

The Peculiar People,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander 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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OUR PLATFORM.

THE PECULIAR PEOPLE is to serve *Jewish national interests* by advocating the adoption, by the Jewish people, of the following :

1. Jesus of Nazareth as the Messiah promised to our fathers.
2. Palestine as the country in which to re-establish a Jewish commonwealth.
3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

THE PECULIAR PEOPLE will discuss all current events which bear upon Jewish national interests from a biblical point of view. Its contents will, therefore, be of *equal interest to members of the Synagogue as to members of the Church.*

The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

The latter—the members of the Christian Churches—will learn what is *the real state of the Jewish mind*, and they will be able to correct many erroneous notions rife on the subject.

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.

הַבִּישׁוּ אֶל-צִוֵּר חַצְבֵּתָם

Isa. 51: 1. וְאֶל-מִקְבַּח כִּיר גִּרְתָּם

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

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

THAT the Jewish people are a distinct race is often both asserted and denied; that they are in any sense a nation is often most strenuously denied. If they are a nation, they are such without a national home and without a government. While therefore in a technical sense they are not a nation among the nations of the world, they are in many respects all that a nation can be. The Lord has said, referring to the laws of nature in the motions of the heavenly bodies, "If those ordinances depart from before me, then the seed of Israel also shall cease from being a nation before me forever." Jer. 31: 36. In view of this we need not be surprised that in essential particulars the national characteristics of Israel are wonderfully preserved. Two things are important to a nation or people, and these are a language and a country.

THERE is quite a revival of interest in the use at the present day of Biblical Hebrew as a living language, and it may be said that it has never ceased being a living language. Although it has been corrupted and mixed with other languages in the different countries where the Jews have lived, it has always been a source of life and light

among Jews. In those Dark Ages when there was no writing in Europe except in the dead Latin, the Hebrew was used by the people who received it from their fathers. The classical tongue may be called dead now, and it was dead even when used by the literary classes in mediæval times, the only people who wrote at all. With Hebrew the case was different. They used the Hebrew more commonly than the Gentiles did Latin. Every child was taught it and could use it. Not only the priest, but all classes of people found the language a means of communication. So that the use of Biblical Hebrew to-day is not the living again of a dead language, but it is an evidence of the increase of life in a tongue that has never yet died, the language of Moses and the Prophets. It lives that it may witness to the nation that gave it birth.

THE Holy Land, too, has always been the home toward which the heart of the Jew turns. We are not so enthusiastic as are some more sanguine students of prophecy, when we hear of the influx of Jewish people into Palestine; but we are greatly interested in what we read of this as showing the love for Zion in the hearts of God's people, and the good signs of the times for the persecuted of the ancient race. An interview has recently been published with Prof. Cyrus Adler, of the Smithsonian Institution, in which he says that in his opinion the great improvements in Palestine are not due merely to the railway between Joppa and the Holy City, but rather to the immigration to that country of Russian Jews. He said in the interview: "There is a benevolent society in Russia called the 'Lovers of Zion,' whose purpose is to encourage and assist emigrants from that country to Palestine and has already sent more than 30,000 families who have bought or taken up the idle lands in and around Jerusalem, and are cultivating the olive, which is the staple of the country, and the vine, which grows with great profusion. They are manufacturing a superior quality of

wine and brandy, which has suddenly become popular in Constantinople and other cities, sells at good prices and is in great demand. They are also cultivating oranges and colocynth, a kind of cucumber which contains a bitter pulp from which a drug is made. The world's supply of this curious plant which formerly came from the neighborhood of Gaza, the scene of many exciting incidents in the Old Testament history, and which declined because of the heavy tax imposed upon it by the authorities, has been revived. With great profit nearly every valuable piece of land in the neighborhood of Jerusalem has been taken by these immigrants and there has been a rapid increase in values. The improvements are all outside the high walls of the holy city near its Western gate. A large suburb has sprung up during the last two or three years, which is known as modern Jerusalem. This emigration of Jews to Palestine is encouraged by the Russian government because of political reasons. The new arrivals are, however, required to report at once to the Russian consul-general at Jerusalem and renew their allegiance to the Czar, which is not altogether agreeable to the Turkish authorities, but so far they have shown no positive hostility toward the new colony that is being established on their territory."

