

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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

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CONTENTS.

Editorial Paragraphs, - - - -	169
Jacob, the first President of the Church in Jerusalem, and His Epistle, - - - -	171
News, - - - - -	176
Vindiciæ Judæorum, - - - -	179
Appeal for Prayer for Israel's Conversion, - -	190

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OUR VIEW OF MISSION WORK.

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

THE PECULIAR PEOPLE.

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

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

הביטו אל-צור חצבתם

Isa. 51: 1.

ואל-מקבת כור נקרתם

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

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ALFRED, N. Y., NOV., 1894.

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

It is not easy to impress upon the mind of the average Jew who does not believe in Jesus, that Judaism has anything to learn from the religion of Christ,—no easier than it is to get it into the dull brain of the ordinary Gentile Christian that current Christianity has anything to learn from Judaism. And yet the two systems of religion, as they exist in the world to-day, can be of incalculable aid to each other.

PRIDE and prejudice are the two worst enemies of all learning, and they are universal human traits, traits which religion and education must sooner or later eradicate, but which too much of what passes for religion and education only tends to foster and encourage. The proud Jew will not confess that a despised Gentile can teach him religious truth, or that he can help him understand his sacred books; the proud Gentile believes that the religion in which he has been brought up is perfect, and he will not admit that any other denomination can teach him anything,—above all, he would scorn the imputation that from the despised Jew could come any valuable teach.

ing. The proud Protestant would not read a work of Roman Catholic theology, and the equally proud Romanist would never acknowledge that from a heretical author could come any light of truth to aid him in his spiritual life. The latter is prejudiced against the Protestant because he is a heretic, and the former is prejudiced against the Catholic because he, without understanding the latter's faith, condemns him beforehand as hopelessly in error. The Jew is prejudiced against Christianity as an erroneous modification of Judaism based upon superstition and fostered by mediæval ignorance and bigotry. The Gentile Christian is prejudiced against the Jew as one who rejects the Saviour, and without examination sets him aside as hopelessly in error because he has not the first foundation of truth. Now, as long as these two enemies of learning rule our hearts what little of truth we possess will not be greatly increased. When humility and candor, with a spirit of willingness to look into other's views, take the place of pride and prejudice, then may we hope that an advance can be made in the direction of a mutual understanding and a learning from each other of needed truth.

LET Judaism receive from Christian teaching the Messiahship of Christ, and the deep and vital truths of the religious life. Let Judaism accept the natural and logical development of the Messianic idea, and the idea of redemption, in the Old Testament, and, considering these great facts as universal and Jewish rather than anti-Jewish and Christian, attain its full development according to the germs found in its own sacred literature. Let Christianity remember that the church is the outgrowth of the synagogue, that its foundation and roots are in Judaism, that much of the development of historic Christianity has not been in line of prophetic Judaism and the teachings of Jesus the Messiah. Let it learn from early church history and from Judaism how to return to the primitive Christianity of Jesus and His disciples. Then will be seen the truth and beauty of the religion of Jesus Christ, and

it will find readier acceptance at the hands of those who are eager for truth, pure and simple, whether they are of the Gentile nations of the world or among the sons of Israel.

JACOB, THE FIRST PRESIDENT OF THE CHURCH IN JERUSALEM, AND HIS EPISTLE.

The first in order of the so-called Catholic Epistles, which constitute one of the divisions of the New Testament, is the epistle of Jacob, or James, as his name is usually given in English. James is commonly supposed to have been a brother of our Lord, and is early called "the Just," by early ecclesiastical writers.

The original disciples gathered in Palestine to Jesus were Jews. The first preaching of the Gospel after the resurrection was followed by the conversion of multitudes of Jews only; and, when Gentiles came to be freely admitted into the constitution of the Christian churches, Jews in great numbers, both at home and abroad, remained as faithful adherents to the teachings of Jesus. In Jerusalem the numbers of them came to be very large. Great multitudes there became the disciples of Jesus, including many Pharisees and a great company of priests. Over this large church in Jerusalem James was called to preside. If the testimony of Hegesippus is at all credible, no more suitable person could have been selected, for such was the purity of his character and so faithful was his adherence to the Law that his influence over the Jewish public in general was considerable. So generally conceded was the purity of his character that he was accorded the priestly privilege of entering at pleasure into the Holy Place of the Temple; and so thoroughly did he love to avail himself of his privilege that he entered stately into that sacred place, and, bathed by the light that came from the seven-branched candelabrium, prayed before the thick veil that separated from the Holiest of all. He seems truly to have been called James the Just.

The situation of the Jerusalem Church was an ideal

one for influencing the entire nation, both the Jews of the Dispersion as well as in Palestine. Especially was this true in view of the coming to the holy city of multitudes three times annually to attend the three great festivals, and from among these throngs many converts must have been won to Jesus. These, returning to their homes, would influence more or less powerfully the communities where they resided. Over all these scattered communities of Christ-believing Jews James doubtless maintained an oversight, and it was to them that he addressed his epistle.

