

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

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

Vol. II.

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THE PEULIAR 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 הצבתם

Isa. 51 : 1. ואל-מקבת בור נקרתם

"For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—Psa. 122 : 8, 9.

Vol. II. ALFRED CENTRE, N. Y., JANUARY, 1890. No. 10.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

A CORRESPONDENT whose letters are always suggestive, writes us, in substance, as follows: "Christians are not earnest enough in their endeavors to convert Jews. Their attempts are the result of fanaticism, bigotry, ignorance and intolerance, and very few are earnest. *Fanaticism* prompts them to believe that they alone have the true religion, and no others, and if it can be done without money the Jews ought to be converted. *Bigotry* makes them believe that God will not receive any other soul but the Christian; the Jews are especially damned. *Ignorance* tells them that the Jews crucified their Saviour, *ergo* roast or convert every Jew. *Intolerance* teaches them that this world was given for them, and that when industrious Jews make a living off Christians they do so without a right."

WE quote these words, not as the statements of our friend, but because, as we have observed in writings and conversations of Jewish people, they fairly, as we believe, express the opinions of many with regard to Christianity and Christian missions. We present them to our Christian readers that they may be benefitted by knowing how they are regarded by others, and to our readers of the Jewish faith that we may say a few words upon them in order, if possible, to correct their view of the attitude of Christians.

The lack of earnestness on the part of Christians we have often lamented. The endeavor to convey the Christian message to Israel on as cheap a scale as possible has pained us. Not less has it pained us that in some quarters when money has been largely spent it has been unwisely spent. Still to err is human, and one who is sincere is not apt to make the same mistake twice.

BUT these four points of opinion, held by many Jewish people, deserve consideration at our hands. In the first place it is held that Christians believe that their religion is the only true one, and therefore that others should be converted thereto. Now we do believe this, but we would not be misapprehended in our application of it to those of the Jewish faith. We believe, most emphatically, that Judaism is the true religion; but we also believe, and this is the reason for the existence of THE PECULIAR PEOPLE, that a primitive New Testament Christianity (not a mediæval growth.) is the logical flower and fruit of Judaism. The error of the Jew is not the error of the heathen. Judaism is not false. That tree is the true tree of life. His error is in spurning its glorious blossoms, its healing leaves, and its life-giving fruit. We would not *convert* the believing Jew; we would simply *lead him on*.

As to the belief attributed to Christians that none but themselves will be received of God, and that "Jews are especially damned," we can only say that we believe that God will receive His own, and that He knoweth His own. We believe that, in every age, He has had, and that He does still have, His own out of every nation, and we believe that Israel, especially, is His chosen nation and people, through whom His greatest blessing has come, and is yet to be given to all the nations of the earth. We grieve that those who are of that nation do not recognize this great blessing, which is eternal life, *i. e.*, the knowledge of God and Jesus Christ, His Son, in the highest perfection of which knowledge is capable. John 17:3. We do not profess to know who are damned. nor who are especially damned, ex-

cept that it must be those who are wicked and especially wicked. The precise knowledge of these things is of God only. That the Jews are failing in the highest spirituality we doubt not; but words and empty faith are not a spiritual life. Many who confess with the lips the Lord Jesus are as far from life eternal in Jesus' meaning as any Jew ever could be.

RIGHTLY to adjust the matter of responsibility for Jesus' crucifixion is perhaps a delicate task, when the difference of opinion is really not so great as might at first seem, and yet when the honor, apparently, of a nation is involved. Jews clamored for Jesus' death, Jews said, "His blood be upon us;" but Jews followed Him, Jews believed on Him, Jews mourned for Him, Jews were faithful to His memory, Jews established His church, Jews preached His gospel, and Jews died as witnesses to His life, death, and resurrection. The fact that Jesus was crucified by the Romans under Pontius Pilate at the behest of certain Jews is neither a matter for or against Jews as a people or as individuals to-day, so far as our judgment or even our knowledge of God's judgment is concerned. Conversion is no task of vengeance; roasting, or its equivalent, is a barbarism, Christian barbarism if you will; but Jews have a past marked by barbarity, as well as Christians. So we ought to let the past rest, and live holily in the present.

AS TO the matter of a right to this world and its good things, no *Christian* holds the belief mentioned. All things are the gift of God. Injustice is to be found, and avarice and all evil; but God's gifts are to all alike. The teaching of a corrupted Christian church that Jew, or infidel, or heretic, had no right claiming the respect of a Christian, is of the same piece as the teaching of a corrupted Judaism of equal intolerance toward other nations. No honest student of Jesus' words will claim that His teachings admit the intolerant interpretation that this world was given to Christians alone. The exact contrary is our Saviour's

constant claim. The believer, though of necessity "*in* the world," is not to be "*of* the world." Jesus' kingdom He declared to be "not of this world," repudiating the use of worldly weapons and an alliance with earthly States. His constantly reiterated teaching is that His kingdom is the kingdom of truth in the hearts of His disciples, that it is a purely spiritual kingdom, that the inheritance promised His followers is, in this world knowledge of the truth, and in the world to come everlasting life. In this world self-denial, poverty, persecution, and privation are the portion of His saints, than which nothing could be further from the sole possession of the good things of this life. It has always been one aim of THE PECULIAR PEOPLE to protest against this spirit of intolerance whenever we perceive it among those who call themselves Christians.

SOLEMN QUESTIONS ADDRESSED TO HEBREWS OF CULTURE.

BY FRANZ DELITZSCH.

(Continued from page 207.)