VINDICIÆ JUDÆORUM.¹

(Continued from page 236.)

THE FOURTH SECTION.

By consequence, the accusation of Buxtorpius, in his *Bibliotheca Rabbiorum*, can have no appearance of truth, concerning that which he puts upon us, viz, that we are blasphemers. I will set down the prayer itself. "We are bound to praise the Lord of all things; to magnify him, who made the world, for that he hath not made us as the nations of the earth; nor hath he placed us as the families of the earth; nor hath he made our condition like

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

unto theirs, nor our lot, according to all their multitude. For they humble themselves to things of no worth, and vanity, and make their prayers to gods that cannot save them; but we worship before the King of Kings, that is holy, and blessed: that stretcheth forth the Heavens, and framed the Earth; the seat of his glory is in heaven above, and his divine strength in the highest of the Heavens; He is our God, and there is no other; He is truly, our King, and besides him, there is no other; as it is written in the Law. And know this day, and return into thine own heart, because the Lord is God, in heaven above, and upon the Earth beneath, there is no other."

Truly, in my opinion, it is a very short, and most excellent prayer, and worthy of commendation. The Sultan Selim, that famous conquerer, and Emperour of the Mahumetans, made so much account of it, that he commanded his Doctor Moses Amon, (who translated the Pentateuch into the Arabian and Persian languages) that he should translate our prayers. And when he had delivered them to him in the Turkish tongue, he said to him, what need is there of so long prayers? truly this one might suffice, he did so highly esteem and value it. This is like another prayer which was made at that time, viz.

"Blessed be our God, who created us, for his honour, and separated us from those that are in errors, and gave unto us a Law of truth, and planted amongst us eternal life. Let him open our hearts in his law, and put his love in our hearts, and his fear, to do his will, and to serve him with a perfect heart, that we may not labour in vain nor beget children of perdition. Let it be thy will, O Lord our God, and God of our fathers, that we may keep thy statutes, and thy laws in this world, and may deserve, and live, and inherit it well, and that we may attain the blessing of the world to come, that so we may sing to thy honour, without ceasing, O Lord my God, I will praise thee forever."

But neither the one, nor the other is a blasphemy, or

a malediction against any other Gods, for these reasons following.

1. It is not the manner of the Iewes by their law to curse gods by name, though they be of the Gentiles. So in Exodus, cap. 22: 27, "Thou shalt not revile the Gods." Heb. אלהים, that is Gods, or God, as "Philo Judæus in libro de Monarchia," doth interpret, and not Judges, as Ohkelus and Jonathan translate in their Chald. Paraphr. where Philo addes this reason, which is, lest they hearing their own Gods blasphemed, should in a revengefull way of retaliation, blaspheme the true God of Israel. And we have examples enough, how the idolatrous heathen used to revile, and defame each other's Gods, both in Cicero, and Juvenal.

And in that sense Flavius Josephus in his book written against Apion, saith these words: "As it is our practice to observe our own, and not to accuse, or revile others; so neither may we deride, or blaspheme those, which others account to be Gods. Our Law-giver plainly forbad us that, by reason of that compellation, Gods." According to this, by our own religion, we dare not do that which Buxtorfius charges us with. And upon this account the Talmudists tell us, that we ought to honour, and reverence, not only the Kings of Israel, but all kings, princes, and governours, in generall forasmuch as the Holy Scripture gives them the stile of gods, in respect of the dignity of their office.

2. The time wherein these, as also the other prayers were composed, and ordered, was in the dayes of Ezras, who, with 120 men, amongst whom were three Prophets, Haggai, Zechary, Malachy, composed them, as we have it in the Talmud. Wherefore he cannot say, that there is anything intended against honour, or reverence of Christ, who was not born till many years after.

