

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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EDITOR,

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

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THE PECULIAR PEOPLE.

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

A Christian Monthly devoted to Jewish Interests, Political, Social, Literary, and Religious.

הַבִּיטוּ אֶל-צִוֵּר חַצְבֹתֵם

Isa. 51 : 1.

וְאֶל-מִקְבַּת בּוֹר נִקְרָתֵם

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

Vol. III. ALFRED CENTRE, N. Y., SEPT., 1890. No. 6.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

THE hottest weather of our summer brought with it the startling report that the Russian government was planning a wholesale expulsion of Jews from that country. This rumor culminated in a telegraphic communication from St. Petersburg stating that the government had ordered the application of the edicts of 1882, which appear to have been partially held in abeyance hitherto. Jews must henceforth confine their residence to certain towns of sixteen provinces only. No Jew will be allowed to own land or to hire it for agricultural purposes. No Jew will be allowed to hold shares in mines or to work them. No Jew will be allowed to enter the army, to practice medicine or law, to be an engineer, or to enter any other profession. And no Jew will be allowed to hold any office under the government. How far this report may be true cannot now be ascertained. If to any great extent it is trustworthy, it will result in the virtual expulsion of perhaps a million Jews from Russia. With the exception of the prohibition of Jews' entering the army, the story is consistent with itself and with Russia's attitude toward Jews in the past.

THE report was denied both at the British and Amer-

ican Legations at St. Petersburg; that is, it was denied that the government was to expel the Jews. But how far the details of the telegram were denied we do not know. It is easy to say that Jews are not forced to leave the country, when they are forced to leave their property, their residences in myriads of cases, and their occupation almost entirely. They can live in sixteen provinces, and there beg, steal, or starve, we suppose. This is the sort of gentle treatment which first forced Jews, in past ages, to seek a livelihood by methods which modern critical Gentiles consider peculiar to the "despised race." If the Jews conform to these edicts, supposing they are enforced, they must leave the country or become beggars and criminals. If they do not conform to the edicts they have the pleasant alternative of going to Sibéria, perhaps. No, there is another way of escape. They can become Christians (?) and enter the Greek church. May the God of Abraham, Isaac, and Jacob, prevent them from choosing this last method! May they be loyal to the faith of their fathers, and choose whatever honorable course they best can. And we hope they will have the sympathy and practical aid of all good people everywhere. We are glad that America is not slow to protest against such inhumanity and barbarity on the part of a Christian (?) State.

THE religious aspect of this matter is somewhat suggestive, for we are told that the Russian authorities forbid foreign missionaries from working among Jews in Russia. Can it be that these two moves are planned to work together as a method for winning Jewish converts for the Holy (?) Orthodox Church? The idea seems almost too ridiculous and abhorrent for a moment, and yet there are strong indications that such is the fact. If so, what a travesty it is upon the Christian faith! We dislike to speak evil of anything that bears the name of Christ, but when such mediæval barbarity and superstition are allowed to pass as Christianity in this century of enlightenment we cannot keep silence. Evil is evil, and a good name does not help it. When such Christianity attempts

to crush out Judaism by such means, we do not hesitate an instant to array ourselves on the side of Judaism. But this will not be necessary. The time is now when Christianity is to be judged by Christ and His teachings, and when honest Christians will deny the name to what is opposed to the spirit of His life and doctrine. Let us hear from the too-silent Christian press.

ARE THE JEWS REALLY THE CHOSEN PEOPLE?

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

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

(Continued from page 103.)

What the Lord says to the Samaritan woman, "Salvation is of the Jews," is correct, whether we think thereby of the totality of the people or of the kernel corresponding by its conduct with the divine election. For within the circumference of the people the appearing of the Messiah has developed itself, as in Ezekiel the vision of the *mercaba*¹ from the luminous point of the cloud of fire. This was the aim of Israel's election, that from it should proceed salvation, salvation in person, the Saviour. By not taking into account Christ and Christianity, which proceeded from Israel's bosom, the history of that people is an aimless one, one which becomes lost in the sand. For where then would have been found the conclusion of the pre-Christian course of development? Perhaps in the *Talmud*? Yes, like the Jordan, which discharges itself into the Dead Sea, in order to die there with every thing living which it carries along.

By giving, however, to the Lord's saying, that salvation is of the Jews, the essentially synonymous idea that Israel should become a blessing in the midst of the earth (Isa. 19: 24), it is inadmissible to think of the people in the totality of its members connected through descent. The apostate people of whom Jeremiah says (Jer. 2: 28; 11: 13), "For according to the number of thy cities are thy gods,

1) *i. e.*, the chariot, described in Ezekiel ch. 1.

O Judah;" the hypocritical people, of whom the Lord says by Isaiah (1:15), "Yea, when ye make many prayers I will not hear, your hands are full of blood;" the people animated with the Canaanite (Phœnician) commercial spirit, of whom Hosea (12:8, A. V. v. 7) says: "Canaan (trafficker), the balances of deceit are in his hand; he loveth to defraud,"—this people which calls itself God's people, but proves itself to be the contrary, does not diffuse blessing round about it, but the contrary of that which God's election intends. In it is fulfilled the threat, "And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee." Deut. 28:37. And the promise that it should be the means of blessing is removed from it into the future, as Zechariah prophesies: "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing." Zech. 8:13. "The Jews are a curse for the nations," is also the pass-word of anti-Semitism. To all rebukes which it heaps upon the Jews we find parallels in the rebukes of the prophets. For this reason Jewish self-defense without self-accusation is not the sense of the prophets. "Cry aloud, spare not,"—such is the Lord's demand of the prophet (Isa. 58:1),—"lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." But there is a difference between the anti-Semitic manner of censure and that of the prophets. The anti-Semitic fight with the Jews, in blind unbelief and hatred of race, overlooks what the world owes to this people, and what it shall accomplish yet in the future for the cause of the kingdom of God; whereas the severe denunciation of the prophets breathes holy zeal, with hoping love, and therefore ends in promise: for it proceeds from the firm belief in God's election and in Israel's destiny, the completion of which, on account of the degeneration of the mass, may be frustrated for the time being, but not for all the future.