The Messianic hope, as it is voiced in the Jewish literature before and after Christ, exhibits different forms. It is now more earthly, national and warlike, now more mystical, universal, and ethico-religious. But there is one fundamental trait common to all the Messianic conceptions; that is the Son of David, who does not transfer His dominion to a bodily successor. He is not a king, like the kings of this earth, in whose stead at death there succeeds a son as heir to the throne. He exists in no marriage relation from which spring bodily children. Furthermore, there is a singular representation according to which the one Messiah is made into two; a Messiah the son of Joseph, who was against the world power, and a Messiah the son of David, who accomplished the victory over the world power. Now these both are childless, they have no sons in whom their life and work is continued. The Messiah, the son of David, is not the founder of a dynasty. He is the sole occupant of the throne, without a change. He

reigns eternally. If, however, a limited continuance be ascribed to the dominion of the Messiah, then there must be intended a period of time passing over into eternity. For the days of the Messiah¹ belong to the future world;² they form the transition from the temporal form of the present to the eternal form of the hereafter.

Marriage is a divinely ordered institution. Without it the human race cannot be perpetuated, that is, in families. Therefore, especially according to the Jewish idea, marriage is the duty of a man. But to think of the Messiah in the married state does not simply contradict a cabalistic exaggeration.¹ The Messiah is unmarried, as imagined and represented in Jewish literature both before and after Christ. And this is scriptural. For as the prophetic word speaks of the ancestors (fathers) of the Messiah, but not of a bodily father, only of his bodily mother (Isa. 7: 14, Micah 5: 2, Jer. 31: 32 cf., Isa. 49: 1), so also it never speaks of a spouse of the King Messiah. Whenever there is a reference to a relation between the Messiah and a wife, this wife is the church, the anti-type of the Shulamite; and whenever there is a reference to the children of the Messiah, it is His people who are meant, whose Eternal Father² He is, the holy seed of those redeemed by Him. Isa. 6: 13; 53: 10. In the passage, Psa. 45: 16 (Heb. Bible v. 17.), "Instead of thy fathers shall be thy children," the Targum interpreting the Psalm Messianically renders בְּנֵי צְדִיקִיָּא (thy children, the righteous). For marriage, although a divine institution, is, nevertheless, only an earthly and temporal relation, while the Messiah is a personality lifted far above earthly conditions. His feet rest on the earth, but His head towers above the heavens.

Just for this reason is the government and kingdom of the Messiah always designated by the prophets as

(1) יְמֹת הַמְּשִׁיָּהוּ.

(2) הָעוֹלָם הַבָּא.

1) Shabbathai Zebi married Sara, the beautiful Pole, who threw herself upon his neck as the destined wife of the Messiah, but the glory of the false Messiah was by no means enhanced thereby.

(2) אֲבֵי־עֵד.

eternal. The Messiah himself is an eternal king without a successor. Isa. 9:7, Ezek. 37:25. And it is simply impossible that the Messiah should be meant by that prince in Ezek. ch. 40-48, who leaves princely dignity and domain to his children. The Targum deliberately translates **אשי**¹ in this concluding vision of Ezekiel by **גבא**² but where the Messiah is foretold by a prophet as the second David (Ezek. 34:24; 37:25.), it renders the same word **מלכא**³. It is a much more self-consistent thought, which the people expressed when they failed to understand Jesus' prophesy of His approaching death: "We have heard out of the law that Christ abideth forever." And so also we read in the proclamation of the birth of Jesus (Luke 1:32, 33): "The Lord God shall give unto him the throne of His father David; and He shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Judaism and Christianity therefore agree in this, that the Messiah is a personality, absolute and eternal, lifted far above earthly family life and far above every earthly limitation. And in this all that bear the name of Christian are as one. To be sure, there is just now in vogue in the Christian world a theology which affords to Judaism weapons both offensive and defensive against the doctrine of the Church and against the historical character of our religious documents; but we may, nevertheless, comfort ourselves in the midst of all this confusion, sure that this assistance will not suffice for the justification of Judaism. For in Christianity one may occupy the unitarian, the trinitarian, the rationalistic or the supernatural standpoint, but it always will remain that Christianity is the religion of completed ethics, and that Jesus is the great, holy, and divine Man whose appearance on earth divides the history of the world. And we may regard the mystery of the atonement as we will, it will, nevertheless, always remain that the blood of this Jesus who is the anti-type of Abel, the slain innocent, speaketh better things than that

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- 1) Prince.
 - 2) Great one.
 - 3) King.

of Abel, since it asks not vengeance but favor for the guilty.

There has recently appeared a publication bearing the title, "Undogmatic Christianity." In this the question is raised in reference to the gospel critics, how anything which is the subject and product of scientific inquiry can be the foundation of an assured religious faith. The answer is, that this consideration disappears if we withdraw into the innermost depths of the holy character of Christ, "Who is far above all the fluctuations of theology and historical science, just as a lofty mountain peak lifts itself above the clouds. For has it ever been doubted that He was unconditionally obedient to his Heavenly Father,— He who, loving His brethren with an undying love, was faithful even unto death, He who, never moved by temptation and never embittered by ingratitude, was incomparable in the fearless truthfulness of His soul and in his gentle meekness, He who was led patient as a lamb to the slaughter praying for his murderers? Therefore from the time of His sojourn upon earth to the present day, He has won mankind, has conquered their most stubborn resistance, and has led them in countless numbers to God. This character, wondrous in its simplicity, influences us all, whether condemning or inspiring us. He accompanies us in all relations of life and in all conditions of feeling, as the pole star the nightly wanderer. No one into whose consciousness He once has come is free as before. The Christ who accomplishes this down to the present day and to all eternity, we must call the historic Christ, for he calls forth again and again the mightiest historical forces."