Moreover, the Iewes, since that calumny was first raised, (though that was spoken of the Gentiles, and their vain gods, humbling themselves to things of no worth,

and vanity) because they desire to decline, and avoid the occasion of scandall, and offence, have left off to print that line, and do not in some books print any part thereof. As John Hoornbeck also witnesses, in his fore-mentioned Prolegomena, and William Dorstius, in his observations upon R. David Gawz, p. 269. And Buxtorf in his book of Abreviatures. And perhaps it will be worthy our observation, that all these three witnesses say, that it was first made known to them, by one Antonius Margarita, who was a Jew, converted to the Christian faith. That this part of the prayer was intended Contra idola Papatus, against the Popish idols, which they therefore, as by a necessary consequence, interpret, as against Christ; but how justly, let the unprejudiced and unbiassed reader judge.

3. If this be so, how can it be thought, that in their synagogues, they name him, with scornful spitting, (farre be it from us). The Nation of the Iewes is wise, and ingenious. So said the Lord, Deut. cap. 4: 6. The Nation shall say, surely this is a wise, and an understanding people. Therefore, how can it be supposed, that they should be so brutish in a strange land, when their religion dependeth not upon it? Certainly, it is much contrary to the precept we spake of, to shew any resemblance of scorn. There was never any such thing done, (as it is well known) in Italy, and Holland, where ordinarily the Synagogues are full of Christians; which with great attention, stand considering, and weighing all their actions, and motions. And truly they should have found great occasion to find fault withall, if that were so. But never was any man heard thus to calumniate us, wherever we dwell and inhabite which is a reason sufficiently valid, to clear us. Wherefore, I suppose, that I have sufficiently informed you, concerning our prayers, in which we propose nothing, but to praise God, and to ask spirituall, and temporall blessings, and by our service, and worship, implore the divine benevolence, protection, and defence.

THE FIFTH SECTION.

But forasmuch as it is reported, that we draw, and seduce others to our religion, &c.

1. Never unto this day, in any part hath this been suspected, where the Iewes are dispersed; nor can it find place here. Truly, I have held friendship with many great men, and the wisest, and most eminent of all Europe; and also they came to see me, from many places, at my house, and I had many friendly discourses with them, yet did not this give occasion to make us suspected of any such things. Yea, Gaspar Barleus, the Virgill of our time, and many others, have written many verses in my commendations, which I mention not, for vain glory (farre be it) but for vindication of my innocent repute.

2. By our rituall books we are clear of this seducing. For if any man offer to become a Iew, of what nation soever he be, before we receive him and admit him as a member of our Synagogue, we are bound to consider, whether he be moved by necessity to do it, or if it be not for that he is in love with some of our Nation, or for any other worldly respect. And when we find no reason to suspect him, we have yet another obligation upon us, which is, to let him know the penalties he subjects himself unto, if he breaketh the Sabbath, or eateth bloud, or fat, which is forbidden Levit. 3: 17, or disannulleth any precept of the Law, as may be seen in the Targum upon Ruth. And if he shew himself constant, and zealous, then he is admitted and protected. Wherefore we do not seduce any one, but contrarily, avoid disputing with men, concerning religion, not for want of charity, but that we may as farre as it is possible, avoid scandall, and hate; and for this cause we refuse to circumcise them that come to us, because we will give no offence. Yea I have known some, that for this cause have circumcised themselves. And if Ferdinand and Isabella, King and Queen of Castile did make an order to expell the Iewes, because they seduced many Christians, and some of the Nobility to become Iewes, this was but a

pretence and colour for their tyranny, and onely, as it is well known, having no other thing to object against us. Truly I do much commend that opinion, not onely of Asorius, de rebus Immanuelis but of our Flavius Josephus, the most famous of all Historians, which he relates in his history of his own life.

“At that time (saith he) there came unto me, two noble-men, of the Trachomites, subjects of the king; bringing with them horsemen, with arms, and money. These, when the Iewes would compell to be circumcised, if they would live amongst them; I would not suffer them to trouble them; maintaining that every man ought to serve God, of his own free will, and not be forced thereto by others. For, should we do this thing (saith he) it might make them repent, that ever they fled unto us. And so persuading the multitude, I did abundantly afford unto these men, their food, according to their diet.”