Let us consider more closely how Israel, according to the biblical declarations, fulfills its world vocation. The

biblical declarations referring to it arrange themselves under three points of view; it serves the fulfillment of its worldcalling by its existence, it serves it by its events, and serves it by its self-proof. It serves it already by its *existence*; since it is the people which has Jahveh, the one living God, the God of grace and truth for its God. "All people of the earth," says Moses in Deut. 28: 10, "shall see that thou art called by the name of Jahveh, and they shall be afraid of thee." It is the people which received from this God a matchless regimen, a law, which, as Moses says in Deut. 4: 6-8, will make it an object of admiration to the nations. It is the people which possesses a sanctuary, in which this God is present and reveals himself; this is heard of among the Gentiles, and they come to participate in the adoration of this God. Solomon, in his prayer at the consecration of the temple (1 Kings 8: 43), asks for these strangers the blessing of the God of heaven and of the God who reveals Himself here on earth in His sanctuary, that it may be brought about that all nations know His name. For the aim of the world's history is the diffusion of the knowledge and adoration of this God over the whole earth, as the waters cover the sea. Isa. 11: 9, Hab. 2: 14. "The Gentiles shall come unto thee," so prophesies Jeremiah (16: 19 ff), "from the ends of the earth, and shall say, surely our fathers have inherited lies, even vanity and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods?" Everywhere then is Israel's existence, together with what it possesses, a power opposing heathenism. And in fact, by merely considering the monotheism of Israel's religion of revelation, the reality of Israel's election confirms itself from the peculiarity of its position in the midst of the pre-Christian nations; and that Christianity is the true continuation of Israel's monotheistic religion of revelation may be seen from the fact that it overthrew the heathenism of the Roman *orbis terrarum* thus advancing a step forward towards the prophesied aim of the world's history, the like of which pre-Christian Judaism cannot show.

(To be Continued.)

WHO IS THE PROSELYTE?

BY THE REV. J. H. WALLFISCH.

Over ten years ago I embraced Jesus of Nazareth as the promised Messiah and my Saviour. Certain experiences which I shall mention have made me understand that I believe in Christ, but not in all Christians. For there are too many, alas! who call themselves "Christians" on account of their having been sprinkled with water; but they are not baptized with the Holy Spirit. Just as there are persons of Semitic descent who claim to be "Jews," because they are circumcised and have black hair and Jewish features. We must distinguish between outward and inward Jews and Christians. Such false Christians have often treated me with too great a caution. I have felt their want of confidence in me. Why? Because I am "a converted Jew," and they themselves know nothing by experience about conversion or regeneration, and the change of mind and heart. They are *unbelieving* "believers." They look at the weak man instead of at the Almighty Saviour. They believe Christ mighty enough to save and civilize a savage, but in the conversion of a Jew they have very little faith. "A Jew remains a Jew, even if he were baptized with nitric acid," say some Anti-Semites.

But apart from this, it is a general custom, even among well-meaning Christians, to call a Jewish believer in Christ a "Proselyte." According to its etymological sense this word may be good and proper. But it means at least "a stranger," one who does not belong originally to that flock. I cannot perfectly express the bad impression this word makes upon me. The reasonless boasting of certain Gentile-Christians against Hebrew-Christians, considering them as those who do not deserve full confidence, who have come as strangers to the Christian flock and are to be considered as a kind of step-children, even though adopted by the grace of God—and also, as they think, by the mercy of man, of those who are kind enough to call them "Brother" or "Sister,"—this reasonless boasting, I say, and my expe-

rience of it, arouse me to ask the question, "Who is the Proselyte?"

It is not my purpose to discuss the fact that in Christ Jesus there is no distinction between Jew and Gentile, circumcision and uncircumcision, etc.,—since God is no respecter of persons,—nor yet the fact that the people of Israel, past, present, and future, whether believers in Christ or not, have a peculiar and exceptional position relative to the flock of God. I wish merely to refer to Rom. 11: 17-24, where Paul writes: "And if some of the branches be broken off, and thou (Gentile-Christian,) being a *wild* olive tree, wert grafted in among them (the believing Jews), and with them partakest of the root and fatness of the olive tree; *boast not* against the branches. But if thou boast thou bearest not the root, but the root thee. . . . For if God spared not the *natural* branches (the Jews) take heed lest he also spare not thee (Gentile-Christian). . . . For if thou (Gentile) wert cut out of the olive tree, which is *wild by nature*, and wert grafted *contrary to nature*, into a *good* olive tree: how much more shall these (Jews), which be the natural branches, be grafted into *their own olive tree*." This "olive tree" is the congregation of those who became children of God indeed, by their conversion and their faith in Him. It is the body of Christ, He being the head. Embracing Jesus of Nazareth as his Messiah and Saviour, a Jew is "grafted into his own olive tree." How then can he be a "Proselyte," a stranger? Why then treat him as such? Why so many thoughts and questions about the possibility and reality of a Jew's conversion to Christ and his honest belief in Him? Why should a Jew not be able to become a follower of Christ? Or why should he be less able than others? If any one has a greater right to Christ than another, it is a Jew. The Son of God is in a double sense my brother; not only after the spirit, which He has given me, but also after the flesh, through His incarnation within that nation which I always think it an honor—never a shame—to call my own by birth.

