

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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

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"The 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.*

הַכִּיּוֹף אֶל־עַד הַצַּבֹּתָם

Isa. 51: 1. אֶל־מִשְׁכַּבְתְּ בַדְּ נִקְרָתָם

"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., JAN., 1895.

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JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

Not long ago a sermon was preached in a Jewish pulpit in the city of Chicago on the subject, "Wanted, A New Religion." The discourse was a sharp hit at the faults of many religious people and at weaknesses in many current ideas on religion. But the perusal of that sermon, as well as our observation and experience in general, persuade us that the great need of the world to-day is not a new religion, but a better understanding and realization of the old.

THE honored rabbi who preached the sermon, or lecture, told some very pertinent truths when he showed that there is a need for a newer statement of many of the deeper truths of religion on account of the selfish element of the prevailing theologies, their arrogant dogmatism, and the erroneous view of Scripture on which the older theologies insist. But that therefore the need is of a new religion we very much doubt. These faults are errors of human nature, and are not inherent in either Judaism or Christianity, the two forms of the true religion which were before the mind of the speaker. The elimination of these faults would be a return to the purer forms of the very

same religion. In that sense it would not be even a newer form of these religions that is needed, but rather the revival of the old. The selfish element in our theology, the arrogant dogmatism, and the exaggerated claims put forth for Scripture, are not only not essential, but were absolutely unknown to early Christianity. They are the result of mediævalism, and an enforced revolt against mediævalism. They are the excrescences of our religion, and not essential to the religion itself.

WHAT we need is a better understanding of the old religion. Christians need a better understanding of Judaism. Let them learn properly to appreciate Jewish history, the Jewish Scriptures, and Jewish teaching, which are the foundation and source of Christianity. Let them seek in the Old Testament the ground-work of the New. Let them learn from the later history of Judaism the sharp contrast, as well as the remarkable parallel, between the development of mediæval Christianity and Talmudic Judaism. Then Christians need to study the beginnings of Christianity within the fold of Judaism in order to see what our faith was when it left the hands of the companions of our Saviour and apostolic men. Jews need to get a better understanding of the Judaism of the Prophets; they need also to go back of mediævalism and see what their religion was in its earlier purity. When non-Christian Jews and non-Jewish Christians do thus go back to the foundations of their faith, and get a better understanding of the old, they will be surprised to see how alike their faiths were. They will be prepared for the thought that there is but one religion, that Judaism and Christianity are identical. When they apprehend this pure God-given religion, the religion of Moses, of the Prophets, and of Christ, then they will not advertise for a "new religion." They will say, "The old is better."

THEN what we need more than all is a better realization of the old religion in our hearts and lives. The old religion is good enough if we only live it out. The old

faith is all right if it be real and true. Let us live the faith of Moses, of David, of Isaiah, of John the Baptist, and of Christ. Let us stop there. In Jesus we have the Master. Let the Christian be content to follow Him and live His life. Let him not attempt to improve on His Master. Let the Jew accept the great Master of Israel, and let his faith become a living reality. Then will the world stand convinced of the truths we all cherish, which will be clear and beautiful in their unity, and the one Israel of God, the spiritual Israel, both sons of Abraham and the children of the nations, will rise to the fulfillment of its heaven-born destiny. By its living power it will command acceptance of all. Will it be "a new religion?"

LIGHT FROM THE BOOKS OF ZOHAR.

II.

BY NISKE.

שמע ישראל יהוה אלהינו יהוה אחד.¹

יודע רשא וכולא בנהירא דעתיקא קרישא. והאי הוא ואקרי א"ב אלהינו, עמיקתא דנחלין דנפקין ונגדין לכלא. יוד גיפא דאילנא שלימי דשרשין. אחר כנסת ישראל וכלא חר שלימותא ואתקשר דא כרא ולא אשתכח פורא אלא כלא חד:²

"Jehovah is the beginning of all in the light of the Ancient Holy One. And that one is He who is called Father, our God, the depth of the streams which proceed and go to all. Jehovah is the body of the tree, the completion of the roots. One is the congregation of Israel, and all is perfection, and this binds itself with that, and there is found no separation, but all is one."³

The words placed at the head of this article, and taken from Deut. 6:4, constitute what is called the "Shema," a very important confession of faith and repeated by the Jews at morning and evening prayers, and just before retiring to rest at night. In it occur twice the four mysterious

1) "Hear, O Israel, Jehovah is our God. Jehovah is one." Deut. 6:4.

2) *Yedod*, for the sake of reverence put in the place of יהוה Jehovah.

3) The Zohar on Deut. 6:4.

letters יהיה, commonly pronounced Jehovah. A great degree of mystery has been thrown around this sacred name of God from times at least anterior to the composition of the Septuagint, in which translation another divine name, "Lord," is substituted for it. There ought not to have been so great a mystery thrown about it. That great and glorious name of God should be clearly understood, for by means of it we arrive all the more surely to the knowledge of God Himself. By that name our God revealed Himself to the patriarchs, to Moses, and to all the prophets. By it is proclaimed that God is the living One, self-existent, and the Giver of life to all; moreover and pre-eminently, that He manifests Himself to the world.