Truly, this was an action worthy of a noble, and wise man, and worthy of imitation, for defending common liberty, leaving the judgment, and determination to God alone. The Spanish Inquisitions, with all their torments, and cruelties, cannot make any Iew, that falls into their power, become a Christian. For unreasonable beasts are taught by blowes, but men are taught by reason. Nor are men persuaded to other opinions, by torments, but rather, on the contrary, they become more firm, and constant in their Tenet.

THE SIXTH SECTION.

Having discussed the main exceptions, I will now proceed to smaller matters, though lesse pertaining to my faculty, that is to businesse of Merchandise. Some say, that if the Iewes come to dwell here, they will draw unto themselves the whole Negotiation, to the great damage of the naturall Inhabitants. I answer, that it hath been my opinion alwayes, (with submission to better judgments) that it can be no prejudice at all to the English Nation: because, principally in transporting their goods, they

would gain much, by reason of the publick payments of customs, excise, &c.

Moreover, they would alwayes bring profit to the people of the land, as well in buying commodities, which they would transport to other places, as in those they would trade in here. And if by accident, any particular person should lose by it, by bringing the price of such commodity, being dispersed into many hands; yet by that means the Commonwealth would gain in buying cheaper, and procuring it at a lesse rate.

Yea, great emolument would grow to naturall inhabitants, as well in the sale of all provision, as in all things else that concern the ornaments of the body. Yea, and the native Mechanicks also would gain by it, (there being rarely found among us, any man that useth any such art.)

2. Adde to this, that as our nation hath sailed into almost all parts of the world, so they are alwayes herein profitable to a nation, in a readinesse to give their opinions, in favour of the people amongst whom they live. Beside that, all strangers do bring in new merchandises, together with the knowledge of those foreign Countries wherein they were born.

And this is so far from damnifying the natives, that it conduces much to their advantage; because they bring from their countryes new commodities, with new knowledge. For the great Work-Master, and Creatour of all things, to the end, to make commerce in the earth, gave not to every place all things, but hath parted his benefits amongst them; by which way, he hath made them all wanting the help of others. This may be seen in England, which being one of the most plentiful countries that are in the world, yet wanteth divers things for shipping; as also wine, oyl, figs, almonds, raisins, and all the drougs of India; things so necessary for the life of man. And besides, they want many other commodities, which are abundant in other countries, with more knowledge of

them; though it be true, that in my opinion, there is not in the world, a more understanding people, for most Navigations, and more capable of all Negotiations, than the English Nation are.

3. Farther, there may be companies made of the natives, and strangers, (where they are more acquainted) or else Factors. All which, if I be not deceived, will amount to the profit of the natives.

For which, many reasons may be brought, though I cannot comprehend them, having alwayes lived a sedentary life, applying myself to my studies, which are farre remote from things of that nature.

4. Nor can it be justly objected against our Nation, that they are deceivers; because the generality cannot in any rationall way, be condemned for some particulars. I cannot excuse them all, nor do I think, but there may be some deceivers amongst them, as well as amongst all other nations and people, because poverty bringeth base-nesse along with it.

5. But if we look to that which we ought by our religion, the morall precept of the Decalogue, Thou shalt not steal, it belongs in common to all Iewes, towards all Gentiles. As may be seen in Rab. Moses of Egypt, Tract, Geneba, cap. 1. and Gazela, cap. 1. It is a sinne, (saith he) to rob any man, though he be a Gentile. Nor can that be alledged out of the Sacred History, concerning the jewells and household stuff, of which the Israelites spoiled the Egyptians, as I have heard it sometimes alledged by some, to some men; because that was a particular dispensation, and a divine precept for that time. So it is recorded in the Talmud, in the Tract of the Sanhedrim, cap. 11., that in the time of Alexander the Great, those of Alexandria accused the Iewes for being thieves, and they demanded restitution of their goods. But Guebia Ben Pesria answered them, our fathers went down into Egypt but seventy souls, there they grew a numerous nation, above 60,000, and served

them in base offices, for the space of 210 yeares, according to this, pay us for our labour, and make the accounts even, and you shall see that you are yet much in our debt.