This supposed, I feel myself perfectly at home among the members of the new covenant. I allow no one to rob

me of my home rights. God made me His child by Christ, and His congregation is my dwelling-place. Who does not understand this, or questions it, proves only that he himself is an outsider, or that he is not yet quite at home among God's children. Otherwise he would know better the rules of God's household. I say again, "Who is the Proselyte?" By no means "the converted Jew,"

DELITZSCH ON THE PROPHECIES FROM MOSES TO DAVID.

In passing from the Mosaic period to that of David, Delitzsch, in his book, considers four groups of prophecies. First, the prophecies of Balaam concerning the Star and sceptre from Israel.

What the magnificent *Parashah Balak* (Pericope of Balak, Num. 22: 2 *et seq.*) relates, in the fourth book of the Pentateuch, is an event which was many times illustrated as one of the most important miracles of the Exodus. Deut. 23: 5 and 6, Josh. 24: 9 and 10, Mic. 6: 5, Neh. 13: 2. When the kingdoms of Sihon and Og were slain by the might of Israel, the Moabite king Balak sent for the renowned seer Balaam from Petor (north-east of Aleppo,) that he might pronounce a curse over the victorious people; but he, under the influence of the Spirit of Jahveh, and in spite of all the efforts of Balak, blessed Israel and prophesied their glorious future. We concede that the narrative, as we have it, was put together from several different sources, and that the historic facts as given in the tradition, are not reproduced without the editing of some writer; but the fact is not to be doubted that the heathen seer, against his natural inclination, became a prophet of Jahveh and received a vision of Israel's future, only equaled by the second part of the book of Zechariah and Daniel. When Balaam arrived in Moab, and in the country at the upper part of the Arnon, which the now conquered Sihon had taken away, Balak shows three places whence he can see Israel. Num. 22: 41; 23: 14; 23: 28. He brings magnificent offerings, in order, if possible, to propitiate Jahveh, but in spite of this Balaam must bless and not curse. There are three prophecies corresponding to the three positions. Num. 23: 7-10, 18-24; 24: 3-9. At last he submits and recognizes the sign of the unalterable will of God, and reveals to the king the future in four prophecies, Num. 24: 15-19 (of the great

King out of Israel); 24:20 (the downfall of Amalek); 24:21 and 22 (the carrying away of the Kenites by Asshur); and 24:23 and 24 (the downfall of the power of the West). Compare on צים מיד כהים 1 Macc. 1:1; 8:5, and Dan. 11:30. It is characteristic of the political basis of the older Messianic announcements that the first prophecy of this kind in Old Testament history proceeds from the mouth of a Gentile seer. The following is the fourth of Balaam's seven משלים.* It is introduced by Num. 24:14, "And now, behold, I go unto my people; come, therefore, and I will advertise thee what this people shall do to thy people in the latter days."

15. The oracle of Balaam, the son of Beor,
The oracle of the man whose eyes are opened.
16. The oracle of him who heareth the words of God,
... And knoweth the knowledge of the Most High,
Who seeth the vision of the Almighty,
Falling down with eyes unveiled.
17. I see him, but not now;
I behold him, but not near.
There shall come forth a Star out of Jacob,
And a Sceptre shall arise out of Israel,
And shall smite the sides of Moab,
And cast down all the sons of Seth.
18. And Edom shall be a possession.
Yea, a possession shall Seir be, his enemies,
And Israel shall be victorious.
19. And he shall rule from Jacob,
And shall destroy what escapeth from the cities.

This is the first personification of the object of Old Testament hopes; for Star and Sceptre are images of One who shall come forth from Israel, appearing as a star, a Ruler of earthly descent and heavenly brilliancy. Before the eyes of the Seer there stands in the far distant future an expected King, who shall overthrow Moab and Edom, and shall render Israel victorious and mighty. What is said in the last three prophecies in regard to Amalek, Cain (Kenites), and the power of the East (Asshur,) and of the West (ships from the coasts of Chittim), is not connected with this King. It is not stated that the downfall of these nations and kingdoms shall be through His means. Since expressly only the overthrow of Moab and Edom is prophesied of Him, it is no more than what was done by Saul (1 Sam. 14:47) or David. 2 Sam., ch. 8. However, David's conquest was but temporary, wherefore Jeremiah (ch. 48 and 49,) takes up Balaam's words in regard to Moab and Edom, and puts them in the future. And what v. 19 says is not decided, and is understood in a limited sense by Psa. 72:8 and Zech. 9:10. But in order to see the certain

fulfillment of this prophecy in the New Testament we must get at the inner thought, which is this, that by the power of the Spirit the Messiah shall conquer the world and punish those who strive against Him. So understood, its final fulfillment is yet in the future.* But everywhere where a kingdom, like the ancient Roman Empire, forsakes its national gods and bows to God, who revealed Himself in Christ, Christianity gains a victory over the world; and whenever the world lies at the feet of the Lord and of His Christ enthroned at His right hand, then will the sway of the Messiah out of Jacob, and His punishment of those who were against Him, be finally fulfilled; spiritually, yet not within only, and externally, but not by force of arms. —*Mess. Weiss.*, pp. 46–48.

Secondly, he treats the history of redemption as portrayed in Moses' great song, Deut. 32.