This is true, but the historic forces go yet deeper. He is surely the living ideal of noble humanity which has risen upon men and has poured His light and warmth upon them. But He is more than that; He is the Christ, the goal of the words and ways of God in the Old Testament. He is the mediator between God and man, between Israelite and Gentile, between heaven and earth, and between time and eternity. Having passed through death into glory, He has laid the foundation of the kingdom of God, the comple-

tion of which is assured because thus laid. When once Israel shall greet him with a better Hosanna than the first, ¹ then, and not till then, will the consummation of this divine kingdom draw near.

“God hath concluded them all in unbelief,” says the apostle in reference to Israel, “that he might have mercy upon all.” Rom. 11 : 32. Brethren of the house of Israel! at last now break through the ban of unbelief ere mercy shall have run her course!

(The End.)

THE JEWS IN EUROPE.

BY DR. JOHANN JOSEPH DOLLINGER.

The following is a translation of an address given by Dr. Dollinger at Munich, the object of which is to place the case of the Jews intelligently before the public mind. It has appeared in the *Jewish Chronicle* and *The Everlasting Nation*. We are sure our readers will thank us for reproducing it.

THE fortunes of the Jewish people form, perhaps, the most thrilling drama in the history of the world.

If the Greek tragedians are wont to represent Hybris, the wanton abuse of power, as dark fate, drawing mankind into perdition, we perceive in the fortunes of this people a mediæval Hybris, as it were, as the heavy curse resting on them; a Hybris, being a mixture of religious fanaticism, vulgar avidity, and an instinctive aversion to the race. It was the result of that moral and intellectual deficiency which, for centuries, prevailed equally among the higher and lower classes of mankind and which partly still exists to a great extent, though it is now restrained by custom, fear and public opinion. That deficiency was and is—briefly expressed—the lack of a sense of justice. We know, then, those powers and their tools, who, to this day, repeat in all imaginable varieties, and under all sorts of disguises, the *one* idea: We alone are in possession of the full, saving truth, and therefore, too, everything must be accorded, ev-

¹) Matt. 23 : 39.

everything permitted us that is necessary or conducive to the propagation and assertion of this truth. Wherever this principle prevails, such as it did prevail in the whole millennium from A. D. 500 to 1500, and is, to this day, represented by those who adhere to the mediæval view of life, the idea of justice itself must appear as a condemnable illusion,—of that justice, I mean, which is able to understand man according to his education, his propensities and prejudices, to place itself in his sphere of thoughts and sympathies, and to treat and excuse him accordingly; to bear with his deviation from our mode of thinking, believing and acting, and to respect his right of self-determination. The Christian religion has summed up this justice in the commandment of the love of our neighbor according to the measure of our self-love; but this highest commandment has, to an almost incalculable extent, been misunderstood, ignored and transgressed, by both the rulers and the masses, by the teachers and disciples, by the educated and ignorant.

How the commandment is observed at the present moment it is not my task to say. But this much it is easy to see, that a nation stands by so much the higher as a bearer of civilization as it counts a greater number of persons amongst it who are penetrated by this superior justice, and the better its institutions are calculated to protect and exercise it. Where the mutual relations of men to each other touch the religious domain, the deficiency of the virtue here discussed is generally styled fanaticism, and there have been times when even the best of men and the noblest of characters thought and acted fanatically, so that now necessity demands us to bestow, in that last judgment, which is History, the benefit of that justice even on those who themselves disowned it in life and denied it to their fellow-men.

Already previous to the destruction of their metropolis and of their national sanctuary, the Jews were the most widely-spread of all nations; and when Strabo says there could not be found in the world any place which did not

harbor Jews, and was not in their possession, that world extended over the countries around the Mediterranean and in Asia, as far as into the Perso-Parthian empire. Through forcible removals in masses, through half-voluntary, half-compulsory colonization, wars, and the slave trade, gradually, too, through their enterprising spirit, which was more and more directed to commercial undertakings, they had become a scattered remnant, which, more especially numerous in the maritime towns, mostly speaking Greek and tinctured with a good deal of Greek culture, yet everywhere held firmly together and preserved its own communal life. Equally with the other inhabitants of the empire, they enjoyed the benefit of protection by the Roman law. The emperors, on the whole, esteemed, nay, even favored rather than ill-treated them. Their wardens even enjoyed various privileges; clinging closely to each other and helping and furthering each other, they became successful rivals in all branches of trade, and were therefore hated; and if their circumcision, their celebration of the Sabbath, their dietary laws, and shy seclusion, called forth much scorn and contempt, their worship of the One purely spiritual God, not represented by any image, possessed a powerful attraction for the heathen, glutted with polytheism. They are enemies of the gods as of men—thus frequently ran the judgment of the heathen masses on the character of this, to them, so inconceivable a nation. About the time of the Roman-Jewish war they not rarely fell victims by thousands to heathen popular fury. But soon again they had a center and a chief. In the little town of Jamnia, in Palestine, a Synhedrion had been formed, the president of which was venerated and acknowledged by the whole nation as Patriarch. Thus, they had at the same time a Supreme Court of Law and a University. But it was precisely then, and in consequence of the powerful zealotism which the recent wars had increased, that Judaism retired spasmodically within itself. The Pharisaic mode of thinking now became exclusively dominant; it expelled everything foreign, like Hellenism and Essenism. The Talmud, which, binding together all the members, was laid like an

iron hoop around the nation, completing the seclusion the more surely, as the Roman law prohibited the circumcision of persons not of Jewish birth.