The reason satisfied Alexander, and he acquitted them.

6. By consequence, the Iewes are bound not to defraud, nor abuse in their accounts, negotiation, or reckonings, any man whatsoever, as it may be seen expressly in R. Moses of Egypt, and R. Moseh de Kosi in Samag.

7. Yea, they farther say, that by restitutions, there is a result to the praise of God, and the Sacred Law, whence that holy, and wise man, R. Simeon Ben Satah, having bought an asse of a Gentile, the headstall whereof was a jewell of great value, which the owner knew not of, afterwards he found it, and freely, and for nothing, he restored it to the seller, that knew not of it, saying, I bought the asse, but not the jewell. Whence there did accrue honour to God, and his Law and to the Nation of the Iewes, as Midras Raba reports in Parasot Hekel.

8. After the same manner they command, that the oath which they shall make to any other nation, must be with truth, and justice, and must be kept in every particular. And for proof thereof they quote the history of Zedekias, whom God punished, and deprived of his kingdome, because he kept not his word, and oath, made to Nebuchadnezzar, in the name of God, though he were a Gentile, as it is said, 2 of Chronicles, cap. 36, 13. And he also rebelled against Nebuchadnezzar, who made him swear by God.

9. These are the Laws and obligations which the Iewes hold. So that the Law that forbids the Iewes to kill any Gentiles, forbids them also to steal from them. Yet every one must look to it, for the world is full of fraud in all Nations. I remember a pretty story of what passed in Morocco, in the court of the king of Mauritania. There was a Iew that had a sort of false stones, etc. He making a truck with a Portugal Christian, for some Verdigrease

that he had, which was much sophisticated, (as they are wont to do there) being all falsified with Earth; one of the Portugals friends laughed at him, saying, the Jew fitted thee well; he answered, If the Jew hath stoned me, I have buried him. And so they ordinarily mock one another.

This I can affirm, that many of the Iewes, because they would not break with other men's goods, were very poor at Amsterdam, lived very poorly, and those that did break with other men's goods by necessity, because so much the more miserable, that they were forced to live on almes.

And whereas in the time of K. Edward I. the Iewes were accused of clipping the King's coin; it appears that this accusation drew its originall mainly from the suspicion and hatred the Christians bare against the Iewes, as appears in the story, as it is set forth by Mr. Prynne, In his second part of a Short Demurrer to the Iewes, &c., p. 82, where quoting Claus. 7. E. I. N. 7. De recipiendo a Iudaeis, brings in fine the king, writing to his Judges in Latine in these words, "Rex dilectis, et fidelibus suis Stephano de Pentecester, Waltero de Helyn. et Th. de Cobham Iusticiariis ad placita transgressionis monetae audienda, salutem. Quia omnes Iudaei nuper rectati, et per certam suspicionem indictati, de retonsus a moneta nostra, et inde convicti cum ultimo supplicio puniuntur; et quidam eorum eadem occasione, omnia bona, et catalla sua satisfacerunt et in prisona nostra liberabantur, in eadem ad voluntatem nostram detinendi. Et cum accepimus, quod plures Christiani ob ODIVM Iudaeorum, propter discrepantiam fidei Christianae, et ritus Iudaeorum, et diversa gratia minus per ipsos Iudaeos Christianis hactenus illata, postquam Iudaeos nondum rectatos in indictatos de transgressione monetae per levas et voluntarias accusationes accusare, et indictare de dei in diem nituntur, et proponunt, imponendaes eis ad terrorem ipsorum, quod de ejusmodi transgressione culpabiles existunt super ipsos