Heathen religious systems have looked back to the past for their revelations; but by means of His great name God proclaims that He reveals Himself constantly to men, and leads them to look forward and onward to a brightening future. In truth, unquestionably there is proclaimed in this great name the glory of the Coming One who was to redeem Israel out of all his distresses. "Art thou He that should come," **הבא**, the Coming One, said John by his messengers to Jesus, "or look we for another?" The name, therefore, Jehovah, is the name most intimately connected with redemption. It is said in the Zohar, **י"ע"ל** כתיב אתה הראת לדעת כי **י"י** הוא האלהים. **דא** כללא דכלא, וכל **דא** דאמר אצטריך ב"י למנדע בהאי עלמא.
 "And on this account it is written, Thou hast been taught to know that Jehovah, he is God."³ This is the universal of all. And this that was said is all that a son of man needs to know in this world."⁴

The writers of the Zohar clearly understood that the name Jehovah was employed of God as revealing Himself to men. Much of the doctrine of the Zohar is Christian doctrine as clearly set forth in the New Testament. The

1) Substantially the translation of Ephraim M. Epstein, M. D.

2) Abbreviation for, **דא** ועל **דא** "and for this," "therefore."

3) Deut. 4: 35.

4) Substantially Dr. Epstein's translation.

Ancient Holy One is the source of the streaming light that enlightens every man who comes into the world. "God is light, and in Him is no darkness at all." The streaming of this light into the soul of any man is accomplished through Jesus, the Messiah. The Zohar employs a suggestive abbreviation, and pronounces it "Abh." Father. It is אב, and is used as an abbreviation for אבן, Father, Son. Thus in one breath is expressed the unity of the Father and the Son. By the Son the Father is revealed. Through Him proceeds and plows the depths of the streams of life and light which come to men. The Zoharic expression, "the depth of the streams which proceed and go to all," is not properly to be interpreted of the ten Sephiroth or emanations of Gnosticism, but it tells of the mighty waves of influence, helpfulness and of life that come from God if our life is hid with Christ in God.

The Zohar thereupon proceeds to employ an illustration to set forth the relation between Father and Son. It is the relation of the body of a tree to its roots. The Father revealing Himself in the Son as expressed in the name Jehovah is to His own underived personality as the body of a tree springing out from its roots is to the roots. To Israel He reveals Himself. In Kabbalistic language He is the אין סוף, Infinite, without boundary and without end. Consequently He unites Himself to believing Israel. Not only is He with His Son, but now also is He one with the whole congregation of His people.

An investigation into the most ancient of Jewish literature reveals the undeniable fact that Christian doctrine as set forth in the New Testament, at least much of it, was nothing new, and undoubtedly was believed by the orthodox of the Jewish people centuries before the composition of the New Testament. A fair and unbiased interpretation of the Hebrew Scriptures confirms the affirmation, one and all, set forth in the New Testament.

It will be remembered that in the mystical book *Yetzirah* the twenty two letters of the Hebrew alphabet are used to represent all speech. The Zohar speaks of the

written law, תורה שכתב and of the oral law, תורה שבעל פה, affirming that they are inseparable. It is the office of the latter to declare or publish the former. In commenting upon this, my friend, Dr. Epstein, in a private communication, says, "It seems as if these Kabbalists saw things not with their own eyes." He then points out that the Greek word *Logos*, by the method of Gematria yields the numerical value twenty-two, the number of letters in the Hebrew alphabet. The Law is the publication of the nature of God. The perfect expression of that Law is He Himself who is the Word of God who became incarnate, and He is the publication of the nature of God to men. By the Word of God were the heavens made, and the earth and all created things. He who is the great creative Word proclaims Himself in human speech, and the praise of Jesus is so delightful that it deserves to run through all human language. A species of the Hebrew poetic composition employs the letters of the Hebrew alphabet in the acrostics. Jesus is the Aleph and the Tav, the Alpha and Omega, and His praise should resound to the uttermost capacity of the human speech.

The great doctrine of the unity of God proclaimed in the *Shema* is of the greatest importance, and is in harmony with the best modern teachings of monism. Christ is Unifier. It is he who manifests God to men, and none may truly arrive at oneness with God save through the mediator, Christ Jesus, or, as Dr. Epstein suggests, the *מיחד*.¹

At Rochester, N. Y., the Plymouth Congregational, First Universalist, Second Universalist, Unitarian and Berith Kodesh congregations joined in a union Thanksgiving service. In Beth Anaba Synagog at Richmond, Va., Rev. Dr. Moses D. Hodge, the most distinguished Christian divine in the city, joined Rabbi Calisen in the national service.