The vital question, however, was, What attitude those to whom belonged the future, viz., the Christians, would assume towards the Jews? The earliest church in this respect adhered faithfully to her Master's word and example, and to the teachings of the apostles. Thus she believed and taught: (1.) The death of Christ, of which the chiefs of the Jews, and part of the people of Jerusalem, had been guilty, is by no means a guilt weighing perpetually upon the entire nation. On the contrary, Christ Himself prayed for His crucifiers to be pardoned, and that prayer was heard, even as Peter, like His Master, excuses their crime with their ignorance. (2.) The people are by no means rejected of God, even if their dispersion, the ruin of their policy, their temple and metropolis, are to be looked upon as a punishment. Israel continues to be the select people, since God does not retract His choice and promise. One day, when "the fullness of the Gentiles" shall have "come in," the fullness of Israel shall become believers, and shall form, with the believers among the Gentiles, one unanimous community. Starting from this view, drawn from the New Testament, the wisest and most notable among the ecclesiastical teachers exhorted the people, saying, The Jews are temporarily strayed brethren, who will sooner or later, return to their father's house, but always will be and will remain the bearers of irrevocable promises. Thereby the Christians had traced out to them the duty of tolerance, patiently awaiting love towards the people to which Christ and the apostles belonged, without wishing to separate from it. The most learned and intelligent of the elder fathers, Origen, said, "They are, and remain our brethren who will only later unite with us," *i. e.*, not until we shall, by our faith and life, have roused them to emulate us. Even Augustine still often said, "In the hearts of Christians there lives the confident hope, and they give expression to it continually, that the sons of the present Jews shall one day be amalgamated with the Christians

in one faith." This view of the earliest church, however, was given up when Christianity had become the Roman State religion, and Roman heathenism, with its hatred and contempt of the Jews, had, partly of its own accord, partly urged and forced to it, *en masse*, embraced Christianity. Already the synods forbade eating with a Jew, and Ambrosius, who was raised to the bishopric of Milan when he was not yet baptized, designated the burning of a synagogue in Rome by the mob, a work pleasing to God, and called the Emperor Maximus, who ordered its re-erection, a Jew. The writings of the Christians, with rare exception, henceforth assume a more hostile tone, the name of brother disappears, the non-entrance of the Jews into the church is no longer accounted for by ignorance, but by malevolent obduracy. The hope of a future union is, indeed, still entertained, but its realization is not expected until the remotest times, until the last days before the final catastrophe and the last judgment. It seemed as if living together with Israel in one sole community, in which, according to Biblical teaching, Israel would certainly again take his inherited precedence, had been regarded as something onerous and disagreeable, which had better have been limited to a few days or months. The Christian Emperors had not materially modified in their laws the rights and privileges of the Jews, until Theodosius II., in 439, excluded them from all public offices, even municipal ones, which exclusion subsequently determined their position in the Eastern Roman Empire, as well as in Europe, as that law was embodied in the Justinian code.

As regards the Western countries, we meet with the first compulsory conversions at the end of the sixth century, in the kingdom of the Franks: Avitus in Clermont, and the kings Chilperic and Dagobert setting the example, which was soon imitated on a large scale in the Spanish kingdom of the Western Goths. Here, where the bishops ruled the State, King Sisebut, in 612, left the Jews no alternative but either to emigrate or to be baptized. Many chose the latter, but subsequently returned to Judaism; and now a series of violent measures began to be adopted

for the purpose of retaining in the Church those baptized against their will, and of avenging their retrocession. Such was the order given by a decree of the national Synod of Toledo—a fatal decree, which has cost more blood and tears than any law of heathen antiquity, for it served as a rule for innumerable deeds [of cruelty] in subsequent times.

In France the orders for the Episcopal Councils were for a long time substantially based on the laws of the Emperors. The Jews were forbidden intermarriage with Christians, the possession and sale of Christian slaves, jurisdiction over Christians, and equally it was forbidden for Jews and Christians to eat together, or to employ a Jewish physician. The writings of the Archbishop Agaberd and Amolo of Lyons, about the year 848, are the first in the kingdom of the Franks that breathe bitter animosity towards the Jewish people. The last-named recommended Sisebut's act as pleasing in the eyes of God and worthy of imitation—a bad omen of what was to come. Nevertheless, these writings at the same time show, first, that at that period no usurious depredation of the Christians on the part of the Jews was as yet thought of; and, secondly, that the Emperor, the State functionaries, and even the peasantry, were favorably disposed towards the Jews, and the authorities still protected them.

But at the end of the eleventh century a crisis set in for Christians as well as for Jews and heathen. The Supreme authority in the Western world had proclaimed the principle of the religious wars, and found the means of fostering and of ever provoking them anew. It had become a sin-expiating and salutary work to make war upon non-Christian nations, to compel pagans and infidels into belief, and to despoil and extirpate the refractory. In such circumstances the condition of the Israelites must inevitably become much worse than formerly, and though Europe, on the whole, steadily progressed in the establishment of well-regulated politics, the Jews derived no benefit from that progress. On the contrary, every century before the Reformation brought with it only an aggravation of their

misery. For the Israelite was, in the eyes of the Christians of that period, worse than an infidel; he was designated in the official language of the Church as *perfidus*, i. e., a man to whom no faith or credit could be given. "*Oremus et perfidis Judæis*," are the words in the liturgy of Good Friday, and all the divines and canonists of the time use the expression.

