faithful witness that the wise men of Israel so understood this Psalm. Jesus asked His hearers in the Temple, "Behold David calls the Messiah Lord, then how is He his Son?" (See Matt. 22: 42, 46; Mark 12: 35, 37; Luke 20: 41, 44.) And no man answered that not to the Messiah do the words refer but to Abraham. Jesus spoke only that which was received by the people. The interpretation, "The Messiah sitteth at the right hand of the Most High" in the books of the Evangelists is founded upon this psalm, and the declaration, "Therefore will he lift up the head," in this psalm is like the words of Saul (Phil. 2: 9) "Therefore hath God highly exalted him," etc.

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he not,) all my salvation and all my desire?"[1] Solomon treasured up the last words of David and greatly desired to be that Branch, who should build the House of the Lord, and he prayed, "O God, give the king thy judgments and thy righteousness to the king's son," etc.[2] While he prayed the Spirit came upon him and he also saw the form of the Messiah, presented in accordance with the divine thought. For only the Messiah, sent from Heaven, would all kings worship and all nations count blessed, and not a man with an army upon the earth and with his days like those of a hireling, and who would sin, and not do good. Also Solomon rebelled against the Lord and for his sin the kingdom, the house of his father, was rent asunder into two parts.

From the time when the kingdom of Solomon was rent apart in the days of Rehoboam, unto the days of Hezekiah there arose the prophets, Obadiah, Joel, Amos, Hosea and Isaiah; and all of them saw in spirit the Kingdom of Heaven, which the Lord said that He would raise up. Obadiah completed the word of his vision and said, "And the kingdom shall be the Lord's."[3] Joel saw the day of the Lord that it was near, wherein the Lord would pour out of His Spirit upon all flesh,[4] and that the Lord would dwell in Zion.[5] Amos saw the Lord standing upon the altar and said, "In that day will I raise up the Tabernacle of David that is fallen.[6] Hosea saw that in the latter days the children of Israel would return and seek

1 2 Sam. 23: 3–5. Every one can see that the words of this prophecy, in accordance with the explanation which I have given here, most certainly were spoken of the Messiah who should arise in the latter days. יצמיח, *shall grow* or *sprout*, became a word afterwards in the mouth of the prophets. See Psa. 132. 17; Jer. 33: 15, and Zechariah calls the Messiah by the name of "Branch." (Zech. 6: 12.)

2 The 72d Psalm is a prayer, and the prayer of Solomon, as it is written at the heading, לשלמה, "by Solomon." He was king and the son of the king and prayed of the Lord that He would maintain the word which He had spoken to his father of himself.

3 Obadiah 21.

4 Joel 3: 1.

5 Joel 4: 21.

6 Amos 9: 1, 11.

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the Lord their God and David their king.[1] And Isaiah, the greatest among the prophets, Isaiah the prophet of signs,[2] saw a dazzling light; to him secrets were revealed. He saw in spirit Immanuel, he beheld the Son given unto us, whose name is Wonderful, Counsellor, the mighty God, Father of the everlasting age, the Prince of Peace.[3] The Lord revealed to him that a Shoot would come out of the stem of Jesse and that a Sprout should spring out of his roots;[4] the Lord disclosed to him His servant, who should come up as a root out of a dry ground, and who should be wounded for our transgressions and bruised for our iniquities.[5]

Micah, the Morasthite, saw still farther yet beyond that which Isaiah saw. Micah saw that from Bethlehem Ephratah would go forth the Ruler over the house of Israel,[6] and unto the time when she who should bring forth would bring forth,[7] unto the time when the virgin should bear Immanuel. Until then the children of Israel should be given over to affliction, and the Ruler, born in Bethlehem would feed them in the strength of the Lord and this (the Messiah) should be the peace.

Nahum, the Elkoshite, and Zephaniah the son of Cushi, also they saw the Kingdom of Heaven which was to be in the latter days. Jeremiah, of the priests who were in Anathoth beheld in vision: "Behold days are coming when the Lord will raise up a righteous Branch and

1 Hos. 3: 5. All four speak of the latter days.

2 "This shall be to thee a sign." "The Lord will give thee a sign." This word he often used. See 7: 14; 37: 30; 38: 22, and so 8: 18; 20: 4.

3 7: 14; 9: 5. Prof. Franz Delitzsch, of blessed memory, separates פלא, "Wonderful," from יועץ, "Counsellor," thus making five names here, half of a sacred number.