The two Pentateuchal songs, Ex. 15 and Deut. 32, stand, each in its own way, in a close relation to the further molding of the announcement of salvation. When Balaam, before the ideal human king of Israel steps before his eyes, celebrates God Himself as king of His people (Num. 23:21 b, 24:7 b), it is on account of the theocratic relation dating from the giving of the law. For then Jahveh became King in Jeshurun, as is said the fortieth year after the Exodus. Deut. 33:5. Also in the year of the Exodus, after their deliverance at the Red Sea, the hymn which they sang concludes with what became afterwards familiar words in the mouth of the congregation, "Jahveh shall reign forever and ever." Ex. 15:18. This reign of Jahveh is the ground of the Messianic reign, the basis of the reign of promise. And Moses' song, although it speaks only of the God of salvation and not of the Mediator of salvation, is yet like a map of the way of God, an itinerary of the stages in the history of redemption in which the later disclosures concerning the human mediation of redemption are brought in. The seer calls heaven and earth to witness his announcement, and places himself in the midst of the time when Israel is borne as on eagles wings, through the desert to the land flowing with milk and honey, by Jahveh who had begotten him. There, with the richest fullness of temporal benefits, in carnal pride and base ingratitude he rewards his God and Father by falling away into idolatry. In this time He is to announce to him this song as the Word of Jahveh. The *וַיִּשְׁמַע* of Deut. 32:20 introduces the Divine address in which it is testified that on account

of Israel's falling away they are to be brought to the verge of annihilation through the Divine wrath. But a word of comfort is found in the midst of these threats. Jahveh's honor before Israel's enemies will not suffer the punishment to extend to a complete overthrow. He makes use of the heathen as a means of punishment for His people; but after revealing Himself as the stern judge, and destroying the apostate mass, He shows Himself as the merciful One and the Avenger of His servants. The issue of the history of Israel is finally that the people of God settled and reconciled shall again inhabit their fatherland, and all nations shall join with them in the praise of the God of justice and grace. The summons *הריני גוים עמי* may have two interpretations: "Rejoice, ye nations, (rejoice) His people," (an asyndeton, like the other which follows, though less sudden, *ארמתי עמי*) or, "Rejoice His people, O ye nations." Deut. 32:43. The thought remains the same, for in either case the rejoicing is in God, who is revealed in Israel's history as the Living and Holy One, who, after He has punished His recreant people does not suffer them to be utterly destroyed, but at the end has mercy and avenges the shed blood of His servants. There lies at the basis of this the same decree as is seen in Rom. ch. 10 and 11, "God hath concluded them all in unbelief, that He might have mercy upon all." There the Apostle shows how the history of redemption proceeds to a glorious end, and concludes with a hymn of praise to God, the All-merciful. Rom. 11:32 *et. seq.*
—*Mess. Weiss. pp. 49 and 50.*

Then he speaks of Jahveh and His Anointed in Hannah's song of thanksgiving. 1 Sam. 2: 1-10.

Moses' great song treats entirely of the relation between God and Israel without the mention of an Anointed One of God. Still the Mosaic law concerning the king (Deut. 17:14 *et seq.*) shows how close the thought of a king lay to Israel even before they had taken possession of Canaan. The nations with whom Israel had to do were monarchical. What the Law thus contemplated and carefully regulated, namely, the government by a king, became the object of longing and of hope in the time of the Judges. The song of praise to God (1 Sam. 2: 1-10,) which Hannah sang at Shiloh, when, after long affliction, she became richly blessed as a mother, shows how at that time of degeneracy and national disunion the people comforted themselves with the picture of a future government by a single ruler.

1) His land, His people.

10. Jahveh, broken shall be thine adversaries,
 With Him in heaven it thundereth.
 Jahveh shall judge the ends of the earth,
 And strength shall He give to His King,
 And shall exalt the horn of His Anointed.

We do not deny the possibility that this song may not have been composed by Hannah, and only attributed to her by the writer of the history, but we do deny that it is certain that it is unsuitable to her situation and disposition, and therefore could not have been composed by her. She sees in her exaltation from disgrace to honor the wonderful power of God, who casts down that which is high and exalts that which is low; for it is the true poet's art to idealize his events, *i. e.*, to place them under general points of view, and to see the great in the small, the whole in the individual, the essential in that which is accidental. And why should not Hannah have possessed the poetical gift? Did she not bear within her Samuel, the founder of the schools of the prophets, who anointed David, the sweet Psalmist of Israel? Or must we think of David as the expected Anointed One, so that the song expresses a hope of David's time referred poetically back to the period of the Judges, and therefore excluding Hannah's authorship? The true state of the case is this: that the expected Anointed One is neither David nor the Messiah looked for at the end of a long line of kings; but an ideal king, standing before the mind of the poet, whom Jahveh has appointed and through whom He leads His cause to victory. There is prophesied an overthrow of the enemies of Jahveh from one end of the earth to the other, in order to the establishment of the Messianic kingdom; or, as we may say not unfairly, in order to the establishment of the kingdom of Christ after the thunder and lightning of Divine judgment has prepared the way for this. The employment of political power which availed for the maintenance and elevation of the nation gains here an inward ethical character, which did not appear in Balaam's prophecies. — *Mess. Weiss.*, pp. 52 and 53.

After this he considers God's Anointed in the prophecy against the house of Eli.