1) The verb *יחד* to unify, is frequently used in the Zohar, and frequently sets forth the oneness of God with His people.

MORE MISUNDERSTANDING.

Speaking at a public gathering of Presbyterian Ministers in Baltimore, an essayist discussed the subject of the lack of interest of men in church service, and made the stupendous blunder of imagining that in the synagogue the hearers are wont to interrupt the rabbi and contradict him flatly, therefore its popularity with male worshippers. The greater is the surprise because this error passed by unnoticed; but a paragraph later on in the address explained the reason: "The converted Jew who is proclaiming Jesus, in New York, draws an eager audience of men. They interrupt, object, question, often with fierce gesticulation, while he, with unfailling self-possession and good humor, answers, argues and appeals." The speaker's greatest mistake was to suppose that those who attend these meetings out of curiosity, and in order to contravert the utterances of the apostate in charge, regard them as religious services deserving of their reverence and respect. On the contrary, these aggressive Jews are not deceived into believing them other than what they are—the efforts of those who have reduced soul saving to a commercial basis.—*Jewish Exponent.*

JEWISH BLOOD EVERYWHERE.

Almost everybody knows that the Prime Minister of England is the son-in-law of Lord Rothschild. But not everybody knows that the new Solicitor General, Mr. Frank Lockwood, Q. C., is the son-in-law of Mr. Solis Schwab, of Hamburg, Germany, who was a rich Jewish merchant and manufacturer. It appears to be with the English nobility as with that king of Spain in whose days the edict was issued that every Jew must wear a red hat. His jester one morning brought two red hats to his majesty. "What do you want with these two hats?" the king asked. Said the jester, "Your Majesty, one is for me and one for you." Both were supposed to be of Jewish descent.—*American Israelite.*

The Peculiar People.

חדשות הננישות—NEWS—במחנה ישראל.

THE young Czar goes abroad in the streets of St. Petersburg entirely unattended. It is a good omen. He means to be a friend of his peop'le, and may relieve them of some of their burdens.—*Jewish Exponent*.

OF the pupils attending the ten gymnasiums and five *Realschulen*, of Budapest, Austria, 31 per cent and 47 per cent respectively, are Jews. Religious instruction is provided for these scholars, some 4,000 in number, by the local community.

FOR the first time a Jew has been elected a member of the National Assembly of Bulgaria. It deserves to be mentioned that so liberal-minded is the Christian population in the constituency that on the result of the poll being declared loud shouts were raised of "Long live the Jews."

THE Emperor Nicholas of Russia and the widowed Empress have, through the Minister of the Court, thanked the Jewish community in St. Petersburg for their message of condolence, and for the loyal and patriotic sentiments to which it gave expression.

AN encounter took place recently at Tlemcen between Algerian soldiers and Jews. Most of the combatants on both sides were wounded, and one of the Jews has since succumbed to his injuries. During the disturbance the windows of several cafes were broken.

One of the most admirable of the Jewish institutions in Paris is the *Ecole de Travail* (Technical School). The

last report showed that during twelve months the institution spent about £2,040 on 103 pupils, 63 of whom were also lodged and fed at the school.

In the early part of this month there was a very important gathering of Israelites in New Orleans. This assembly is called the Union of American Hebrew Congregations, and meets every other year.

THE scholastic institutions which Baron Hirsch founded in 1891, and which do much to advance the 900,000 Jews of Galicia will this year spend 220,000 florins. One-third of this sum will be devoted to public schools, and 24,000 florins will be spent in apprenticing lads; half the total expenditure incurred is utilized for the advancement of technical knowledge. The institution has done much to advance the knowledge of handicrafts, and thereby to improve the social position of the Galician and Lodomerian Jews.

It is related of the new Czar of Russia, that whilst Chairman of the Construction Committee of the Siberian Railway, one of the superintendents complained to him that a considerable number of Poles and Jews were employed on the works, and suggested that they be replaced by Russians. The Czarovitch was greatly annoyed at the suggestion, and refused to sanction the dismissal of laborers against whom, he said, nothing could be urged except their nationality or religion.

THE anti-Semitic *Tigliche Rundschau*, Berlin, published an article in which the writer made furious attacks upon the Jews. Among other things the paper said: "It is a shame that we Germans allow an alien race to befool us and set us against each other. The whole behavior of the Jews proves that the race is unworthy to enjoy civil rights. They ought to be sent out of the country." The Union of Jewish Citizens brought a libel suit. The defence argued that as none of the men who sued the

Rundschau had been personally attacked, the suit should be discharged. Counsel for the prosecution, Dr. Grelling, however, argued that all citizens of Jewish faith had been insulted. The court found a verdict for the plaintiffs, and fined Editor Lange 100 marks.