4 Isa. 11: 1, etc.

5 Isa. 53. Kimchi and Rashi seek to explain this of Israel or of the righteous of Israel. But it is right to interpret this chapter of the Messiah as do the Targum of Jonathan, the Gemara (Sanhedrin 51 a) Pesikta, *et al.* Almost all confess that only of the Messiah were these words spoken.

6 Micah 5: 1.

7 Micah 5: 2. This scripture speaks distinctly. And it is right to explain it of the time when the virgin, of whom Isaiah prophesied, should bring forth. And her son should be the Messiah. Therefore the prophet says, "This." For the Messiah He is the peace, true peace.

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His name shall be, The Lord our Righteousness."[1] "And it shall come to pass in that day that the children of Israel shall serve the Lord their God and David their King, whom the Lord will raise up unto them."[2]

(To be continued.)

THE ENCYCLICAL LETTER of the Bishops of the Lambeth Conference signed by the Archbishop of Canterbury, and dated July 31, contained the following paragraph in regard to mission work among the Jews:

"The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work."

MORALITY without religion is only a kind of dead reckoning,—an endeavor to find our place on a cloudy sea by measuring the distance we have run, without any observation of the heavenly bodies.—*Selected.*

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1 Jeremiah 23: 5, 6.

2 Jeremiah 30: 9. These words are sufficient. We have nothing to offer in explanation. Every one can see that they were spoken of the Messiah.

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חדשות הנעשות—NEWS—במחנה ישראל.

A LARGE number of Russian Jewish immigrants have been making purchases of small plats of land at Benfleet, some 34 miles from London.

AT the International Congress of Religious Sciences held in Stockholm, Sweden, the chief rabbi of the Jewish community of that city read a paper on the prophets of Israel.

THE well-known painter, David Bles, has completed a portrait of the young queen of Holland. Her Majesty is represented as wearing state robes, and she gave several sittings at the Chateau Het Loo to the artist.

A JEWISH congregation exists in Lisbon, Portugal, and has existed there for the last twenty years. The Jews were expelled from Portugal in the fifteenth century, and it is commonly supposed that none have ever returned. But this is a mistake.

THE agricultural colonists recently brought to California through the efforts of Mr. Deinard, have abandoned their plans, owing to lack of funds to purchase necessary tracts in available sections of the state. A majority of them will return to Philadelphia.

THE affairs of the Baroness Hirsch emigration committee in Russia, the work of which has been that of assisting emigrants from that country to the Argentine Republic, have probably by this writing been wound up, as the Baroness has decided to establish technical schools in Russia for the Jews with the money used by the committee.

THE Karaites are a sect of Jews who threw off Talmudic restraints and regulations a thousand years ago,

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and even refused to accept such modifications as lessened the severity of the Mosaic Law. Most of them now live in Russia, whence the following item is circulated: The Karaite Chacham, S. M. Pompiloff, has convened a congress to be held at Eupatoria for the purpose of considering the following questions: The alteration of the prayers so as to be in harmony with the present times; to open schools for the instruction of the Hebrew language and the Jewish religion, and to obtain permission to reprint the old MSS. relating to the history of the Karaites, now in the Imperial Library.—*The American Hebrew.*

REV. HERMAN GOLLANCZ, M. A., of London, recently visited Galicia for the purpose of subjecting himself to the examination of certain local rabbis for the diploma of rabbi. As a result, Mr. Gollancz has had conferred on him the *Hatarath Horaah* (authority to decide points of Jewish law) at the hands of three of the most eminent authorities, *viz.*, Saul Horowitz, Chief Rabbi of Tysmienitz; Rabbi Isaac Rubin, Dayan; and Efroim Horowitz, Chief Rabbi of Uscie Zielone. The rabbis of Galicia named Horowitz, says the *Jewish Chronicle*, belong to a family renowned for their profound knowledge of Hebrew and Talmudic lore, and close upon ten generations in succession, have held the office of chief rabbi in the various towns of Galicia, one remote ancestor having been ecclesiastical chief in Amsterdam.