He was to be shunned like one plague-stricken, where every breath is infectious; like a dangerous seducer whose speech harbors the poison of scepticism and unbelief. Laymen were forbidden to speak even a word about religion with him. When, therefore, the host of the crusaders went forth to war against the Mohammedans in Asia, they first slew the Jews at home and pillaged their houses. And the kingdom of Jerusalem began its existence by burning the Israelites living there, together with their synagogues. These were not deeds of fanatical, undisciplined bands. Princes and people, priests and laymen, were naturally guided by the papal bulls and the decrees of the councils regarding the rights and duties of Christians towards the Jews.

In former times the Roman bishops had not busied themselves with the Jews; their letters and decrees in the first six centuries contain nothing about them; the imperial laws seemed to have sanctified them. Gregory the Great protected them indefatigably against the outrages so frequent in Lower Italy, and prohibited them from being compelled to adopt Christianity; but, in purchasing their conversion by privileges granted them, he set up the dangerous proposition often appealed to on the occasions of subsequent compulsory conversions, that the Church would gain thereby, if not the purchased individuals themselves, certainly their children.

Henceforth the Popes are silent for nearly three centuries on the subject of the Jews. Since the middle of the ninth century the first powerful elevation of Papacy took place through Pseudisidor, Nicholas I., and his immediate successors. When, at length, Stephen VI. (885-891), broke

the long silence, a most hostile disposition had already in Rome superseded former mildness. A deadly fright had overcome him, writes the Pope to the Archbishop of Narbonne, on hearing that the Jews there, those enemies of God, by royal grant possessed allodial property, and that Christians dwelled together with these dogs, and even rendered them services, while, by way of punishment for the death of Christ, all grants and promises, sworn to by God Himself, had been taken away from them.

Herewith the watchword was given, and the path entered in which the Christian world now continued. The Jews, indeed not seldom succeeded in obtaining papal letters of protection. The prohibition to compel Jews to submit to baptism, to despoil and slay them, was often renewed, but while, in other instances, even in trivial matters, excommunication, interdict, outlawry, and other drastic means were menaced and inflicted, these bulls contained only a general admonition: the personal sanction was wanting. The kings and the high nobility everywhere set the example of lawless oppression, ill-treatment and pillaging of the Jews, and we do not find that the Popes rebuked them for it or protected the tormented people from such acts. On the contrary, when Philip Augustus spoliated and expelled the Jews, Celestin III. declared the king to have done so kindled by divine zeal. And when some ecclesiastical prince, to be quite safe, asked for the papal authority to banish the Jews, it was readily granted him. The declaration of Innocent III., that the whole nation was, for its guilt's sake, doomed by God to perpetual slavery, became the Magna Charta always appealed to by all who thirsted for the possessions of the Jews and their gains; princes and nations acted according to it. Nor could its impression be softened by the Popes' basing their occasional letters of protection solely on the word of the Prophet about the remnant who were to be converted in the last period of the world. Such a fragment of the Jews, it was said, would always be preserved, if not in Europe, at all events in Asia.

(To be continued.)

The Peculiar People.

חריטות הנעשות—NEWS—במחנה ישראל..

THE Russian Minister of the Interior has issued an order sanctioning the residence, in any part of Russia, of Jewish compositors who are in possession of certificates proving them to be competent workmen.

THE new Jewish Home for the aged and infirm in Philadelphia, erected at a cost of \$100,000, and dedicated in November last, is a testimony to the philanthropy of the Jewish population of that city.

THE Hebrew Educational Fair, held in New York City in the month of December, was a decided success in every respect. The displays were rich and varied, the attendance was large, and the financial results most gratifying, being over \$130,000.

M. LEOPOLD BERNSTAMM, art director of the Musee Grevin at Paris, is a Russian Jew, who bids fair to achieve a brilliant career as a sculptor. He has already executed some important works, one of which is a bust of Alexander II., for the town of Pultawa.

EMIN PASHA, the famous traveller and scientist, is of Jewish birth. It is said that his name is Isaac or Edward Schnitzer, and that he was born at Oppelu, Prussia, March 29, 1840. It is also said that Emin Pasha was baptized a Catholic, and then afterwards became a Mohammedan, when he entered the military service of Egypt as an army surgeon.

A JEWISH CHRISTIAN CONFESSION OF FAITH.

Last month we presented to our readers the brief creed of the "People of Israel, Sons of the New Covenant,"¹ or "New Testament Israelites," feeling sure that it

¹) By a mistake in our December number the title was printed "Sons of *Israel* of the New Covenant," instead of "Sons of the New Covenant." This correction is unnecessary to those who read Hebrew.

would be welcomed by all interested in the Jewish Christian movement. We are encouraged to transcribe the longer confession of faith, which we here give with a translation, hoping it will be read with interest and attention.

שרשי אמונת עם ישראל בני ברית חדשה.

(1) יש אך אל אחד חי ואמת נצחי רב טוב כח והכמה מאין חקר בורא יוצר ועושה ומקים כל ברכיו וברוח קדשי הכל ממנו הכל בו והכל אליו.

(2) האל אמת דבר לאברהם אבינו התהלך לפני והיה המים והיית לאב המון גיים ומלכים ממך יצאו וזכרת עמו ברית עולם להיית לו ילדו עי אחריו לאלהים ולתת לו את כל ארץ כנען לאחוזת עולם ואות הברית עולם הוא להמול כל זכר בן שמינת ימים מיוצאי הלצי אברהם וכאשר לא השך את בנו יחידו יצחק ממנו להעלותו לו לעלה נשבע לו כי יתברכו בנעי כל גייו הארץ.