In Baltimore the Young Men's Hebrew Association, after a brief and inglorious existence, has given up the ghost. In Washington the Young Men's Hebrew Association is likewise defunct, and the New York organization, once one of the strongest, is on the verge of dissolution. The passing of these organizations is to be more or less regretted, as they served to a greater or less degree, a useful purpose in the community. They seem to have been superseded to some extent by congregational societies, which, while they strengthen the congregation in many instances, divide the community. In Philadelphia, on the other hand, interest in the Young Men's Hebrew Association has revived, and a greater vitality is displayed than for several years previous. This organization has always served a useful purpose in the Philadelphia community, and has never totally forgotten the purpose of its existence. To this it owes its longevity. It should be made a center for Jewish activity of all kinds, and become every year a still greater force in promoting the cultural development of Philadelphia Jews of all conditions and congregations.—*Jewish Exponent*.

VINDICIÆ JUDÆORUM.¹

(Continued from page 213.)

The Third Section.

Sir, I hope I have given satisfaction to your worship touching those points. I shall yet further inform you with the same sincerity concerning the rest. *Sixtus Senensis*, in his *Bibliotheca*, lib. 2, *Titulo Contra Talmud*, and others, as *Biatensis*, *Ordine* 1, *Tract* 1, *Titulo Perachot*, averre out of

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

the Talmud, cap. 4, "that every Jewe, thrice a day, curs-eth all Christians, and prayeth to God to confound and root them out, with their Kings and Princes. And this is especially done in the Synagogue, by the Jewes Priests, thrice a day." I pray let such as love the truth, see the Talmud, in the quoted place; and they shall find nothing of that which is objected; onely there is recited in the said fourth chapter, the daily prayer, which speaks of *Minim*, that is, Hereticks, ordained in *Tabne* (that is a town not far from Jerusalem, between Gath and Gazim, &c.), the Talmud hath no more. Hence *Sixtus Senensis* by distillation, draws forth the aforesaid calumnie, whenas, what the Talmud rehearseth briefly, to be made onely by the wise men in the said Town; he saith, was a constitution in the Talmud long after.

Now let us see what was done by those wise men in the said town; and let us examine whether they may justly offend the Christians.

There is in the daily prayers a certain chapter where it is thus written, *La-Mumarim, &c.*, that is, *For Apostates let there be no hope, let all Hereticks be destroyed, and all thine enemies, and all that hate thee, let them perish. And thou shalt root out the kingdoms of pride forthwith, weaken and put it out, and in our days.* This whole chapter speaketh nothing of Christians originally, but of the Jewes who fell in those times to Zadduces and Epicureans, and to the Gentiles, as Moses of Egypt saith, Tract *Tephila*, cap. 2. For by Apostates and Hereticks are not to be understood all men, that are of a diverse religion, or heathens, or Gentiles, but those renegado Jewes who did abrogate the whole law of Moses, or any articles received thence; and such are properly by us called Hereticks. For according to the Law of Christians he is not properly an Apostate, or Heretick, who is originally bred a scholar and a candid follower from his youth of a diverse law, and so continueth; otherwise native Jewes and Hagarens, and other nations that are no Christians, nor never were, should be properly called Apostates, or Hereticks, in respect of Christians, which is absurd, as it is absurd for the Jewes to call the Christians Apostates,

or Hereticks. Wherefore it speaketh nothing of Christians, but of the fugitive Iewes, that is, such as deserted the standard, or Sacred Law,

2 Lastly, neither the kingdoms, nor kings that are Christians, or Hagarens, or followers of other Sects, are cursed here, but namely the kingdoms of Pride. Certain it is that in that time (wherin, our wise men added to the daily Prayers the foresaid chapter) there was no kingdom of Christians, what therefore that kingdome of pride was, should any man ask, who can plainly shew it? So much as we can conjeccure by it it is the kingdomes of the Romans which then flourished, which did rule over all Nations tyrannically and proudly, especially over the Iewes, for, after that, Vespasian, with his son Titus, had dissipated all Judæa.

And though som Roman Emperours after that became Christians, or had a good opinion of Christianity, yet the kingdome of the Romans was heathenish, and without distinction, was proud and tyrannical. And however the Iewes repeated the same words of the prayer when the Prince was very good, and they lived under a just government, that they did, onely of an ancient custome, without any malice to the present government. And now truly in all their books printed again, the foresaid words are wanting, lest they now be unjustly objected against the Iewes; and so far Apostates and Hereticks; they say *secret accusers, or betrayers* of the Iewes. And for the *kingdome of pride*, they substitute all *Zedim*, that is *proud men*.