How earnest was the expectation of a future king of Israel in the period of the Judges, is shown by the prophecy (1 Sam. 2: 27-36) in which an unnamed אִישׁ אֱלֹהִים announced to Eli and his house that the dignity of high priest and judge should be taken from him without absolutely denying to the members of his house an entrance to the

priestly office. This prophecy, in connection with 1 Kings 2: 27, 35, and Ezek. ch. 44, is one of the chief reasons for assigning the Elohist Thorah, or the so-called Priest's Code, to the period after the Exile. It is supposed that this prophecy, which from a post-Deuteronomic stand-point was poetically referred back into the period of the Judges, denied the priestly prerogative of Eli to the whole house of Aaron, and was the preparation to its passing over to Zadok, an upstart of unknown descent. In fact, the prophecy reads as though the whole house of Levitical priests was to be set aside, and not merely the house of Eli, which according to 1 Chron. 24: 3 and 5, descended from Ithamar, Aaron's second son. But it is in all respects contradictory to the sense of the Old Testament that Zadok was not a Levite, since it is brought forward as one of Jeroboam's iniquities that he appointed priests who were not of the sons of Levi. 1 Kings 12: 31. There is farther no sufficient ground for holding that the genealogical descent of Zadok from Eleazer, Aaron's first-born, is an intentional concealment on the part of the chronicler of his dark origin. 1 Chron. 6: 4-8; 50-53; 24: 3 cf. 27: 17, and Ezra 7: 1 and 2. The state of the things then will be that in 1 Sam. 2: 27 Eli's father's house is connected with the priestly house of Levi, chosen in the person of Aaron, after the exodus from Egypt; and in v. 30 that those descendants of Aaron who did not honor the Lord, but dishonored Him, should be excluded from the promise given to the whole priestly house of Levi, that they should walk before Him forever. This is the case with the present house of the line of Ithamar. To this house there is given a threat of deep disgrace and of the transferring of the high priesthood, whose sign is the bearing of the ephod, to a better priest than Eli. According to vv. 34 and 35 this better priest appears to belong to the near future, but the prophecy is only gradually fulfilled, and not in its strictness. The last high priest of the line of Ithamar is Abiathar, the son of Ahimelech, who, when Saul had the priests slain at Nob, ran to David with the ephod, and shared with him the distresses of the following time. 1 Sam. 22: 20 *et seq.* He it was who was admitted to the favor of Adonijah in his conspiracy against Solomon, and on that account was removed by Solomon to Anathoth, which, it is said, is recognized in 1 Kings 2: 27 as a fulfillment of the word of God against the house of Eli. But according to 1 Sam. 14: 3, Ahiah, a great-grandson of Eli, still wore the high priest's ephod in Shiloh. Later, according to 1 Sam. 21: 2; 22: 9, *et seq.*, Ahiah's brother Ahimelech officiated in Nob, and imparted the Divine will.

That Abiathar also, who escaped Saul's slaughter and with Zadok remained true to David when Absalom rebelled against him (2 Sam. 15: 24; 17: 15), was still with Zadok under Solomon, although as a priest in the second place. 1 Kings 4: 4. The prophecy against the house of Eli has therefore by no means the appearance of an invention. It also bears the impression of ancient tradition in the two difficult places with 'אֵלִי' v. 29a, 32a. It is not to be supposed on this account that it is Solomon who is intended when v. 35 says, "And I will raise me up a faithful priest that shall do according to that which is in my heart and in my mind: and I will build him a sure house; and he shall walk before mine Anointed forever." If this is really a God-given view of the future, then we have to allow the prophecy its ideal character. It refers to a priest after God's heart, and to a King after God's heart, and to an unbroken co-operation of both, and it contains actual evidence that the hope of believers toward the end of the period of the Judges was directed toward a King who should realize the theocratic idea, *i. e.*, to a Messiah. *χριστος* of God.—*Mess. Weiss. pp. 54-56.*

JEWES IN RUSSIA.

It is of course notorious that the Jews of Russia are, with comparatively few exceptions, but loosely attached to their fellow-subjects and to the country which is to them in the place of a fatherland. But the marvel is not so much that they are loosely attached as that they are attached at all. It is not easy to form a conception of the wretchedness in which a system of legalized inhumanity has steeped the lives of between two and three millions of our fellow-men. From his birth upward the Russo-Polish Jew is the object of a persecution, which, were it not that he has inherited a vast capacity for endurance from generations of luckless ancestors, would soon suffice to crush the whole man within him. Almost every avenue to an honorable livelihood is closed against him. Barriers are put up in his own country beyond which he dare not pass. Certain provinces are set apart for his domicile; they are an enlarged ghetto, outside whose boundaries he strays at his

1) Dwelling, habitation.

peril. The whole of the interior is shut against him as though he were a leper. When he sets foot in it, it is on his way to Siberia. He is enough of a foreigner to be denied the rights of other Russians; he is just Russian enough to be heavily taxed. If he has sufficient means to pay for it he may purchase at a high price the privilege of being allowed to establish himself in the capital, or in a few other important towns. But this elevation has not power of raising his wife to the same status, and should he leave his property to her the State will not lend itself to so unnatural a proceeding, and takes charge of the inheritance in perpetuity. If he is drawn for the army and disappoints the string of hungry officials by not bribing them to secure his exemption from military service, he and his family bid each other farewell without much hope of meeting each other on this side of the grave. With his fellow-recruits he is drafted off to the other extremity of the colossal empire; for it is the Russian principle—and in this it is quite impartial in its treatment of Jews and Christians—not to foster anything like local attachments in its soldiery. It is needless to say that he has no chance of rising from the ranks, whatever his military qualities may be.