The epistle of James is Jewish throughout. It shows how thoroughly Jewish was the religion of its writer, how truly Jewish the Christian believers were who became his readers, and, of chief importance, it shows that true Christianity, as it emanated from the hands of the apostles, is itself purely Jewish.

Whether this letter were written in Greek at the first we do not know. It would seem that Hebrew would be more probably the language employed. Nevertheless, we know how generally Greek was diffused throughout the East as well as in the West. Many among the Hellenistic Jews may not have understood the Hebrew so well as the Greek. Whether the epistle, as we now have it, be a translation or not, the Greek is elegant, and evinces that he who wrote it was an educated man. As we peruse the elegant flow of his sentences, the probability is borne in upon our minds that this man must have been familiar with such Alexandrian literature as the Wisdom of Solomon. While there are striking analogies between the two in the use of words and in the flow of sentences, and even in part in the matter of the material presented, nevertheless there is not the least vestige of the heathen Platonic doctrines discernable in that apochryphal production. On the contrary, the epistle of James is Jewish throughout, agreeable to the commonly accepted standards of the present day.

Wisdom is an occasionally recurring theme in the epistle. Without doubt the writer was well versed in the

Hebrew Chokmah¹ literature. In the Hebrew thought wisdom embraces the whole range of religion. It is piety towards God, often spoken of in the Hebrew Scriptures as "the fear of the Lord," and righteousness toward our fellow men. At the same time the thought embraces the whole range of the Greek idea, including a practical discernment of what is best to be done.²

Another characteristic of the epistle which reminds of the Chokmah literature is the emphasis placed upon that subject often recurring in the Proverbs of Solomon, self-control. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." Jas. 1: 19. So was it said by Simeon, son of Gamaliel, כלי-ישי גדלתי בין הרבנים ולא מצאתי לנגף טוב משתיקה ולא המרוש עקר אלא המעשה וכל-המרכה דברים מביא חטא. "All my days have I been brought up among wise men, and I never found anything better for man than silence; and study is not the principal thing but practice, and he who multiplies words introduces sin."³ Stronger language could not be used of the sin of quick temper than that employed by James when he speaks of the tongue, the instrument so often giving expression to it, when he says that "the tongue is a fire, a world of iniquity," that it "setteth on fire the course of nature; and it is set on fire of Gehenna." James 3: 6. Self-control is a predominant Jewish trait, an admirable quality that has come out in Jewish character from centuries of tuition under the Law. A writer has answered the question, "What is it to be a Jew?" by saying that in part it is "to translate into life the golden texts of our sages." That is admirable, and applies not only to the golden sayings of the Talmud, but more especially to the fountain sources whence all the wisdom of the Talmud is derived. Whence have the sages of the Talmud derived their sayings but from such sources as the Wisdom literature, inclusive of the Proverbs of Solomon? He will be a true

1) Wisdom.

2) Το πρακτέον.

3) Aboth 1: 19

Jew who will translate into life the golden sayings of the book of Proverbs, and will practice self-control.

A leading characteristic of Judaism at the present day is the beauty of a life of good deeds. The practice of a righteous life is better than all empty professions. Honesty is a trait of character often preached from Jewish pulpits. The fatherhood of God and the brotherhood of man are often dwelt upon, and benevolence and good deeds one to another. A leading characteristic of the epistle of James is emphasis of the same. Christianity necessarily puts forward as of the greatest importance the necessity of faith. James, in his epistle, shows that faith and the practice of righteousness cannot be severed. They always co-exist where faith is true. Righteousness is the observance of the Law. The Law is magnified and receives added beauty at the hands of James. It is called by him "the loyal law" and "the law of liberty." With him the law has received no suspension, either at the hands of Jesus or his apostles. It is the code of immutable ordinances ruling in the kingdom of heaven. It is not a law that genders to bondage; but, constituting the rule of action of the liberated and redeemed disciples of Jesus, its observance leads them ever onward in the possession of freedom.

"Pure religion and undefiled before our God and Father," says James, "is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. Similarly Jewish ethics always has laid stress upon visiting the sick. In the Mishna it is said, *אלי דבית שארם אוכל פרותיהם בעולם הזה והקרן קיטם לעולם הבא*,¹ "These are the things of which a man eats the fruit in this world, but their possession continues for the next world." In the enumeration that follows, *בקור החלים*, "visitation of the sick" is one of the things that are mentioned.

In the epistle of James we are admitted into the houses of worship where his readers were accustomed to assemble. These houses of worship are called by him

1) Peah 1, 1.

synagogues, although used exclusively for Christian worship. The use of that term by him reveals a world of meaning with reference to the character of the primitive churches. James did not apply the term synagogue to the assemblies of the Christians by way of accommodation. He exactly defines them and reveals to us the fact that the Church was originally the synagogue believing in Jesus. The assemblies of the early Christians met for worship on the Sabbath days, and doubtless observed all the festivals of the Jewish year. The Law and the Prophets were probably read to them in course as in all other synagogues, and in addition the memoirs of their reigning Lord and the epistles of the apostles were read. Christianity is Jewish, and the sooner the so-called Christian churches recognize this fact and return to the original purity of the apostles' times, the sooner will Israel be converted and the whole world brought to the Redeemer's feet.