THE anti-Semetic movement in Russia is steadily spreading, and several severe blows have recently been struck at the Jewish community in that country. Under the new law, which defines more clearly the rights of the Jews in Finland, it is estimated that fully half of the Semitic population of that country will be compelled to seek a home elsewhere. All the Jewish compositors at St. Petersburg have been expelled from the town. When official permission was granted for the erection of a medi-

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cal school for women there, it was observed that the rules of the institution permited 10 per cent of the students to be non-Christians. The Jews understood that this gave Jewish ladies the right to study there, but it was quickly explained that only Mahommedan women would be allowed to take advantage of this regulation. As Mahommedan women are not likely to emancipate themselves sufficiently to undertake academical studies, it is evident that this oficial explanation was given to show the Jews that they are considered of far less account than the Mahommedans.

JEWISH WAYFARING LIFE IN THE MIDDLE AGES.

BY ISRAEL ABRAHAMS.

(Continued from page 168.)

Having obtained his two licenses, one from the government and the other from the synagogue, the traveler would have to consider his costume. "Dress shabbily" was the general Jewish maxim for the tourist. How necessary this rule was may be seen from what happened to the Rabbi Petachia, who traveled from Prague to Nineveh in 1175 or thereabouts. At Nineveh he fell sick, and the king's physicians attended him and pronounced that he would die. Now Petachia had traveled in most costly attire, and in Persia the rule was that if a Jewish traveler died the Sultan took half his property. Petachia saw through the real danger which threatened him, escaped from the dangerous kindness of the king's physicians, had himself carried across the Tigris on a raft, and soon recovered. Clearly it was imprudent of a Jewish traveler to excite the rapacity of kings or bandits by wearing rich dresses. But it was also desirable for the Jew, if he could, to evade recognition as such altogether. Jewish opinion was very sensible on this head. It did not forbid a Jew disguising himself even as a priest of the church, joining a caravan and mumbling Latin hymns; in times of danger he might, to save his life, don the turban

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and pass as a Mohammedan even in his home, and, most remarkable concession of all, the Jewess might even wear the dress of a man. The law of the land was equally open to reason. In Spain the Jew was allowed to discard his yellow badge while traveling; in Germany he had the same privilege, but he had to pay a tax for it. In some parts the Jewish community, as a whole, bought the right to travel and to discard the badge on journeys, paying a lump sum for the general right and exacting a communal tax on themselves to defray the general cost. In Rome the traveler was allowed to lodge for ten days before resuming his hated badge.

The traveler mostly left his wife at home. Under certain circumstances he could force her to go with him, as for instance, if he had resolved to settle in Palestine. On the other hand, the wife could prevent her husband from leaving her during the first year after marriage. We read indeed of an aged Jewess, who made a pilgrimage to all the cities of Europe for the purpose of praying in the synagogues on her route. Families, too, often emigrated together. Mostly, however, the Jewess remained at home, and only rarely joined even on the pilgrimage to Jerusalem. This is a striking contrast to the Christian custom, for it was the Christian woman that was the most ardent pilgrim, in fact, the pilgrimage to the Holy Land only became popular in church circles because of the enthusiasm of Helena, mother of Constantine the Great, especially when in 326 she found the true cross. Nor did the Jewish men go in large numbers to Palestine until the Mohammedans finally established themselves in the country after the Crusades. The reason is one of the cruelest facts in Jewish history. In the year 135, the Emperor Hadrian forbade Jews under pain of death from entering within the outer wall of Jerusalem. Constantine, in 325, re-enacted the law, but allowed them there once a year on the anniversary of the destruction of the Temple. On that day every Jewish pilgrim had to pay a fee for admission to the

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ruins of his ancient shrine. Under the Mohammedans the Jew enjoyed fuller privileges. But when in 1099 Godfrey of Boulogne took Jerusalem, he collected all the Jews in their synagogue and set fire to it. Taken into favor by some of the Latin kings of Jerusalem, the Jews were again expelled in 1170. At the beginning of the 13th century, when the effects of Jehuda Halevi's enthusiasm were becoming felt, an extensive Jewish pilgrimage occurred, and in 1211 three hundred rabbis, mostly from France and England, migrated to the Holy Land. But the real influx of Jews into Jerusalem dates from 1492, when many of the Spanish exiles settled in Palestine and formed the nucleus of the present Sephardic population.