(3) על פי דבר ה' ירד יעקב אבינו ובניו מצרמה ויפרו ויעצמו שמה מאד ויהנכלו חמצריים להרע להם ויעבדום ויענו איתם מאד וישלח להם ד' את בחירו את משה וישם אותות ומיפתים במצרים ויוציאם משם ביד חזקה על כן צונו לשמור ולעשה את יום השבת לדורות לברית עולם ולחגיג את חג הפסח.

(4) ד' אלהינו כרת את עם ישראל ברית ברורב ומשה עמד בינו ובין ישראל להגיד להם את דבר ד' וישמעם עשרת הדברים אשר נכתבו באצבע אלהים על שני לוחות אבן לעשות וידבר אל ישראל את כל המצות החקים והשפטים אשר יעשו בארץ אשר נשבע ד' לאברהם לתת להם לרשתה הכתובים בדנישה ספרי תורה הנמצאים בידנו היום ואז בחורב ביום הקהל אמר ד' לכישה כי נביא יקים לישראל מקרבם מאחיהם כמשה ויתן דבריו בפיו וידבר אליהם את כל אשר יצוונו והאיש אשר לא ישמע אל דברו אשר ידבר הנביא הזה בשמו הוא ידרש ממנו.

(5) ד' אלהינו הקים את דברו ויבא את ישראל אל הארץ אשר נשבע לתת להם ויקם להם חזים ונביאים נאמנים אשר דברו בשמו ככל אשר ציום והדברים ההם כתובים בספרי הנביאים הנמצאים בידנו היום ודבר אחד מהם לא ישיב אחור ריקם.

(6) אחרי מאוס המלך הראשון לישראל שאול את דבר ד' וינאכהו ד' גם הוא מהיות מלך על ישראל ויקרע מעליו את ממלכת ישראל ויהנה לרעו הטוב ממני הוא דוד בן ישי מבית לחם יהודה ויהי דבר ד' אל נתן הנביא לאמר אל דוד כי יעשה לו שם גדול כשם הגדולים אשר בארץ ילא יסור חסדו ממנו וביתו וממלכתו וכסאו יהיו נכונים ונאמנים עד עולם והמלך דוד בשבתו לפני ד' אמר כי זאת תירת האדם.

(7) כאשר הסיר ד' אלהינו את ישראל מעל פניו ויגל אותו מעל אדמתו על כי הרכה לרטיא ולהכעיסו גם יהודה לא שמר את מצוות ד' וילכו בחוקות ישראל אחיהם וידבר ד' ביד עבדיו הנביאים כי ינטוש גם את שארית נהלתו זאת ויהנם

ביר אייכידם לבו ולמש סה ויהיו מלעיבים במלאכי האלהים האלה עד עלות חמת ה' בעמי עד לאין מרפא ויגלם גם אותם מעל ארמתם בכלה לע. ד"ב.

8. עוד טרם גלות יהודה בכלה ואחרי כן בש בו לארצו אחרי מלאכה שבעים שנים כל נביאי האמת נבאו בפה אהר א' כי ד' דפץ חסד ועוכר עד פשע לשארית נחלתו ובריהו את דוד עברו לא הופר לע לא מהית לו בן מלך עד כסא אשר תניח עליי ריה ד' הוח דעת ויראת ד' להכות ארץ בשבט פיו האמונ : תהיה אזור הלציו וש' יקרא ד' צדקני ואלהי כל הארץ היא יהיה לברית עם ולאור גיב ישום בארץ בשבט ילתורתו איום ייחלו עד כי באחרית הימים ינהח כל הגוים אל הר בית ד' כי מציון תצא תורה ודבר ד' מירושלים. (ב) כי הארון מלאך הברית בן דוד הזה אחרי שפני דוד לפניו יבוא פהאים אל היכל ד' ויהיה כאש מצרף לכלא פשע להביא צדק עולמים יען כי אהו נשח ד' לבשר ענוים לפקוח עינים ערות ולהוציא ממסגר אסיר. (ג) כי על ידו יודע בגוים ובהודק העמים זרע יעקב וצאצאיו כל רואיהם יכירו כי הם זרע בחכי ד' יקרא להם עם הקדש נא לי ד' ומהם ישלחו פליטים אל הגוים להאיים הרחוקים לקרוא ולהגיד את כבוד ד' בגוים חדשה תהיה בארץ ולא תזכרנה הראשנית ולא תעלינה על לב. (ד) כי כל עוזבי ד' אשר לא יענו על הקריאה ולא ישמעו אשר ידברו ירעבו ויצמאו יבשו ויצעקו מכאב לב ויניחו שמם לשבועה לבחירי ד' . (ה) המשיח בן דוד הזה יעלה כש' ש מאן ציה ולא יאומן כי זרוע ד' נגלתה עליו יהיה מהילל מפשעינו ומדוכא בעויותינו וענה ולא יפתח פה ויגור מאן החיים ובהערתו למות נפשי הוא ד' טא רבים ישא ולפושעים יפגיע וכאשר ישום אשם נפשו יראה זרע יאריך ימים והפך ד' בידו יצלה.

9) רבר ד' לאברהם אבינו לנשה נביאנו לדוד מלכנו ולעבריו הנביאים הנאמנים במלא ונשלם כשבעים שנה טרם שנדרב בית נקדשינו האהרון כי פקר ד' את עמו וירב קרן ש עתנו בבית דוד עברו ויצגה לנו צמח צדיק הוא הארון ישוע המשיח אשר יצא לנו מבית לחם עיר דוד להיות משל ביש אל רם ונשא ובן עליון וד' נתן לו את כסא דוד אביו והיא המילך על בית יעקב דע לא ולמלכותו אין קץ נענה נצלב ונקבר למען ישועתנו קם מן המתים ויחי והנה הוא יושב לימין אבינו שבשמים.