THE *Kaspiy* publishes the following tragi-comical episode brought about by the expulsion of Jews from Baku, Russia. On the 20th of July the visitors to the town garden were unexpectedly deprived of the music which was to have been provided that day in the summer quarters of the Baku Club. The Chief of Police, *pro tem*, Mr. Izmailsky, ordered the removal from the orchestra of eight Jewish musicians, who had no right of residence in Baku, and sent them immediately to the railway station, whence they were to be forwarded to their respective birthplaces. The orchestra, deprived of nearly half of its performers, could not, of course, perform, so the remaining musicians took up their instruments and went home. The stewards of the Club implored Mr. Izmailsky to let the Jews stay at least for the evening, so as not to deprive the public of their amusement, but the Chief of Police turned a deaf ear to their request.

The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

REPORTS from all parts of the United States show that this season the Chautauqua work is being very generally taken up by Jewish people through their branch of the Chautauqua Literary and Scientific Circle.

AFTER a scientific study and a long series of experiments, the German Imperial factories for preparing food for the army have ordered the general introduction of the method of slaughtering cattle adopted by the rabbis and based upon the Mosaic law. Is this not a remarkable tribute to the wisdom of the ancient Jewish dietary laws?

THE sum of 230 Napoleons had been collected up to the middle of August, among the Jews in Jerusalem, for the relief of the sufferers by the earthquake in Constantinople. Money is so often sent to Jerusalem for charitable purposes that it is pleasing to hear of an instance to the contrary. The collection to some extent bears out the statement as to the absence of hopeless misery and dire distress in the Jewish community of Jerusalem.

ONE of the strangest facts reaches us from Vienna, Austria's great capital. The official statistics show that in the year 1892 twenty men and fifty women changed their religion from Christianity to Judaism. Vienna is the very hotbed of the political anti-Semitism, and of the noisy Judophobia of the lower clergy. It seems to be an inexplicable fact, unless one presumes that the raging anti-Semitism produced this reaction.—*American Israelite*.

ACCORDING to the *Birjeviga Viedomosti* the Governor-General of Irkootsk has issued several circulars which are founded on ukases of the Senate, explaining to his subordinates that the localities to which Jews have been

exiled in Siberia are also the places of settlement for the members of their families, and they are, consequently, not to be allowed to remain in districts other than those where their parents or husbands are exiled. At the same time the Governor-General states that Jewish exiles and their families are not to be allowed to leave their places of exile except in very rare instances and for short periods.

A SHORT time ago several non-Jewish newspapers of Continental Europe announced with much glee that the Chacham Bashi of Palestine had from the pulpit admonished the Jews not to buy from the Christians or Mahomedans. The papers in question pointed out that this step justified the boycott of Jews by the anti-Semites. The statement was brought to the notice of Rabbi Jacob Saul Eliaschar, the Chief Rabbi, who has given an emphatic denial to the allegation, which he declares to be "a lie." "On the contrary," he says, "I never lose an opportunity to exhort my co-religionists, especially in synagogue, to live in amity, peace and concord with their fellow creatures, irrespective of creed."

FINAL proceedings have been taken in a case arising out of an insult to a Jewish gentleman and his wife, perpetrated by an anti-Semitic student in the streets of Berlin a few months ago. The gentleman took no notice of the student's loudly-uttered anti-Jewish abuse, but when the young man proceeded to use offensive language about his wife the aggrieved person seized him by the neck and held him until a police constable came up, when he was given into custody. The magistrate discharged the student, but fined the prosecutor five marks for assault. This decision was naturally appealed against, with the result that the situation was reversed.

It is of interest to learn from the report of Dr. Tracy, of the Bureau of Vital Statistics to the Board of Health, that the packed quarter of the lower East Side of New York, where our Russian and Polish brethren dwell un

Under the most discouraging conditions, surrounded by dirt and disease, working the entire day in unsightly sweat shops, living about sixty persons to the house, maintains a death rate so low as to surpass some of the best up-town districts. This result is secured by their abstemiousness, frugality, and regular living, while the influence of their religion, which impels many even while engaged in a just "strike" to crowd their synagogues for worship, is not to be underrated.—*Jewish Messenger*.

DESPITE the all but entire exclusion of Jewish children from the Public State-aided schools in Roumania, the small majority who have gained admittance into those schools succeeded in carrying off all the best prizes. The jealousy of the superior authorities at this supremacy of Jewish over Christian pupils has been so intense that the government has decided to restrict all prizes in future to pupils who are children of Roumanian citizens. The Jews excepting a mere handful, being "aliens," their children will be debarred from obtaining prizes.