But what is resented with especial severity is the thirst for knowledge, despite all repression, the Jew so often manifests. He presents himself perhaps fully qualified in all other respects for admission into a Russian university. The chances are that the doors will be closed against him, as the percentage fixed by law of Jewish to other students has already been reached, or has been lowered by a recent ukase. That the Jew should become more cultured than his taskmaster is not to be thought of. He cannot even be a Christian any longer in peace. The temptation has been and undoubtedly is very strong, to rid one's self by a single effort, a single concession (the greatest, however, which a man of honor can make), of all these galling disabilities. With this object, and in order to ease the transition to their own conscience, a few Jews have occasionally gone over to Lutheranism, such a step being

deemed not so gross a breach with former habits of thought as joining the Russian Church, with its image and relic worship would be. Within quite recent years, however, Lutheranism has been declared no resting place for a Jew who wishes to be considered a Russian; and there is now, in a very mundane sense, no salvation for him outside the pale of the orthodox Russian Church. Add to all this that a persistent scorn, more biting and degrading than the knout, dogs him at every turn and movement of his life, and that the knowledge that there is one section of the populace against whom all manner of crimes can be perpetrated without disgrace and with comparative impunity, is apt to demoralize the most virtuously disposed of people, and it will be seen that the fate of the Russian Jews is about as melancholy and as desperate as that to which any portion of the human race is at this moment condemned. The hardest thing about the whole business remains to be spoken: these despised outcasts are in many ways intellectually and morally the superiors of their tormentors. If any one considers this is a mere piece of racial or religious bias, let him read the address of Archbishop Nicanor at the university of Odessa in September last. No professional advocate of the Jewish cause could have contrasted more powerfully the Russian and the Jewish characters, or could have spoken in more glowing language of the industry, the sobriety, the self-denial, the parental and filial devotion, the love of learning, and the unswerving attachment to their faith of these same Russian Jews.

But they are charged with displaying an invincible spirit of exclusiveness, and with taking to ignoble pursuits, to the vocations of the usurer and the inn-keeper, who make their profit out of the follies and the vices of their fellow-men. You shut up a man in prison without cause, and accuse him of being unsociable! You take from him every serviceable brick and stone, and bid him build his hut of mud, and then you are surprised that he has soiled his hands!

What an opportunity now lies before the autocrat of

all the Russians and his ministers! True, there is danger in making concessions to an awakening people; is there no danger in refusing them? By a single exercise of his authority the Czar could break every chain that has so long fettered and disfigured his Jewish subjects. And he, or whoever may do it, would have his reward in the bursting forth of a pent-up spirit of loyalty and patriotism; for there is not a people on earth more quick to forgive injuries and more grateful for kindnesses than the Jews. But truth makes its way slowly to a monarch's ear. Have not others long been crying for justice in that land where east and west have met, and barbarism and civilization have so strangely mingled? We must not complain if their claims take precedence of ours. The sun of freedom has always shone last into the gloomy recesses of the Ghetto.—*From a Lecture on "The Jews and other Races," by the Rev. S. Singer.*

RUSSIA'S PERSECUTION OF THE JEWS.

Russia has just written the heading of another chapter in those voluminous annals of cruel despotism and barbarous tyranny which give rise to the conviction that Europe ends as Asia begins, on the banks of the Vistula rather than on the Ural range. The terrible programme of statutory persecution of the Hebrews in the Czar's dominions reads more like a record of the mediæval ages than the *resume* of acts contemplated by a civilized and Christian government in the latter portion of the nineteenth century. The laws in question were enacted in May, 1882, at the time when a storm of anti-Semitic fanaticism swept over the southern portion of the Empire, devastating the homes of thousands of Hebrews, whose offence was less their race and creed than their wealth and intelligence. No attempt had, however, been made to put these laws into force; but within the last twelve months the Czar has declared a "jehad," or religious war, against all who fail to conform to the orthodox church. The Lutherans have not escaped, nor yet the Roman Catholics, and a large number of ecclesiastics of both churches have been banished to Siberia—not by any court of law, but on the mere administrative order of the local police authori-

ties. It is, however, against the Jews—always the scape-goat of religious fanaticism—that the principal animosity of the Imperial government is directed. The barbarous laws of 1882 are now about to be applied for the first time in all their stringency, and a persecution is about to begin that is almost without parallel in history.

Involving, as it does, the expulsion from hearth and home, as well as the deprivation of means of livelihood of several million of Hebrews, it necessarily follows that many hundreds of thousands will attempt to seek refuge in foreign countries from Russian oppression. An irruption of paupers on this enormous scale is an event, however, which no Western nation can look forward to with equanimity; and both the Austrian and German governments have been forced, in sheer self-defence and in the interests of their laboring population, to stretch a strong cordon of troops along their eastern frontiers to prevent the incursion of the unhappy but unwelcome victims of Russian tyranny.

What can be done to save the Russian Israelites from the fate that hangs over their heads, is a question that is absorbing the attention of the great Jewish banking-houses, as well as that of the governments of Western Europe. If popular rumors on the subject are to be believed, Emperor William proposes, on the occasion of his approaching visit to St. Petersburg, to constitute himself the mouth-piece of the foreign powers in the matter, and to make representations to the Czar, both on the score of policy and common humanity. His representations will, however, be of little avail, unless he is able to give the Czar to understand that Europe is ready to enforce her remonstrances. Should the Czar continue obdurate, even after such a warning, Emperor William would at length have an opportunity of attaining the crowning ambition of his life, namely, military glory, and that, too, in the cause of humanity, and as the champion of a despised and persecuted race which claims to be under special Divine protection.—*The New York Tribune.*

The following from the *London Times* is an abstract of the laws mentioned in the above :

1. Jews throughout Russia (and including Russian Poland,) must henceforth reside in towns only, and not in the country. No Jew will any longer be permitted to own land, or even to farm land. All Jewish land-owners, farmers, and agricultural laborers, will thus be expelled from their village homes, and unless they have saved the means of subsistence, will be reduced to beggary. To intensify the

severity of this edict, and widen its scope, the government officials have included many hundreds of small towns in the category of country villages, and expelled the Jews from those towns. In this manner the number of sufferers from the edict is greatly augmented. Tens of thousands of souls will be thus rendered homeless. These laws, known as the "May Laws," were promulgated in 1882, but were never put into force until the present year.