10) בעצת אלהים וברכמתו העמיקה הוכי אביהינו בקשי הלב וניתן להם מאת ד' רוח הרדמה למרות ולפשע נגר ישוע המשיח עד היום הזה למען הקניא את שאר גויי הבל ולרצות את העולם כלו על ידי אמונתם בישוע המשיח בן דוד מלכנו אשר שמעו בשורתיו על ידי המבשרי שלום שלו שנגרשו בהופה מקרב עדת ישראל אבל לעת הזאת כאשר מפשעינו נגר משיח ד' כבר נתעשר העולם באמונת המשיח ומהסרון אמונתנו נהמלאו עתות הגוים וכבר בא מלואם וקיימים המה באמונתם בא גם מלואנו להיות גם אנחנו צאצאי אברהם מבורכים עיי אמינתנו באחינו ישוע המשיח ואלהי אבותינו אברהם יצחק ויעקב ישוב להחמנו ולטע את הענפים הנשברים בתוך שוש הקרוש שלנו ישוע ובכך כל

ישראל לישע-ש עת עולמים וירושלים עיר קדשנו הבנה וכסא דוד יכון לעד
ולנצח נצחים אמ;

[Translation.]

PRINCIPLES OF THE FAITH OF THE PEOPLE OF ISRAEL, SONS
OF THE NEW COVENANT.

1) There is only one living and true God, eternal, infinite in goodness, power, and wisdom, who, by His Word and His Holy Spirit, is the Creator, Former, Maker, and Preserver of all things. All things are of Him and by Him, and for Him.

2) The true God said unto Abraham, our father, "Walk before me, and be thou perfect, and thou shalt be a father of many nations, and kings shall come out of thee," and He made with him an everlasting covenant, to be his God, and the God of his seed after him, and to give him all the land of Canaan for an everlasting possession. Now this is the sign of the everlasting covenant: That every man-child of eight days old that cometh from the loins of Abraham shall be circumcised; and since he did not withhold Isaac, his only son, from Him to offer him as a burnt-offering, therefore He sware unto him that in his seed all the nations of the earth should be blessed.

3) According to the word of Jehovah, Jacob, our father, and his sons, went down into Egypt, and they there multiplied and became very powerful; and the Egyptians dealt deceitfully with them to do them evil, and held them in bondage, and afflicted them exceedingly. Now Jehovah sent to them Moses, His chosen one, and he wrought signs and wonders in Egypt, and brought them forth from thence with a strong hand; therefore He hath commanded us to keep and observe the Sabbath-day to all generations as an eternal covenant, and to keep the feast of the Passover.

4) Jehovah, our God, made a covenant with the people of Israel in Horeb. And Moses stood between Him and Israel to declare to them the word of Jehovah, and he caused them to hear the Ten Commandments which were written with the finger of God upon the two tables of stone, that they might do them. He spake unto Israel all the

commandments, the statutes, and the ordinances that they should observe in the land which Jehovah swore unto Abraham to give to them for a possession, which are written in the five Books of the Law as they are found to-day in our hands. Then in Horeb, in the day of the solemn assembly, Jehovah said to Moses that He would raise up for Israel, from among their brethren, a prophet like unto Moses, and that He would put His words in his mouth, and that he should speak unto them all that which He should command him, and the man who should not hearken unto His word which this prophet should speak in His name He would require it of him.

5) Jehovah, our God, established His word and brought Israel unto the land which He swore to give to them, and raised up for them faithful seers and prophets who spake in His name, according to all which He commanded them. These words are written in the Books of the Prophets as they are found to-day in our hands, and not one word shall return void.

6) After that Saul, the first king of Israel, had rejected the word of Jehovah, Jehovah also Himself rejected him from being king over Israel, and He rent away the kingdom of Israel from him and gave it to a neighbor of his that was better than he. This was David, the son of Jesse, of Bethlehem of Judah. And the word of the Lord came unto Nathan, the prophet, to say unto David that He would make his name great, like the names of the great ones of the earth, and that He would not turn away His mercy from him, and his house, and his kingdom, and his throne should be set up and established forever. And King David, when he sat before Jehovah, said: "Yea, this is the law of man."

7) When Jehovah, our God, had removed Israel from before Him, He led them into exile from their land because they had sinned exceedingly, and had provoked Him. Judah also did not keep the commandments of Jehovah, and they walked in the ordinances of Israel, their brethren. And Jehovah spake by His servants the prophets that He

would forsake also the remnant of His heritage, and that He would deliver them into the hand of their enemies for a prey and for a spoil; and they mocked at these messengers, so that the anger of Jehovah came upon His people until there was no deliverance, and they were carried away from their land to Babylon to be slaves.