THE position of the Jews with regard to high education in Russia may be gathered from the figures which have just reached a correspondent in Odessa from the university towns of Kieff and Kharoff. At the beginning of the present term 525 petitions were handed in to the university authorities of Kieff from students who had finished the usual gymnasium course, and were therefore entitled to proceed to the university. Of these 375 were from Christians and 150 from Jews. In the gymnasiums in this district it is to be borne in mind that Christians are to Jews in the proportion probably of seven to one. The Christians were almost all accepted by the university authorities, but from the 150 Jews only 39. In Kharkoff there were altogether 215 students accepted, including 11 Jews. The total number of Jews who sent in petitions was 86. The proportion of Christians to Jews in the gymnasium of this district is probably three times as great as in Kieff.

VINDICIAE JUDÆORUM.¹

VINDICIAE JUDÆORUM,

OR A

LETTER,

In Answer to certain Questions propounded by a Noble and Learned Gentleman, touching the reproaches cast on the Nation of the Jewes; wherein all objections are candidly, and yet fully cleared.

By Rabbi Menasseh Ben Israel
A Divine and a Physician.

Printed by R. D. in the year 1656.

Most Noble, and Learned Sir,

I have received a letter from your worship, which was welcome to me, and I read it because yours, with great delight, if you will please to allow for the unpleasantness of the subject. For I do assure your worship I never met with anything in my life which I did more deeply resent, for that it reflecteth upon the credit of a nation, which amongst so many calumnies, so manifest (and therefore shameful), I dare to pronounce innocent. Yet I am afraid that whilst I answer to them I shall offend some whose zeal will not permit them to consider, that self-vindication, as defensive arms, is naturall to all; but to be wholly silent were to acknowledge what is so falsely objected. Wherefore that I may justifie myself to my own conscience, I have obeyed your worship's commands, for your request must not be accounted lesse, at least by me. I presume your worship cannot expect either, or polite discourses upon so sad a subject; for who can be ambitious in his own calamity? I have therefore dispatched onely some concise, and brief relations, barely exceeding the bounds of a letter; yet such as may suffice you, to inform the Rulers of the English Nation, of a truth most reall,

1) Transcribed from the original in the British Museum, by the Rev. William M. Jones, D. D.

and sincere; which I hope they will accept in good part, according to their noble, and singular prudence and piety. For innocencie being always most free from suspecting evil, I cannot be persuaded, that any one hath either spoken or written against us, out of any particular hatred that they have bare us, but that they eather supposed our coming might prove prejudiciall to their estates, and interests; charity always beginning at home. Yet notwithstanding I propounded this matter under an argument of profit (for this hath made us welcome in other countries), and therefore I hope I may prove what I undertake. However, I have but small encouragement to expect the happy attainment of any other design, but onely that truth may be justified of her children. I shall answer in order to what your worship hath proposed.

The first section.

And in the first place, I cannot but weep bitterly, and with much anguish of soul lament that strange and horrid accusation of some Christians against the dispersed and afflicted Iewes that dwell among them, when they say (what I tremble to write) that the Iewes are wont to celebrate the feast of unleavened bread, fermenting it with the bloud of some Christians, whom they have for this purpose killed; when the calumniators themselves have most barbarously and cruelly butchered some of them. Or to speak more mildly, have found one dead, and cast the corps, as if it had been murdered by the Iewes, into their houses or yards, as lamentable experience hath proved in sundry places; and then with unbridled rage and tumult they accuse the innocent Iewes, as the committers of this most execrable fact, which detestable wickedness hath been sometimes perpetrated, that they might thereby take advantage to exercise their cruelty upon them; and sometimes to justifie, and patronize their massacres already executed. But how farre the accusation is from any semblable appearance of truth, your worship may judge by these following arguments:

1. It is utterly forbid the Iewes to eat any manner of bloud whatsoever, Levit. chapter 7: 26, and Deuter. 12,

where it is expressly said וְכֹל דָּם *And ye shall eat no manner of blood*, and in obedience to this command the *lewes* eat not the blood of any animal. And more then this, if they find one drop of blood in an egge, they cast it away as prohibited. And if in eating a piece of bread, it happens to touch any blood drawn from the teeth, or gummess, it must be pared, and cleansed from the said blood, as it evidently appears in *Sulhan Haruch* and our ritually book. Since then it is thus, how can it enter into any man's heart to believe that they should eat humane blood, which is yet more detestable, there being scarce any nation now remaining upon earth so barbarous, as to commit such wickedness?