I have mentioned these facts to show that the journey to Palestine was fraught with so much danger that it was gallantry that induced men to go mostly without their wives. The danger of the pilgrimage for Jews is well typified by a Christian legend of the sixth century, which tells how the devil appeared to the Jews of Crete in the disguise of Moses, promised to conduct them through the sea to Jerusalem, and many were drowned in the attempt. It was indeed a perilous enterprise for Jews in the Middle Ages to visit Jerusalem. The ordinary Jewish wayfarer in those ages avoided Palestine, especially as he went abroad for the good of his family, and to earn a living for them. He could not dream of allowing his wife to share the dangers and fatigues of the way. No doubt it was often a cruel necessity that separated husband and wife. It led to a good deal of wife desertion, and in her husband's absence, at the best, the wife's lot was not a happy one. "Come back," cried one wife, "or send me a divorce." "Nay," he replied, "I can do neither. I have not yet made provision for us, so I cannot return. And, before Heaven, I love you, so I cannot divorce you." The rabbi advised that he should give her a provisional divorce, a kindly device which entailed that in case the husband remained away too long, the wife was free to make other

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matrimonial arrangements. I cannot spare more time for this subject, but as you will easily perceive this breaking up of the family life was one of the worst effects of the Jewish travels of the Middle Ages and even of modern times.

But whether his journey was devotional or commercial, the rites of religion formed part of the traveler's preparations for the start. The Prayer for Travelers was Talmudic. It may be found in many prayer-books, and I need not quote it. But one part of it tells in few pregnant words the whole story of danger so well that I must give it. On approaching a town the Jew said: "May it be Thy will, O Lord, to bring me safely to this town." When he had entered he said, "May it be Thy will, O Lord, to take me safely from this town." And when he actually left he uttered similar words, pathetic and expressive of so much.

We must now accompany our traveler on his toilsome road. The way must often have been shortened to the imagination by the prevalent belief that by supernatural aid the miles could really be lessened. R. Natronai was reported to be able to convey himself several days' journey in a single instant. So Benjamin of Tudela tells how Alroy, who claimed to be the Messiah in the 12th century, could not only make himself visible or invisible at will, but could cross rivers on his turban, and by the aid of the name of God, could travel ten days' journey in ten hours. Another Jewish traveler calmed the sea by naming God, another by writing the name on a sherd, and casting it into the sea. "Have no care," said he, on another occasion to his Arab comrade, as the shadows fell on a Friday afternoon, and they were very far from home, "we shall arrive before nightfall." And so they did. These and similar marvels, of course, were told of travelers like Father Jacob in the Midrash, and in the lives of Christian saints. But the Jew had a real means of shortening the way—by profitable and edifying conversation. "Thou

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shalt speak of them by the way," says Deuteronomy of the Commandments, and this was one of the reasons why solitary traveling was disapproved. A man walking alone was more likely to turn his mind to idle thoughts than if he had a partner to converse with. You remember how severe the Mishna is on the man who turns aside from his peripatetic study to admire a tree or a fallow. Of course this does not imply that all Jews were indifferent to the beauties of nature. Jewish travelers describe the scenery of the parts they visit, and Petachia literally revels in the beautiful gardens of Persia, which he paints in vivid colors. Then, again, few better descriptions of a storm at sea have been written than that composed in Hebrew by Jehudà Halevi, when on his fatal pilgrimage to Palestine. I cite Mr. Joseph Jacob's spirited version:

The cauldron boils o'er
With a hiss and a roar,
And none can restore
Its tranquility.

And brave men must fear
As the waves disappear,
And a mountain is here
And there a valley.

The ship turns like a vane,
Bows, rises again,
And the eye asks in vain
Where, pilots, are ye?

And my heart then stands still,
But bows down to His will
Who to Moses gave skill
To divide the Red Sea,

Similarly Charizi, another Jewish pilgrim who laughed himself over half the world, and made jests to earn a dinner, wrote verses as he walked, to relieve the tedium. Maimonides must have done a good deal of thinking on horseback to get through his ordinary day's work, and write his great books. In Europe, the rabbis often had several neighboring congregations under their care, and, on their journeys to and fro, took their books with them,

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and read in them at intervals. Maharil on his way always took note of the Jewish customs observed in different localities. He was also a most skilful Shadchan, and his extensive travels placed this famous rabbi in a good position for match-making. Certainly the marriages that he effected were prosperous, and in his hand the Shadchan system did the most good and the least harm of which it is capable.

(To be Continued.)

CORRESPONDENCE.