3. After this manner, to avoid scandall, did the 72 Interpreters, who coming in Leviticus, to unclean beasts, in the place of *Arnebeth*, which signifies *Hare*, they put *δασυπεδα*, that is, *rough foot*; leaving the Name, and keeping the sense. They would not retain the Hebrew word *Arnebeth*, as they have done in some other appellatives, lest the wife of Ptolemy, whose name was Arnebet, should think that the Iewes had mockod her, if they should have placed her name amongst the unclean beasts. Neither would they render it *λαγων*, *lagoon*, or *λαγον*,

Lagon, which in the Greek language signifies a *Hare*, lest Ptolemy himself, who was the son and nephew of Lagi, should be offended, to see the name of his family registered among the creatures that were unclean. Besides, Plutarch records, how that it was deeply resented, as a very high affront, and contempt, when one asked Ptolemy who was Lagus, his father, as if it scoffingly reflected upon his obscure extraction and descent.

4. The very like calumnie fell out concerning the very same Chapter of our Prayer, when Mulet Zidan reigned in Morocco. A certain fugitive Jew, to show himself constant in the Mahumetan Religion, and an enemy to his own Nation, accused the Iewes before this king, saying that they prayed to God for his destruction, when they mention in their prayers all *Zedim*, as though they would have all the family of Zedan destroyed. They excused themselves with the truth, and affirmed, in praying against *Zedim*, that they prayed onely against *proud men*, (as that word in their Hebrew language properly signifieth) and not against his Majesty. The King admitted of their excuse; but said unto them that because of their equivocation of the word, they should change it for another.

5. For certain, the Iewes give no occasion, that any Prince or Magistrate should be offended with them; but contrariwise, as it seems to me, they are bound to love them; to defend and protect them. For, by their Law and Talmud, and the inviolable custome of the dispersed Iewes, everywhere, upon every Sabbath-day, and in all yearly solemnities, they have prayers for Kings and Princes, under whose government the Iewes live, be they Christians or of other Religions, I say by their Law, as of Jeremiah, ch. 29, commandeth, *viz*, *Seek ye the peace of the city whither I have caused you to be carried away captives, and pray for them unto the Lord, &c.* By the Talmud, ord. 4, Tract 4, *Abodazara*, cap. I., there is a prayer for the peace of the kingdom, from custome, never intermitted by the Iewes, Wheresoever they are on the Sabbath-day, and their annual solemnities, the minister of the Synagogue, before

he blesseth the people of the Iewes, doth with a loud voice, blesse the Prince of the country under whom they live, that all the Iewes may hear it, and they say, Amen. You have seen the form of the prayer in the book entitled, *The Humble Addresses*.

6. In like manner the Ancients observe, that whereas Ged commands in Numbers 29: 13, that seventy bullocks should be sacrificed upon the seven dayes of the feast of tabernacles, that this was in respect of the seventy nations (who shall one day come up to Jerusalem, year after year, to keep the feast of the tabernacles, Zechar. 14: 16, for whose conversation they also sacrificed. For they say, *All the nations of the earths hall be blessed in Abraham and in his seed, not onely spiritually, and in the knowledge of the one first cause, but also at this time they enjoy temporall and earthly blessings, by vertue of that promise.* And so in the time of the second temple, they offered up sacrifice for their confederate nations, as may appear by these ensuing instances.

In *Migilat Tahanit*, cap. 9, it is reported that when Alexander the Great, at the instigation of the Samaritans, that inhabited Mount Gerizim, went with the resolution to destroy the temple, Simeon the Just met him in the way, and amongst divers reasons that he urged to divert him from his purpose, told him. This is the place where we pray unto God for the welfare of yourself and of your kingdome, that it may not be destroyed, and shall these men persuade you to destroy this place?

The like we find in the first book of the Maccabees, cap. 7, 33, and in Josephus, his *Antiq.*, lib. 12, cap. 17, when Demetrius had sent Nicanor, the General of his army, against Jerusalem, the Priests, with the elders of the people, went forth to salute him, and to show him the sacrifice which they offered up to God for the welfare of the king.

In the same history, lib. 2, 3, and in Josephus *Gorionides*, lib. 3, cap. 16, we may read, that Heliodorus, Generall to Seleucus, came to Jerusalem with the same intent, Onias, the High-priest, besought him not to destroy that place, where they prayed to God for the prosperity of the

King and his issue, and for the conservation of his kingdom.

In the first of Baruch, the disciple of Jeremiah, we find that the Iewes who were first carried captive into Babylon with Jechonias, made a collection of money, according to every one's power, and sent it to Jerusalem, saying, Behold, we have sent you money, wherewith ye shall buy offerings, and pray for the life of Nebuchadnezzar, and for the life of Baltasar his sonne, that their dayes may be upon earth as the dayes of heaven, and that God would give us strength, and lighten our eyes, that we live under their shadow, that we may long do them service, and find favour in their sight.

The Iewes in Asia did the same, as is reported by Josephus Gorionides, lib. 3, cap. 4, they sent letters with a present to Hircanus the High-priest, desiring that prayers might be made for the life of Augustus Cæsar, and his companion, Marcus Antoninus.