2. The precept in the Decalogue, THOU SHALT NOT KILL, is of generall extent; it is a morall command. So that the *lewes* are bound not onely, not to kill one of those nations where they live, but they are also obliged by the law of gratitude, to love them. They are the very words of R. Moses of Egypt, in *Iada Razaka*, in his treatise of Kings, the 10th chapter, in the end, *Concerning the nations, the ancients have commanded us to visit their sick, and to bury their dead, as the dead of Israel, and to relieve and maintain their poor, as we do the poor of Israel, because of the waves of peace, as it is written, God is good to all, and his tender mercies are over all his works*, Psa. 145: 9. And in conformity hereto, I witness before God blessed forever, that I have continually seen in Amsterdam where I reside, abundance of good correspondency, many interchanges of brotherly affection, and sundry things of reciprocal love. I have thrice seen when some Fleming Christians have fallen into the river in our ward, called Flemburgh, our nation cast themselves into the river to them, to help them out, and to deliver their lives from death. And certainly he that will thus hazard himself to save another, cannot harbour so much cruell malice as to kill the innocent, whom he ought out of the duty of humanity to defend and protect.

3. It is forbidden, Exodus 21: 20, to kill a stranger; *If a man smite his servant, or his maid, with a rod, and he die under his hand, he shall surely be punished, notwithstanding, if he con-*

tinue a day or two, he shall not be punished, for he is his money. The text speaks of a servant that is one of the Gentile nations, because that he onely is said to be the money of the Jew, who is his master, as Aben Ezra well notes upon the place. And the Lord commands, that if he die under the hand of his master, his master shall be put to death, for that as it seems he struck him with a murderous intent. But it is otherwise if the servant dies afterwards, for then it appears that he did not strike him with a purpose to kill him; for if so he would killed him out of hand, wherefore he shall be free, and it may suffice for punishment that he hath lost his money. If therefore a Jew cannot kill his servant, or slave that is one of the nations, according to the law, how much lesse shall he be impowered to murder him that is not his *enemy*, and with whom he leads a quiet and peaceable life? And therefore how can any good man believe that against his own holy law, a Jew (in a strange country especially) should make himself guilty of so execrable a fact!

4. Admit that it were lawful (which God forbid) why should they eat the bloud? And supposing they should eat the blood, why should it on the Passover? Here at this feast, every confection ought to be so pure, as not to admit of any leaven, or any thing that may fermentate, which certainly bloud doth.

5. If the lews did repute, and hold this action (which is never to be named without an epethite of horreur) necessary, they would not expose themselves to so eminent a danger, to so cruell and more deserved punishment, unlesse they were moved to it by some divine precept; or at least, some constitution of their wise men. Now we challenge all those men who entertain this dreadful opinion of us, as obliged in point of justice, to cite the place of Scripture, or of the Rabbins, where any such precept, or doctrine is delivered. And untill they do so, we will assume so much liberty as to conclude it to be no better than a malicious slander.

6. If a man to save his life, may break the Sabbath, and transgresse many of the other commands of the law,

as hath been determined in the Talmud; as also confirmed by R. Moses, of Egypt, in the fifth chapter of his treatise of the fundamentals of the law; yet three are excepted, which are *idolatry, murther, and adultery*; life not being to be purchased at so dear a rate, as the committing of these heinous sins; an innocent death being infinitely to be preferred before it. Wherefore if the killing of a Christian, as they object, were a divine precept, and institution (which far be it from me to conceive), it were certainly to be nulled and rendered void, since a man cannot perform it without indangering his own life; and not onley so, but the life of the whole congregation of an entire people; yet more, since it is directly a violation of one of these three precepts, *Thou shalt do no murder*, which is intended universally of all men, as we have said before.

7. The Lord, blessed forever, by his prophet Jeremiah, chapter 29: 7, gives it in command to the captive Israelites that were dispersed among the heathens, that they should continually pray for, and endeavour the peace, welfare and prosperity of the city wherein they dwelt, and the inhabitants thereof. Thus the Iewes have always done, and continue to this day in all their synagogues, with a particular blessing of the Prince or Magistrate, under whose protection they live. And this the Right Honourable my Lord St. John can testifie; who when he was Embassadour to the Lords the States of the United Provinces, was pleased to honour our Synagogue at Amsterdam with his presence, where our nation entertained him with musick, and all expressions of joy and gladnesse, and also pronounced a blessing, not only upon his honour, then present, but upon the whole commonwealth of England, for that they were a people in league and amity; and because we conceived some hopes that they would manifest towards us, what we ever bare towards them, *vis.* All love and affection. But to return again to our argument, if we are bound to study, endeavour, and sollicite, the good and flourishing estate of the city where we live, and the inhabitants thereof, how shall we then—murder their chil-

dren, who are the greatest good, and the most flourishing blessing that this life doth indulge to them.

8. The children of Israel are naturally mercifull, and full of compassion. This was acknowledged by their enemies, Kings, 1, 20: 31, when Benhadad, King of Assyria, was discomfited in the battel, and fled away, he became a petitioner for his life to King Ahab, who had conquered him; for he understood that the kings of the house of Israel were mercifull kings; and his own experience confirmed it, when for a little affection that he pretended in a complement, he obtained again his life and fortunes from which the event of the warre had disintitiled him. And when the Gibeonites made that cruell request to David, that seven of Saul's sons, who were innocent, should be delivered unto them, the prophet saies, *Now the Gibeonites were not of the children of Israel*, Samuel 2, 21: 2, as if he had said, in this cruelty, the piety of the Israelites is not so much set forth, as the tyranny, and implacable rage of the Gentiles, the Gibeonites, which being so, and experience withall declares it, *viz.*, the fidelity which our nation hath inviolably preserved towards their superiors, then most certainly it is wholly incompatible, and inconsistent with the murdering of their children.