Judaeos faciente, et sit per minas hujusmodi accusationis, ipsis Judaeos metu incutiant, et pecuniam extorqueant ab eisdem; ita quod ipsi Judaei super hoc, ad legem suam saepe ponuntur in vitae suae periculum manifestum. Volumus quod omnes Judaei qui ante primum diem. Maii proime praeterit, indictati vel per certam suspicionem recitati non fuerunt de transgressione monetae predictae, et qui facere voluerint finem juxta discretionem Vestram, ad opus nostrum facere pro sic, quod non occasioentur, etc., hujusmodi transgressionibus factis ante primum diem Maii propter novas accusationes Christianorum post eundem diem inde factas non molestentur, sed pacem inde habeant in futurum. Proviso, quod Judaei indictati, vel per certam suspicionem, recitati de hujusmodi transgressione ante praedictum diem Maii, Iudicium subeant coram vobis, juxta formam prius inde ordinatam et provisam. Et ideo vobis maneamus, quod fines hujusmodi capiatis et praemissa fieri et observari faciatis in praedicto. Teste Rege Apud Cantaur. 8. die Maii."

THE SEVENTH SECTION.

And now by this time, I presume (most noble Sir) I may have given abundant satisfaction (so farre as the nature of an epistle will permit) to all your objections, without giving just grounds of offence, or scandall to any. And forasmuch as you are further desirous to know somewhat, concerning the state of this my expedition, and negotiation at present, I shall now onely say, and that briefly, that the communication and correspondence I have held for some yeares since, with some eminent persons of England, was the first originall of my undertaking this design. For I always found by them, a great probability of obtaining what I now request; whilst they affirmed, that at this time the minds of men stood very well affected towards us; and that our entrance into this Island, would be very acceptable, and well-pleasing unto them. And from this beginning sprang up in me a semblable affection and desire of obtaining this purpose. For,

for seven yeares on this behalf, I have endeavoured, and solicited it, by letters, and other means, without any intervall. For I conceived, that our universall dispersion was a necessary circumstance, to be fulfilled, before all that shall be accomplished which the Lord hath promised to the people of the Jewes, concerning their restauration, and their returning again into their own land, according to those words, Dan. 12. 7. "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished." As also, that this our scattering by little, and little, should be amongst all people, from "one end of the earth even unto the other"; as it is written, Deut. 28: 64. I conceived that by the end of the earth might be understood this island. And I knew not, but that the Lord who often works by naturall meanes, might have design'd, and made choice of me, for the bringing about this work. With these proposalls therefore, I applyed myself, in all zealous affection to the English Nation, congratulating their glorious liberty which at this day they enjoy, together with their prosperous peace. And I entituled my book named "The Hope of Israel," to the first Parliament, and the Council of State. And withall declared my intentions. In order to which they sent me a very favorable passe-port. Afterwards I directed myself to the second, and they also sent me another. But at that juncture of time my coming was not presently performed, for that my kindred and friends, considering the chequered, and interwoven vicissitudes, and turns of things herebelow, embracing me, with pressing importunity, earnestly requested me not to part from them, and would not give over, till their love constrained me to promise, that I would yet a while stay with them. But notwithstanding all this, I could not be at quiet in my mind, (I knew not but that it might be through some particular divine providence) till I had anew made my humble addresses to his Highnesse the Lord Protector (whom God preserve.) And finding that my coming over would

not be altogether unwelcome to him, with those great hopes which I conceived, I joyfully took my leave of my house, my friends, my kindred, and all my advantages there, and the country wherein I have lived all my life time, under the benign protection, and favour of the Lords, the States Generall, and Magistrates of Amsterdam; in fine (I say) I parted with them all, and took my voyage for England. Where, after my arrivall, being very courteously received, and treated with much respect, I presented to his most Serene Highnesse, a petition, and some desires, which for the most part, were written to me by my brethren the Iewes, from severall parts of Europe, as your worship may better understand by former relations. Whereupon it pleased his Highnesse to convene an Assembly at White hall of Divines, Lawyers, and Merchants, of different persuasions, and opinions. Whereby men's judgments, and Sentences were different. Insomuch, that as yet, we have had no finall determination from his most Serene Highnesse. Wherefore those few Iewes that were here, despairing of our expected successe, departed hence. And others who desired to come hither, have quitted their hopes, and betaken themselves some to Italy, some to Geneva, where that Commonwealth hath at this time, most freely granted them many, and great privileges.