Philo Judæus, in the book of his embassy to Caius, making mention of a letter which Caius sent, requiring his statue to be set up in the sacred temple, and Agrippa's answer thereupon, unto the said Emperour, reports that there were these words in it, *viz.*, The Iewes sacrifice for the prosperity of your Empire, and that not only upon their solemn feasts, but also every day.

The like is recorded by Josephus, lib. 2, cap. 9. *De bello Judaico*, the Iewes said to Petronius, Generall to the Emperour Caius, we daily offer up burnt offerings unto God, for the peace of the Emperour, and the whole people of Rome. And in his second book against Apion, he sayes, We Hebrews have always accustomed to honour Emperours with particular sacrifices.

Neither was this service ever entertained unthankfully, as appeas by the decree of Cyrus, Ezra 6: 3, where also Darius commands, that of the king's goods, even of the tribute, expenses should be forthwith given unto the Elders of the Iewes, &c., and that which they had need of, both young bullocks and rames, and lambs for burnt-offerings of the Lord of Heaven, and wheat, salt, wine, and

oil, &c., that they might offer sacrifices of a sweet savour, unto the God of Heaven, and pray for the life of the King, and of his sonnes.

The same was also commanded afterwards by Artaxerxes, who also conferred liberally many large gifts, as well towards the building of the temple as the maintaining of the sacrifices. As for Alexander the Great, he lighted down out of his chariot, and bowed himself at the feet of the High-priest, desiring him to offer up sacrifice to God on his behalf. And who can be ignorant of Ptolemy Philadelphus, how richly he endowed the temple, as is recorded by Aristeas? Nor did Antiochus, king of the Greeks, unlike this, when by a public edict, he forbid that any stranger should enter the temple to prophane that place which the Hebrews consecrated to religion and divine worship. Josephus lib, 12, cap. 3. Demetrius did the like, Josephus, lib. 13, cap 5, 6. To which may be added, that when they of Jerusalem contended with them of Samaria about the honor and dignity of the temple, before Alexander the Great, the Jerusalem priest in his plea, urged that this temple was ever held in great reverence by all the kings of Asia, and by them enricht with sundry splendid and magnificent gifts. In the second book of Josephus against Apion, we read, Ptolemy Euergetes, when he had conquered Syria, offered up Eucharistical sacrifices, not to idols and false gods, but to the true God, at Jerusalem, according to the manner of the Iewes. Pompey the Great, as is mentioned by Josephus *de bello Judaico*, lib. 1, cap. 5, durst not spoyle, nor so much as touch the treasures of the temple, not because (as Tully in his oration for Plancius supposeth, to whom Augustine in his book, *de civitate Dei* assents) he feared lest he might be thought avaritious; for this seems in comparison, very ridiculous and childish; for military law would soon have acquitted him for this; but because of the reverence to the place with which his mind was so affected. Philo Judæus, p. 10-2, 6, relates a letter of Agrippa's, where he writes that Augustus Cæsar had the temple in so great reverence that he commanded a sacrifice of one bullock,

and two lambs, to be offered up every day out of his own revenues. And his wife, Julia Augusta, adorned it with golden cups, and basons, and many other costly gifts. Neither did Cleopatra, Queen of Egypt, fall short of her liberality. Tiberius, throughout the 22 years of his Empire, commanded sacrifices to be offered up unto God, out of his own tribute. The like did Nero, till the unadvised rashness of Eleazer in refusing his sacrifice, alleviated the mind of the Emperour, that he became the cause of a bloody persecution.

And by all this, we may better interpret that 11. verse of the 1 chap. of Malachy (who flourished in the second temple.) The words are, From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. For besides that the heathen termed the temple the house of the great God (Ezra 5: 8), they and their monarchs, and Emperours, both of Persia, Greece and Rome desired, as we have heard, to have sacrifices, and incense, offered for them in God's name.

And let the reader be pleased further to observe that the Jewes were accustomed, not onely to offer up sacrifices, and prayers to God, for the Emperours, their friends, confederates, and allies, but also generally for the whole world. It is the custom (saith Agrippa to Caius, according to Philo, p. 1035,) for the High-priest, at the day of attonement, to make a prayer unto God, for all mankind; beseeching him to adde unto them another year, with blessing and peace. The same Philo Judæus, in his second book of Monarchy, saith, the priests of other nations pray unto God onely for the welfare of their own particular nations, but our High-priest prays for the happinesse and prosperity of the whole world. And in his book of sacrifices, p. 836, he saith, Some sacrifices are offered up for our nation, and some for all mankind. For the daily sacrifices, twice a day, *viz.*, at morning and evening, are for attaining of

those good things, which God, the chief good, grants unto them, at those two times of the day.