9. There are some Xtians, that use to insult against the Iewes, as Christian homocides that will venture to give a reason of their pretended murtherous practices. As if the accusation were then most infallably true, if they can find any semblance of a reason why it might be so. As they say, that this is practiced by them in hatred and detestation of Jesus of Nazareth. And that therefore they steal Christian children, buffeting them in the same manner that he was buffeted; thereby to rub up and revive the memory of the aforesaid death. And likewise that the Iewes secretly steal away crosses, crucifixes, and such like graven images, which Papists privately and carefully retain in their houses, and every day the Iewes mainly strike and buffet, shamefully spitting on them, with such like ceremonies of despight, and all this in hatred of Jesus. But I admire what they really think, when they object

such things as these, laying them to our charge. For surely we believe that a people, otherwise of sufficient prudence, and judgment, can persuade themselves into an opinion that the Iewes should commit such practices, unlesse they could conceive they did them in honour and obedience to the God whom they worship. And what kind of obedience is this that they perform to God, blessed forever, when they directly sin against that special command, THOU SHALT NOT KILL? Besides, this cannot be committed without the imminent, and manifest perill of their lives and fortunes, and the necessary exposing themselves to a just revenge. Moreover, it is an *Anathema* to a Iew to have any graven images in his house, or anything of an idol, which any of the nations figuratively worship, Deut. 7: 26.

10. Mathew Paris, p. 532, writes how that in the year 1240. the Iewes circumcised a Christian child at Norwich, and gave him the name of Iurnim, and reserved him to be crucified, for which cause many of them were most cruelly put to death. The truth of this story will evidently appear upon the consideration of its circumstances. He was first circumcised, and this perfectly constitutes him a Iew. Now for a Iew to embrace a Christian in his armes, and foster him in his bosome, is a testimony of great love and affection. But if it was intended shortly after this child should be crucified, to what end was he first circumcised? If it shall be said it was out of hatred to the Christians, it appears rather to the contrary, that it proceeded from detestation of the Iewes, or of them who had newly become proselytes to embrace the Iewes religion. Surely this supposed pranck (storied to be done in Popish times) looks more like a piece of the reall scene of the Popish Spaniards piety, who first baptized the poor Indians, and afterwards out of cruell pity to their souls, inhumanly butchered them; then of strict law-observing Iewes, who dare not make a sport of one of the seales of their covenant.

11. Our captivity under the Muhumetans is farre more burdensome, and grievous then under the Chris-

tians, and so our ancients have said, *It is better to inhabit under Edom than Ismael*, for they are a people more civil and rational, and of a better policie, as our nation have found experimentally. For, excepting the nobler, and better sort of Iewes, such as live in the court of Constantinople, the vulgar people of the Iewes that are dispersed in other countries of the Muhumetan Empire, in Asia and Africa, are treated with abundance of contempt and scorn. It would therefore follow, that if this sacrificing of children be the product and result of hatred, that they should execute and disgorge it much more upon the Muhumetans, who have reduced them to so great calamity and misery. So if it be necessary to the celebration of the Passover, why do they not as well kill a Muhumetan? But although the Iewes are scattered, and dispersed throughout all those vast territories notwithstanding all their spite against us, they never yet to this day forged such a calumnious accusation. Wherefore it appears plainly, that it is nothing else than a slander, and such a one, that considering how the scene is laid, I cannot easily determine whether it speaks more of malice, or of folly; certainly Sultan Selim made himself very merry with it, when the story was related him by Moses Amon, his chief Physician.

12. If all that which hath been said is not of sufficient force to wipe off this accusation, because the matter on our part is purely negative, and so cannot be cleared by evidence of witnesses, I am constrained to use another way of argument, which the Lord, blessed forever, hath prescribed, Exodus 22, which is an oath; wherefore I swear, without any deceit or fraud, by the most high God, the creatour of heaven and earth, who promulged his law to the people of Israel, upon Mt. Sinai, that I never yet to this day saw any such custom among the people of Israel, and that they do not hold any such thing by divine precept of the law, or any ordinance or institution of their wise men, and that they never committed or endeavoured such wickednesse, (that I know, or have credibly heard, or read in any Jewish authours) and if I lie in this matter, then let all the curses mentioned in Leviticus and Deut-