2. Jews have hitherto been allowed by law to reside in only sixteen of the counties (gubernia) of Russia, but the law has not been enforced against Jewish merchants in many important commercial centers outside those provinces, such as Riga, Libau, Rostoff, etc.; for, by a ministerial circular of 1880, Jews long established in such towns were permitted to remain there unmolested. The law is now to be strictly enforced, and by a recent ministerial order, all Jews, numbering many thousands of families settled outside the sixteen counties, are to be expelled.

3. Jewish artisans who in like manner had, under the law of 1865, been permitted to settle temporarily in places outside of the sixteen counties, are now to be expelled from those places. Tens of thousands of artisans, with their families, will, it is said, be affected by this edict, and rendered homeless.

4. Jews are no longer to be allowed to be in any way connected with mines, or mining industry, nor even to hold shares in any mine.

5. The Jews will henceforth be practically debarred from partaking of any educational advantages, whether in schools, gymnasia, or universities. Hitherto they have been allowed admission, subject to the limitation that their number should not exceed 5 per cent of the total number of students. Secret instructions have already been sent, requiring the reduction of this small percentage to still lower limits, and from many of the higher educational institutions all Jewish students have been expelled.

6. The legal profession, in which heretofore a large number of Jews in Russia have achieved great success, will in future be closed to Jewish students. A law has already been put in force requiring the special sanction of the Minister of the Interior before a Jew, qualified by examination, may practice. Since the promulgation of the law not a single sanction has been given, and it is understood that none will be given.

7. Jews are henceforth prohibited from following the professions of engineer, or army doctor, or from filling any government post, however subordinate.

in the days of the Emperor Nicholas it was a subject of reproach to the Russian Jews that they were all traders and not producers. That reproach has since been wiped away, and now an enormous proportion have become skilled artizans, agriculturists, and professional men, all adding largely to the wealth of the Empire. But under the new repressive laws all this communal progress is to be reversed—the artizan, the farmer, and the professional man, are all to be ruined, and those who survive the persecution must become traders in the overcrowded towns.

It is estimated that the total number of persons who will be expelled from their homes under the new law will not be far from 1,000,000. The consequent migration, and the congestion of the starving fugitives in those cities where Jews will still be allowed to dwell will be so dangerous, and possibly so pestilential in its results, that only one object can be contemplated by the instigators of these persecutions, namely the total extermination of the 4,000,000 Jews of Russia.

Even if the above are not to be enforced for twelve months, as has since been announced, it is a constant menace hanging over the heads of Russian Jews. When the blow may fall no one can tell. God grant that a relief from this suspense may speedily come!

The following notices have appeared in several Christian journals, but how few are the words of condemnation.

It is reported that the Russian authorities are meditating stringent measures against the Jews. The word stringent in Russia generally means something decidedly severe. But the Jews will probably be grateful for any severity from the Government, provided they are spared the brutal atrocities of ignorant mobs. If the Government does embody this anti-Semitic feeling in any public measures, we trust the great Jewish bankers of Europe will come to the aid of their co-religionists and decline to have financial transactions with other than civilized States. This might possibly bring Russia to her senses.—*The Christian Union*, July 24, 1890.

It is difficult for an American to conceal his censure of the treatment that the Jews receive in Europe. The Russian Government, which now seems out of humor with everything and everybody, is reviving and enforcing its barbarous legislation against this unfortunate race. They are subjected to cruel treatment and persued with severity by the common people. And strange to say, more enlight-

ened, religious Germany, even German religious leaders, are identified with this anti-Semitic movement. Representative Baker, of New York, offered the following resolution in Congress last week, which was referred to the Committee on Foreign Affairs: "That the Congress of the United States earnestly protest in the name of humanity against such inhuman and barbarous acts, and that the President be requested to transmit through our representative in Russia its respectful but earnest protest against such proposed action by the Russian Government."

It seems that Russia, in attempting to revive the barbarous laws against the Jews, undertook a larger contract than she could carry out. She was brought to her senses by the assurance that if she persisted in this inhuman policy the Jews in every part of Europe would in the event of war greatly embarrass her financially.—*Central Christian Advocate*, Aug. 6, and Aug. 20, 1890.

It is reported that the Russian Government has ordered the application of the edicts of 1882 against the Jews. These edicts have hitherto been held in abeyance. According to them, Jews must henceforth live in certain towns only. None will be permitted to own land or hire it for agricultural purposes. The order includes within its scope towns and hundreds of villages that have large Jewish populations. No Jew will be allowed to hold shares in or work mines. The law limiting the residence of Jews to sixteen provinces will be enforced. No Hebrew will be allowed to enter the army, to practice medicine or law, to be an engineer, or to enter any of the other professions. They will also be debarred from holding posts under the Government. The enforcement of the edicts will result in the expulsion of over 1,000,000 Jews from the country.—*Christian Intelligencer*, Aug. 6, 1890.

Information reaches this country, by way of London, that the Russian Government has decided to enforce the edicts of 1882 against the Jews. If this should prove to be true, it will be the severest blow yet aimed at this much persecuted people in that land of their hardships. Under these edicts the Jews will be limited for residences to a certain number of towns; they will not be permitted to own land, nor to rent it for agricultural purposes; nor to own shares in mines, nor work in them; nor to work in the army, be engineers, or practice any of the professions, or to hold any position under the Government. These things, it will be seen, will bear heavily on the Jews. It is said the result of the enforcement of these cruel edicts will be

to drive a million of these people from the country.—*Pittsburgh Christian Advocate*, Aug. 7, 1890.