And in like manner, Josephus, in his second book against Apion, saith we sacrifice, and pray unto the Lord, in the first place, for the whole world, for their prosperity, and peace, and afterwards more particularly for ourselves, forasmuch (as we conceive) that prayer which is first extended universally, and is afterward put no more particularly is very much acceptable unto God. Which words are always related by Eusebius Cæsarensis, in his *Præparatio Evangelica*, lib. 8, cap. 2.

10. 'Tis true, that no outward materiall glories are perpetuall; and so the temple had its period, and with the paschall lamb all other sacrifices ceased. But in their stead, we have at this day prayer, and as Hoseah speaks, cap 14, 2. For bullocks we render the calves of our lips; and three times every day, this is our humble supplication and request to God. Fill the whole world, O Lord, with the blessings; for all creations are the works of thy hands as it is written, the Lord is good to all, and his tender mercies are over all his works. Psalm 145: 9.

11. Yea, further, we pray for the conversion of the nations, and so we say in these most excellent prayers, upon *Ros a Sana* and the day of attonement. Our God, and the God of our fathers, reign thou over the whole world in thy glory; and be thou exalted over all the earth in thine excellency; cause thy influence to descend upon all the inhabitants of the world, in the glorious majesty of thy strength; and let every creature know that thou hast created that thou hast formed it; and let all that have breath in their nostrils say, the Lord God of Israel reigneth, and his kingdome is over all dominions. And again, Let all the inhabitants of the earth know, and see, that unto thee every knee shall bow, and prostrate themselves; let them give honour to the honour of thy name. and let them all take upon them the yoaik of thy kingdome, &c. And again, Put thy fear, O Lord, our God, upon all thy works, and thy dread upon all that thou hast

created; let all thy works fear thee, and let all creatures bow down before thee, and let them all make themselves one handfull (that is with joynt consent) to do thy will with a perfect heart, &c. A most worthy imitation of the wise king Solomon, who after he had finished the building of the temple, in that long prayer, King 1. 8, was not unmindful of the Gentiles, but 5. 41, he saith, Moreover, concerning a stranger, that is not of thy people of Israel, but cometh out of a farre country, for thy name's sake, for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm, when he shall come, and pray towards this house, hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for, that all people of the earth may know thy name, to fear thee as do the people of Israel, and that they may know that thy name is called upon this house which I have builded. Where it may be observed that when the Israelite comes to pray, he saith, And do according to all that the stranger calleth to thee for. And this distinction is made to this end, that by the evident, and apparent return, and answer of their prayers, all Gentiles might effectually be brought into the truth, and knowledge, and of God, as well as the Israelites.

12. Moreover, since the Holy Prophets made prayers, and supplications for all men, as well as for the nations as the Israelites, how should not we do the same, for the nations, among whom we inhabit, as engaged by a more especial obligation, for that we live under their favour and protection? In Deut. 23:7, God commands, Thou shalt not abhorre an Egyptian, notwithstanding the heavy burthens they afflicted us with, onely thou wast a stranger in his land, because that at the first they entertained and received us into their country.

As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. We ought therefore to imitate his actions, and not to hate any man, upon the mere account of his religion, but onely to pray to the Lord for his conversion; and this also, without giving offense, or any kind of

molestation. To detest, or abhorre those, to whom we owe that prosperity which we enjoy, or who endeavor their own salvation, is a thing very unworthy and ill becoming; but to abhorre their vices and sins is not so.

It was a very excellent observation, of a most wise and vertuous Lady, Beruria, who, as it is recorded in the Talmud, *Berachot*, cap. 1, when her husband, R. Meir, was about to pray to God to destroy some of his perverse and froward neighbors, that had no less grievously, then maliciously vexed, and molested him, gave him this seasonable admonition, that such a thing ought not to be done in Israel; but that he should rather make his prayer that they might return and break off their sinnes by repentance, alledging that text, Psa. 104: 35, Let sin be consumed out of the earth; it is not said sinners, but sinnes; and then the wicked shall be no more.

13. We have now in this Section shown that it is a mere calumnie to imagine that we Iewes should pray to God so as to give an offence to the Christians, or cause scandall, by anything in our prayers, unlesse it be that we are not Christians, we have declared to the contrary, how we daily pray for them. As also that during the temple we offered up sacrifices, for Nations confederate with us, and how all Emperours desired this. Yea, and we offered sacrifices, not onely for particular princes, but for all mankind in generall. How since sacrifices ceased with the temple, we at this day, do the same in our prayers, and how we beseech God for their salvation without giving any scandall, or offence in respect of religion; and how we think ourselves obliged to perform all this, by the sacred Scripture. By all which layed together I hope I have sufficiently evidenced the truth, of that I have asserted.

THE JEW.