eronomy come upon me, let me never see the blessings and consolations of Zion, nor attain to the resurrection of the dead. By this I hope I have proved what I did intend, and certainly this may suffice all the friends of truth, and all faithful Christians to give credit to what I have here averred. And indeed our adversaries who have been a little more learned, and consequently a little more civill then the vulgar, have made a halt at this imputation. John Hoernbeck, in that book which he lately writ against our nation, wherein he hath objected against us, right or wrong, all that he could any wayes scrape together, was notwithstanding ashamed to lay this to our door, in his *Prolegomena*, page 26, where he says, *An Autem verum sit quod vulgo in historiis legatur, &c., i. e.*, whether that be true which is commonly read in histories, to aggravate the Iewes hatred against the Christians, or rather the Christians against the Iewes, that they should annually upon the preparation of the Passeover, after a cruell manner sacrifice a Christian child, privily stolen, in disgrace, and contempt of Christ, whose passion, and crucifixion the Christians celebrate, I will not assert for truth; as well as knowing how easy it was for those times wherein these things are mentioned, to have happened (especially after the inquisition was set up in the Popedom), to forge and feign; and how the histories of those ages, according to the affection of the writers, were too much addicted, and given unto fables and figments. Indeed I have never yet seen any of all those relations that hath by any certain experiment proved this fact, for they are all founded; either upon the uncertain report of the vulgar, or else upon the secret accusation of the Monks belonging to the inquisition, not to mention the avarice of the informers, wickedly hankering after the Iewes wealth, and so with ease forging any wickednesse. For in the first book of the Sicilian constitutions tit. 7, we see the Emperour Frederick, saying, *Si vero Iudam, vel Saracenus sit, in quibus non certo perapenlimus Christianorum persecutio minus abundat et preesens*, but if he be a Jew or a Saracen, against whom, as we have weighed, the persecution of the Christians do

much abound, &c., thus taxing the violence of certain Christians against the Iewes. Or if perhaps it hath sometimes happened, that a Christian was killed by a Iew, we must not therefore say that in all places where they inhabit, they annually kill a Christian child. And for which Thomas Cantipratensis lib. 2, cap. 23, affirms, *viz.*, that it is certainly known, that the Iewes every year, in every province, cast lots what city or town shall afford Christian blood to the other cities, I can give it no more credit than his other fictions and lies wherewith he has stuffed his book. Thus far John Hoornbeek.

13. Notwithstanding all this, there are not wanting some histories, that relate these and the like calumnies against an afflicted people. For which cause the Lord saith, *He that toucheth you toucheth the apple of my eye, Zach. 2. 6.* I shall cursolarily mention some passages that have occurred in my time, whereof I say not that I was an eye witness, but onely that they were of generall report and credence, without the least contradiction. I have faithfully noted both the names of the persons, the places where, and the time when they happened, in my continuation of Flavius Josephus, I shall be the lesse curious therefore in reciting them here. In Vienna, the Metropolis of Austria, Frederick being Emperour, there was a pond frozen, according to cold of those parts, wherein three boyes (as it too frequently happens) were drowned. When they were missed the imputation was cast upon the Iewes, and they are incontinently indicted, for murdering of them to celebrate their Passeover. And being imprisoned, after infinite prayers and supplications made to the effect, three hundred of them were burnt, when the pond thawd, those three boyes were found, and their innocency was cleerly evinced, although too late, after the execution of this cruelty.

In Aragusia about thirty years ago, there was a Christian woman, into whose house there came a little girl (of eleven years of age, daughter to a neighboring gentleman) richly adorned wth jewels; this wretched woman, not thinking of a safer way to rob her then by killing her, cut her throat and hid her under her bed, the girle was presently

mist, and by information they understood that she was seen to go through that house, they call a Magistrate to search the house, and find the girl dead, she confest the fact, and as if she should have expiated her own guilt by destroying a Jew, though never so innocent, she said she did it at the instigation and persuasion of Isaac Jeshuran, for that the Jewes wanted the blood to celebrate their feast. She was hanged, and the Jew was apprehended, who being six times cruelly tortured, they employing their wits in inventing unheard of and insufferable torments, such as might gain Perillous the estimation of mercifull and compassionate, still cryes out of the falsehood of the accusation, saying, that the wickednesse which he never committed, no not so much as in his dreams, was maliciously imputed to him, yet notwithstanding he was condemned to remain close prisoner twenty years (though he continued there only three), and to be fed there through a trough, upon the bread and water of affliction, being closed manacled, and naked, within a four-square wall, built for that purpose, that he might there perish in his own dung. This man's brother, Joseph Jeshuran, is now living at this time in Hamborough. This miserable man calling upon God, beseeching him to show some signal. testimonie of his innocencie, and citing before his divine tribunall the Senatours who no more mercy, then justice, thus grievously and inhmanely afflicted him; the blessed God was a just Judge, for the Prince died suddenly at a banquet, the Sunday next ensuing the giving of the sentence, and during the time of his imprisonment, the aforesaid Senatours by little and little dropped away, and died, which was prudently observed by those few that yet remained, wherefore they resolved to deliver themselves by restoring him to his liberty, accounting it as a particular divine providence: this man came out well, passed throughout all Italy, where he was seen, to the admiration of all that had cozuigance of his sufferings, and died a few years since at Jerusalem.