8) Already before Judah was carried away to Babylon, and also after that they had returned to their land, after the seventy years were fulfilled, all the true prophets had prophesied with one mouth :

a) That Jehovah would be merciful and would pass by the transgression of the remnant of His heritage; that His covenant with David His servant should never be broken so that he should not have a son a king upon his throne upon whom should rest the Spirit of Jehovah, the Spirit of the knowledge and the fear of Jehovah; that He should smite the earth with the sceptre of His mouth; that faithfulness should be the girdle of His loins, and that His name should be called "Jehovah our Righteousness,"¹ and "The God of the whole earth."² He shall be for a covenant of the people,³ and for a light to the Gentiles. He shall set judgment in the earth, and the isles shall wait for his law,⁴ until in the last days all the nations shall run to the mountain of the house of Jehovah; for from Zion shall go forth the law, and the word of Jehovah from Jerusalem.⁵

b) That this Son of David, the Lord, the Messenger of the Covenant,⁶ after that a way had been prepared before Him, should suddenly come to the temple of Jehovah, and He should be like a refiner's fire, to finish transgression,⁷ and to bring in everlasting righteousness, because Jehovah hath anointed Him to preach good tidings unto the afflicted, to open the eyes of the blind, and to open the prison to them that are bound.⁸

c) That through Him, among the Gentiles and in the midst of the peoples, there should be a knowledge of the seed of Jacob and his descendants; that all those who see

1) Jer. 33:16. 2) Isa. 54:5. 3) Isa. 49:8. 4) Isa. 42:4. 5) Isa. 2:3.
6) Mal. 3:1-3. 7) Dan. 9:24. 8) Isa. 61:1.

them should understand that they are the seed of the blessed of Jehovah, and they should call them the holy people, the redeemed of Jehovah. And from them those delivered shall be sent unto the nations and to the isles afar off, to proclaim and to make known the glory of Jehovah among the nations. New things shall be in the earth, and the former things shall not be remembered, and they shall not come to mind.

d) That all those who forsake Jehovah, who shall not answer to the proclamation, and shall not hearken to what they shall speak, shall hunger and thirst; they shall be ashamed and lament from the sorrow of their heart, and they shall leave their name as an oath for the elect of Jehovah.

e) That this Son of David, the Messiah, shall come up as a root out of a dry ground, and they shall not believe that the arm of Jehovah is revealed upon Him. He shall be wounded for our transgressions and bruised for our iniquities; He shall be afflicted and shall not open his mouth, and He shall be cut off from the land of the living, and in pouring out His soul unto death He will bear the sin of many, and shall make intercession for the transgressors. When He shall make His soul an offering for sin He shall see His seed, He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand.

g) The word of Jehovah to Abraham our father, to Moses our prophet, to David our king, and to His servants the faithful prophets, was fulfilled and accomplished about seventy years before the destruction of the second temple. For Jehovah hath visited His people and hath raised up the horn of our salvation in the house of His servant David, and He hath made to sprout for us a righteous Branch, who is the Lord JESUS CHRIST, who came forth for us from Bethlehem, the city of David, to be ruler in Israel. He is high and exalted, and the Son of the Highest, and Jehovah hath given to him the throne of David his father, and He shall rule over the house of Jacob forever, and of His kingdom there shall be no end. He suffered, was cru-

cified and buried for our salvation. He arose from the dead and lived (again), and, behold, He sitteth at the right hand of our Father in heaven.

10) After the counsel of God and His infinite wisdom, our fathers were smitten with hardness of heart, and there was given to them from Jehovah a spirit of deep sleep that they should rebel and transgress against JESUS CHRIST, even unto this day, in order to provoke to jealousy the rest of the nations of the earth, and to reconcile the whole world by their faith in Jesus Christ, the Son of David, our king, when they heard the good news by those publishing His peace,¹ who were driven out in reproach from the congregation of Israel. But now, at this time,—when from our transgression against the Christ of Jehovah, riches have come to the world in the faith of Christ, and from the lack of our faith the times of the nations [Gentiles,] have been fulfilled, and now their fulness has come in, and they are established in their faith,—our fulness has also come, that we also, the descendants of Abraham, should be blessed by our faith in our brother, Jesus Christ, and that the God of our fathers, Abraham, Isaac, and Jacob, should return to have mercy upon us, and to graft anew into our holy root, Jesus, the branches which were broken off, and that thus all Israel should be saved with an everlasting salvation, Jerusalem, our holy city, should be rebuilt, and the throne of David should be established forever and ever. Amen!

RECENT CHANGES IN ISRAEL.

Rabbinism for a number of centuries kept the Jews in its iron grip, but Rabbinism and Talmudism have become effete. What has been substituted for them? Monotheism, but no Jehovism; the idea of the unity of God, but not the knowledge of the living and loving God, who could not have communion with His people until at last He came down in the person of His own Son. Monotheism is not

¹) Isa. 52:7.

able to satisfy the conscience; or give peace and joy to the heart, and, therefore, there are in Israel multitudes who are poor in spirit, who are hungering and thirsting, who have the consciousness that they are blind, and miserable, and wretched, and who are longing after the living waters that will satisfy the craving of their soul.

The attitude of Israel to the person of Jesus Himself has become changed, and also to the New Testament, which formerly thousands and thousands would not even touch with their hands, regarding it as an unclean thing. It is most astonishing how many thousands of Jews within the last few years have begun to read that Book, and to read it in an attitude of comparative candor. Rabinowitz is a wonderful sign of the times, and the message which, as a Jew, he brings to the Jews, that Jesus is our Brother, whom we sold into Egypt, has awakened a marvelous echo; and although we may not be able to point to many results as far as baptism is concerned, and the organization of such things as appear outwardly and can be registered, yet the amount of interest which has been called forth among the Jews throughout all Europe in the testimony which has been raised by him, clearly shows that there is something special in the present day, that the Jews have entered into a new phase, that the field is prepared, that the hour has come, that it is our duty to go in faith and in love, and bring to them the glad tidings of salvation.—*From a recent address by Dr. Adolph Saphir.*

PSALM 30 : 5.

(Hebrew Bible, v. 6.)

בערב ילין בכי ולבקר רנה.

At eventide,

A guest unwelcome, tearful Grief may bide;

By morning's light

Glad Joy we see her, clothed in glories bright.