If we were to classify the component parts of the chief empires of the world, there is one family which would be represented in most of them, if not in all. It is the Jewish race. The word Jew is here used not in its

true and technical sense as standing for the House of Judah, but in its larger and more popular sense as signifying the descendants of Israel. There can be little doubt that all the tribes were more or less represented in Palestine in the days of the Roman Empire, and that they have been dealt with as one people in a somewhat indiscriminate fashion ever since. Whether Herod the Great was really responsible for the destruction of the genealogies, as Josephus makes out, or whether this has been the result of other circumstances, at any rate the loss is a serious one, not only to the families who are naturally most interested, but also to the student of Israelite history. Apart from the question of the "Lost Tribes," a question too thorny to be discussed here, we treat all Israel as one people.

It has sometimes been questioned whether the Jewish people have a right to be called a distinct race. There may have been some admixture of blood in ancient and comparatively modern times, but probably not enough to weaken the conviction that they are one people, and practically the same as in the days of old.

Each of the ancient Eastern empires has had to do with them. The original family sprang out of the old Chaldean Empire; the children of Jacob found themselves under Egyptian rule, and Egypt may be regarded as Imperial in those days; the Assyrians overran the land; the Babylonians forced them to emigrate eastward, and so broke down their power and prestige; the Persians found them established throughout their empire; the Greeks planted them here and there amongst other peoples; the Romans accepted the inevitable, and had to face the Jew in all directions and adapt their rule to his peculiar prejudices and customs. In the days of the Roman Empire we find Jews scattered through Elam, Media, Persia, Mesopotamia, Asia Minor, Greece, Italy, North Africa, Abyssinia, and Arabia. Soon afterwards they are to be heard of in France, Spain, Germany, Holland, and England. In Arabia they were a great people with special rulers called Exilarchs, whose attendants went before them, shouting out, "Make way for my Lord, the Son of David."

All the way through history this people have had the same characteristics. They have been stubborn and stiff-necked, as Moses calls them, clinging pertinaciously to rites, customs, and places; and ready to die rather than to surrender what they have accepted from their forefathers. They were the first martyrs. They are usually regarded as a proud people, self-centred, exclusive, looking with disdain on other nations, self-righteous, resting on their repentance and almsgiving as passports to the life beyond.

The Jew is a money maker; some would say a money grabber. He is more successful than the average Gentile, but it is hard to say whether he is more covetous. The messages on the subject in the Old and New Testaments certainly incline us to suppose that covetousness is one of the besetting sins of Israel.

For intelligence commend me to a Jew. He is a born linguist. Every Jew boy in the East is a polyglot. He can work at books for many hours in the day without needing a holiday or even a walk. He has a memory which most of us might envy. Reading and writing were matters of course with his people when our ancestors were illiterate.

Constitutionally, and also in consequence of restrictions about food and other matters, the Jewish race is the most long-lived and also the most prolific. "What do these feeble Jews?" said the enemy in bygone times. They often have an appearance of feebleness. They seem to affect it. But it is external only. Amidst sordid surroundings the Jew feels, thinks, and acts like a prince. He combines mental and manual employment in a high degree. As it was with Paul, so it was with Maimonides. He was a philosopher when he came, like a boy of thirteen, to Berlin from the most lowly Polish home. The same was true of Spinoza. One thing we must add. The Jew is domestic, a lover of his family, and his religion is essentially a family religion.

When we consider these characteristics we can readily understand how it is that the Jew has stood, when others who oppressed him, have fallen. James Russell Lowell

says that there is a strain of Jewish blood in most English aristocratic veins. This may or may not be the case. At any rate we must look for the typical Jew, not in the poor, under-fed Russo-Jewish refugee in East London, who lives no one knows how; but in the long line of bankers, physicians, statesmen, and great men who can be traced through European history from the break up of the Roman Empire down to modern times. We have but lately had to mourn the death of a Saphir and an Edersheim. We still have among us a Herschell and a Margoliouth; and as we look over the names of musicians, artists, novelists, and men of science, we see that the Jew maintains his place among them. He is by no means effete.

The Jews have always had a mission in the world, and it will be so to the end. But in order to discover this mission we must look beyond their history at their religion. The two must in fact be studied together. They have been blended into one from the beginning. We are thrown back upon the religion of Israel as giving us the secret of their history and position; and here we have the great advantage of possessing their religious books. These books, though written by the Jew, are an inheritance for the world. The sun never sets upon the religious and literary empire of the Jew. Yes, to the Jews, to whom the world owes its God, it also owes His Word, the Bible.—*From an article by the Rev. Canon Girdlestone.*

WHEREVER it is proved that the reports of the outrages on Christians in Armenia are true, and unhappily it seems that they are, we trust that the whole civilized world will unite in compelling the Turkish government to give ample guarantees that no recurrence of such barbarities shall take place, and that Christians, Jews and Mohammedans shall be equally secure in life, person and property under the Star and Crescent. Then let them do an equally good work, and one equally demanded by humanitarianism, in Russia, Roumania and other Greek Catholic countries, and the close of the nineteenth century will be most glorious.—*American Israelite.*

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