Now, O most High God, to thee I make my prayer, even to thee, the God of our Fathers, Thou who hast been pleased to stile thyself the keeper of Israel; Thou who hast graciously promised, by thy holy prophet Jeremiah, (cap. 31.) "that thou wilt not cast off all the seed of Israel, for all the evil that they have done," thou who by so many stupendious miracles, didst bring thy people out of Egypt, the land of bondage, and didst lead them into the holy land; graciously cause thy holy influence to descend down into the mind of the Prince, (who for no private interest, or respect at all, but onely out of commiseration to our affliction, hath inclined himself to protect,

and shelter us, for which extraordinary humanity, neither I myself, nor my nation, can ever expect to be able to render him answerable, and sufficient thanks,) and also into the minds of his most illustrious and prudent Council, that they may determine that, which according to thine infinite wisdom, may be best, and most expedient for us. For men (O Lord) see that which is present, but thou in thy omniscience seest that which is afarre off. And to the Highly honoured nation of England, I make my most humble request, that they would read over my arguments impartially, without prejudice, and devoid of all passion, effectually recommending me to their grace and favour, and earnestly beseeching God that he would be pleased to hasten the time promised by Zephaniah, wherein we shall all serve him with one consent, after the same manner and shall be all of the same judgment, that as his name is one, and that we may all see the goodnesse of our Lord, blessed forever, and the consolations of Zion, AMEN, and AMEN.

From my study, in London, April, the 10, in the year from the creation 5416, and in the year according to the vulgar account, 1656.

MARION HARLAND IN JERUSALEM.

ירושלם ירושלם מה רנה!

“Jerusalem, Jerusalem, what a cry!” These were the words which rang through the writer's mind once upon a time when the prospect seemed near at hand that his feet would stand within the Holy city. Jerusalem occupies a place of unfailling interest to all who love the glorious past of the history of the Jewish nation. However fallen is the glory of the city of the great King to-day, the rallying cry of Jersusalem will yet be taken up by the multitudes of the Jewish people now scattered over the earth, and Jerusalem will again become the joy of every land. The Jewish people at present are divided in their interest in whatever pertains to the Holy city. That admirably conducted American Hebrew paper, *Hapisgoh*, advocated whatever would

be of benefit to Jerusalem and the cause of the colonies. *Haibri*, however, published in New York, opposes.

Marion Harland, sent out by the *Christian Herald*, of New York, as a correspondent to the Holy Land, while in Jerusalem wrote two very interesting accounts of what she saw of the Jewish population there. We present extracts:

Threading the maze of filthy streets, we arrive presently at an archway so low that my tall guide stoops low, and I have to bow my head in passing it, and entering a sort of tunnel, wetter and fouler than the open streets we have left, and sloping downward. Another turn and a plunge of several steps, and Mr. Jamal knocks at a low, dingy door in the blank wall. It is opened by means of a cord running along the dark passage, and we see nobody until we are met at the head of a flight of unclean stone steps by a kervasse in dirty uniform, with a red fez upon his head. He takes us into an apartment of fair size, the upper half raised by two steps above the lower, and lined on three sides by a cushioned divan, on which we are seated. This is the drawing room of the Chief Rabbi of Jerusalem. The floor is covered with matting; a few rugs are scattered here and there, and two small stands are set back against the wall. Besides these there is no furniture. The "kervasse," having taken our cards to his master, returns in four or five minutes ushering in two old men. One, tall, and with traces of former dignity and comeliness, walks in advance of his companion, who is his inferior in appearance and in office. Both wear dark blue cloth gowns, lined and edged with coarse fur, and bands of like material trim the caps, which are round and flat on top. A moment later, a third man, similarly attired, enters, unannounced, and sits down upon the divan with the others, we facing them from the other side of the room.

After a few and ceremonious preliminary remarks, we come to the chief object of my call. I ask the master of the house, through my interpreter, if he attaches any significance to the influx, in late years, of the Jews from other lands into Palestine. Also, if he can give me an approximate idea of the number who have thus immigrated within ten years.