14. The act of faith (which is ordinarily done at Toledo) was done at Madrid Anno. 1632. in the presence of

the King of Spain, where the Inquisitors did take an oath of the King and Queen that they should maintain and conserve the Catholic faith in their dominions. In this act it is found printed, how that a family of our nation was burnt, for confessing upon the wrack the truth of a certain accusation of a maid servant, who, (provoked out of some disgust), said, that they had scourged and whipt an image, which by the frequent lashes, issued forth a great deal of blood, and crying out with an outstretched voice, said unto them, why do you cruelly scourge me? The whole nobility well undertood that it was all false, but things of the inquisition all must hush.

15. A very true story happened at Lisbon, anno. 1631. A certain church missed one night a silver pipe or bot, wherein was the popish hosts. And forasmuch as they had seen a young youth of our nation, whose name was Simao Piressolis, sufficiently noble, to passe by the same night, not farre from thence, who went to visit a lady, he was apprehended, imprisoned, and terribly tortured. They cut off his hands, and after they had dragged him along the streets, burnt him; one year passed over, and a thief at the foot of the gallows confessed how he himself had rifled and plundered the shrine of the host, and not that poor iunocent whom they had burnt. The young man's brother was a Frier, a great Theologist, and a preacher, he lives now a Jew in Amsterdam, and calls himself Eliazar de Solis.

(To be continued.)

APPEAL FOR PRAYER FOR ISRAEL'S CONVERSION.

Thus saith Jehovah God: "I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men, and they shall know that I am Jehovah." Ezek. 36: 37 and 38.

Rom. 11: 2, 11, 12, 15, 27, and 31: "God hath not cast

away his people whom he foreknew. I say then, have they (the Jews) stumbled that they should fall? God forbid; through their fall salvation is come unto the Gentiles. Now if the fall of them be the riches of the world, how much more their fullness? For if the casing away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"—a spiritual resurrection? all the kingdoms of the world brought to the feet of Christ. Through your mercy they also shall obtain mercy; God will graff them into their own olive tree, *viz.* into the blessings of His covenant with Abraham, Isaac, and Jacob. In Christ shall all the nations of the earth be blessed.

Prayer, then, in the name and for the sake of our once crucified and now exalted Saviour, the Lord Jesus Christ, must be made to secure the promised salvation of God's ancient people, the Jews, in respect of election destined to fulfill God's gracious purposes, "Still beloved for the fathers' sakes." Have not the prayers of God's children been already wonderfully answered? Fifty years have multiplied the conversion of two or three individuals into hundreds of noble witnesses for Messiah, spreading the everlasting Gospel far and near, enriching the Church with preachers and laborers beyond that which the best missions to the heathen have ever produced. At the present day it is considered that the everlasting Gospel is proclaimed by at least six hundred Hebrew Christians, over three hundred being ordained ministers in the Christian Church. The Chinese have to thank the Hebrew Christians for their first bishop, and Schereschewsky, also a Hebrew Christian, translated the Bible into their native tongue. Have we forgotten the Rev. Wolff's journey to Bokhara to rescue our imprisoned officers? Where do we find a nobler witness for Christ than the late Dr. Stern, rescued by the armies of England from Abyssinia, and whose lifelong testimony has brought salvation to many an Israelite? Where do we find Christian students, with wealth of knowledge and mighty in the Scriptures, like Neander, of Berlin, Christlieb, of Bonn, Cappadose and DaCosta, of

Holland (the reformers of the Dutch Church), the Rev. Dr. Edersheim, of Oxford, the author of the "Life and Times of Messias," or Dr. Adolph Saphir, whose works are known over Christendom, and whose spiritual children are in all parts of the world? Time fails to allude to others of our Jewish converts. In short, the Hebrew Christians embrace statesmen, professors of universities, physicians, lawyers, merchants, all, teachers of Christianity wherever there is a true Hebrew Christian. Begin, then, Christians, at Jerusalem; everywhere begin with the Jew first, and the Holy Spirit will give you a hundred fold in zeal and effort for Christ. In this nation of Israel will yet be found a treasury of pastors, teachers, and living saints, ready at the Master's command by His book, the Bible (a Jewish revelation), to teach the whole world, "For if their fall has been the riches of the world what shall the receiving of them be but life from the dead?"—a spiritual resurrection to the whole world. Pentecostal blessings and apostolic success are to be repeated with a brightness and glory surpassing all we have read of or have seen.

The Lord seems to have commenced the national conversion—Rabinowitz in Russia, Lichtenstein in Hungary, and others, are specimens of what single converts are used by God to do. To Christ be all the glory. May the national conversion go on!

Christians, forward! Help! Christ summons us. Let us pray earnestly for their conversion. — *From the Jewish Herald.*

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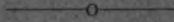
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