The Russian edicts against the Jews, it has been announced, are to be enforced. These edicts, passed in 1882, have not hitherto been carried into effect. Contradictory reports are made as to the action now taken; but the laws have not been repealed, and are liable to be enforced, if the order has not actually been issued. According to these laws the residence of Jews is restricted to certain towns; no Jew may own land, or hire it for agricultural purposes, or have any part in working the mines, or enter the army, or practice any profession, or hold posts under the Government. The wide-spread indignation against such barbarous decrees seems most natural; and it is difficult to realize that within half a century the Jews rested under disabilities in England, and that Christian people thought that they were testifying to their abhorrence of the Jews' sin of rejecting Christ, by themselves violating His commandments. The change in the attitude of the nations towards the ancient people to whom the gospel first came is but one of many indications that the world is growing better. That this improvement is through the influence of God's Word is recognized by prominent Jews, who recently disclaimed any opposition on their part to the reading of the Bible in public schools, because they had observed that where the Bible had the freest entrance they were not subjected to persecution.—*The Golden Rule*, Aug. 14, 1890.

The rumor that the Russian Government was about to subject the Jews to a cruel persecution has been fully verified. When the news of the iniquitous project was received in England, a little more than a month ago, the British ambassador was questioned. His reply seemed at first to have been a flat denial of the reported fact. Subsequent investigation, however, proved that the denial merely covered the statement that the Czar had declared his policy of intolerance by issuing a new edict; the existence of one of eight years' standing was not referred to. The *London Times*, having taken the matter much to heart, has probed the subject to the bottom, and has discovered that in 1882 an imperial edict was issued against the Russian Jews. Owing to its severity it was never enforced. It was drawn up at the time in obedience to an unusual development of the anti-Semitic sentiment, a feeling that is more intense in Russia than in any other country. This sentiment finds its stronghold chiefly among the social faction known as the Slavophiles, by whom all things European are looked upon with disfavor; whose primé

ambition it is to foster and continue the native and traditional institutions of the Czar's barbarous empire.

One can easily understand how the Jews would rouse their special antagonism. For the Hebrews retain their distinctive national traits under whatever hostile circumstance they may be placed. Their religion, their business habits, their social organization, are emphatically Hebrew, whether their home be in America or Russia. In 1882 there was also a feeling that the Jews—of whom there were upwards of four millions in the empire—were a non-productive people. That is to say, in the Russian sense they were not an agricultural people. Scattered about in the sixteen counties in which they were permitted to reside, they made a livelihood by trading. The majority of them were poor, on a level with the lowest native peasant—and for people so situated to live by trading was, to a true Russian, a crime in itself. The edict that was the outcome of this sentiment, aimed indirectly to banish the Hebrew from the empire. It denied him domicile save in the towns of the sixteen counties; it excluded him from all the professions and from the educational institutions. His sphere of commercial activity was narrowed to the limits of degradation, and he was not allowed under any circumstances to own land. The intention of all this was, of course, to make the life of a Jew in Russia intolerable, and thereby to force him to emigrate.

Against all this hatred the Czar had to acknowledge that certain of the Jews were of great service to him. He obtained large government loans from members of the detested race. He could not afford to sacrifice these much needed favors, so the edict was not enforced. In fact, the pressure on the Jews was lessened, certain of them being allowed by the indulgence of the Emperor to settle outside the sixteen counties. This is now to be all changed. The laws of 1882 are to be enforced. Already the Jews are preparing to leave their country homes and farms, where during these eight years of comparative freedom they have been improving their lot. True, many of them are of a low order of intelligence, but they are no lower than the corresponding class of natives; whereas many have risen to positions of high authority and ability in the skilled professions, which under these unjust and barbarous laws they must abandon. Furthermore, even at this early stage, the Czar's officials have begun to misinterpret the statutes by classing many towns as country villages, thereby forcing the Jews living in them to desert their homes.

Just what causes have led to this act of the cruelest tyranny it is hard to discover. Perhaps its origin is to be found in some political intrigue. Perhaps the Czar is enforcing the laws with a view to relaxing them when properly compensated, or he may be using them as a means of breaking the peace of Europe in the interests of France and Russia. These are problems to be solved by the light of subsequent events. For the present we can explain the Czar's policy in part by recalling the fact that during the past year Baron de Hirsch proposed an elaborate scheme for improving the condition of the Jews of Europe by a series of large educational endowments. When he laid his proposals before the Russian Government, he was met by a flat refusal. He then turned his attention to bringing about a general emigration of the Russian Jews to the United States and Canada. To this end he intended to devote many million dollars. The Baron's emigration scheme is still under consideration. Considering this circumstance, and also the fact that the native Russians have an instinctive hatred for the Hebrew, is it then too great a stretch of the laws of cause and effect to attribute the Czar's enforcement of his persecuting edict to Baron de Hirsch's munificent offer?

The edict of 1882 affects directly over 1,000,000 souls. An act of similar barbarity has not been perpetrated since the Middle Ages. It shows the Czar's despotism to be more inhuman than we had heretofore supposed. Unlike the iniquitous system of Siberian exile, it cannot be defended on the ground of self-defense, but it is an undisguised exhibition of brutal hatred and godless tyranny.—*The Examiner*, Aug. 21, 1890.

Since the above has been put into type we have seen several other notices of this barbaric revival on the part of Russia, in several Christian newspapers. This we are glad to record, for it is time to speak and not be silent.

WHEN two quarrel, the one who ceases first is the wiser.

LOVE those who correct thee more than those who flatter thee.

BE as careful of the observance of a light precept as of a weighty one, because thou knowest not the due reward of the precepts.