To the Editor of the PECULIAR PEOPLE:

Several mistakes crept into my letter of July 6th. One at least I should like to correct. I said that the Jews have many ways by which they think to obtain forgiveness of sins, so far as they *care*. Your printer put it *can*. The Jews care very little for getting forgiveness of sins. The thought of sin does not trouble them all the year around and the way they expect to make an atonement for sin on the day of atonement shows that they are not in earnest about it. It is true they fast on that day from old habit and make considerable of a show, but their killing a rooster on the eve of that day with these words, "This is my sacrifice of זאת כפרתי הולך למותה ואני לחיי עולם, atonement going to death while I enter eternal life," shows that they take it easy with sacrifice, sin or atonement. They admit that they have no sacrifices to-day, yet while instinct or something inward tells them that God will not be appeased without a sacrifice that goes unto death in the place of the sinner, "any old thing" will do to pay the ransom for an immortal soul. Any man, priest or not, will kill the rooster, upon the dunghill, in the default of an altar; next night they eat it up and "atonement is made." The fearful words כפרה, עזאזל or others fraught with most earnest meaning, are with them words to jest with. I do not therewith accuse them; these are the deeds of the natural man who does not know

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any better. I would only impress the fact upon those who claim that "the Jew has a religion which is dear to him," that this religion has no more value than the notes of the defunct Confederate Government, though they may resemble the Greenback in outward appearance.

The modern Jew has not even a word for sin. It is true he uses the word עבירה whose meaning is more the transgression of a rabbinical law than anything that is offensive to God. To eat milk and meat from the same dish, to eat trefi meat or pork, not to wash before eating, or to eat without hat, these are accounted the great sins of Judaism; but the great matters of the Law are accounted as nothing, and will be broken before the day of atonement and a day after it with a thoughtlessness only explicable by the deep "blindness" which has happened to Israel. No, brethren, let us make sure that Israel after the flesh has no religion to-day, is without a king and a sacrifice, an ephod and teraphim, without a land and a God to-day (Hos. 3: 3, 4), that "afterwards" they shall return and fear God and Jesus their King and His goodness in the latter days.

Of course they are not without a natural sense of right or wrong. Their existence as a nation for 3,000 years could not have left them without that. They know that it is wrong to murder or steal or to drink, they despise the Gentile שכיר drunkard thoroughly; but the sense of having offended God, desire to be reconciled and forgiven is as far or perhaps farther from them than from the Gentile sinner, for they constantly use the fact of being the children of Abraham and circumcised, the chosen people of God, as a shield wherewith to ward off every feeling of danger, of repentance, of seeking true atonement for or forgiveness of sins.

I also said that the Jews are *dead* spiritually; you put it *down*. Jesus Christ alone can awake them from this sleep of death.

SOLOMON ROBITSCHEK.

LOWELL, Mass., Sept. 6, 1897.

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OUR VIEW OF MISSION WORK.

Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish people. If men are sent out to do anything else, they are not properly Christian missionaries. We should send missionaries to the Jews because it is in our nature, if we possess any idea we think of value, to desire that every one should accept it. Especially is this so if we think we have in view a lofty and excellent ideal. If we do not this, it is a confession that we have no proper ideal worth the name. Another reason why we should send our missionaries to the Jews is that we have charity and love towards them. We believe that the one sure and certain way to enter the kingdom of God is through Christ. We are not disposed to say what may be the lot of those who have lived godly lives and who have not worshiped Jesus Christ. We are not disposed to limit the operations of divine grace. But we believe that Christ is Life Eternal. He is the Way, the Truth, and the Life, We are sad when God's children are astray and do not accept the safe and sure way. A third reason why we should send missionaries to the Jews is our Lord's great command, "Go ye into all the world and preach the gospel to every creature." Our Leader and Master has bidden us. The loyal follower of Christ considers no alternative. "If a man love me he will keep my words," says our Master. As disciples of that Master, as servants of that Lord, what can we do but send forth those to proclaim these glad tidings "to the Jew first, and also to the Gentile?" Jesus asks us to do no wrong—to cheat, to deceive, or to bribe,—but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth.

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All communications for the Editors should be addressed,

The Rev. S. S. Powell,
Little Genesee, N. Y.

The Rev. Dr. Daland may be addressed,
1, Maryland Road, Wood Green,
London, N., England.

—o—

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