"If you would know how many have come in the past sixty years, I would answer that there were but one thou-

sand Jews in Jerusalem and the vicinity in 1833. There are thirty thousand now."

"How do you account for the steady increase of immigration? Are all drawn by the same motive?"

"The Jews come to Palestine because they love it as the land of their fathers and their own country. Some have come expecting the Messiah. They are foolish. When he comes, he will rule the whole earth,—not merely this little corner of the globe."

"You expect, then, his personal advent. What will preface it?"

"The Great Fight of Armageddon must come first. Gog and Magog will appear and be overthrown. There will be a terribly bloody conflict of all nations in the Valley of Decision."

"Where is the promise of his coming? Do you see signs of the approaching gathering of nations?"

"Who can say? The political horizon is dark and may mean much. Since the prophets passed away there is no man who can read the signs of the times."

"Where will the Messiah appear first?"

"He will descend from heaven upon Mt. Lafed, the highest point in Galilee. So say the holy writings."

I recall that Lafed is pointed out as the "city set upon a hill" to which our Lord, ever ready to illustrate his teachings by natural and present objects, may have referred in the Sermon on the Mount.

"But," I say aloud, "We are told by Zechariah that when "the Lord shall go forth and fight against those nations as when he fought in the day of battle, his feet shall stand upon the Mt. of Olives which is before Jerusalem on the east."

'True, The Messiah will proceed from Lafed to Olivet.

'Where, may I ask, do you read the prophecy concerning Lafed?'

'In the Talmud.'

"Tell him," I say to Mr. Jamal, "that some of the most learned Rabbis in America no longer expect a personal Messiah. They believe that the prophecies relative to his coming point to the perfectibility of human nature: to an advanced state of morality, and subjugation of whatever is base and vicious in man's nature and conduct; to cessation of war and crime, the elimination from

body and mind of all that engenders sorrow, pain, and death itself."

For the first time the old man gives signs of excitement as this speech is translated to him. He crosses one leg over the other nervously; his black eyes gleam under the white brows; his raised hand and voice shake with agitation.

"No devout Jew believes such a monstrous thing. The men who assert it are infidels—materialists. The Messiah will be a real person great, holy, powerful, perfect, and he shall reign in the Mt. Zion forever and ever."

I return to the former question:

"When will he come?" Are there indications that the time may be near?"

My venerable interlocutor retires unequivocally into his shell of dignified and official reserve.

"Who can say? That is in God's hands, not in mine."

It is obvious that further catechizing would be unwelcome, and having partaken of the usual refection of sweetmeats and coffee, we exchanged conventional compliments and parted amicably.

Our next visit is to a poorer Rabbi, living in a more lowly abode but as genial as the former was politely frosty. He belongs to a sect whose business is the study of the law, and the shabby room is surrounded with bookshelves. So far from eluding such queries as I have put to his superior in office and worldly gear, he talks enthusiastically of his belief that the Kingdom of the Messiah is near at hand. He holds the same views with the Chief Rabbi as to the great battle of Armageddon.

"Gog and Magog are, I am inclined to think, Russia. All nations will be engaged in the Valley of Jehosaphat. The right will conquer, the God of Israel fighting for it. A Congress of nations will be held and decide to restore Palestine to the Jews, who will thenceforward possess it and cause the waste places to break forth into singing, the desert to blossom as the rose."

He smiles benignantly, and with the calmness of his convictions:

"You forget that they have never yet had all the Promised Land—'from the river of Egypt'—from the Nile—'unto the great river, the river Euphrates.' The promise is 'ordered in all things and sure.' The whole world will then be at peace; nations shall learn war no

more. All will worship one only and true God, the God of Israel."

I put out my hand impulsively, and we shake hands cordially upon this.

"You are a Protestant," I declared.

"We serve the same Lord!" he answers.

After more sweets and more coffee, served by the Rabbi's wife, a motherly body, we are conducted by him into an amazingly small synagogue, one thousand years old, entirely underground, having been built when Jews were forced to worship in secret. It is lighted from above by means of two grated windows, like "man-holes" let into the pavement. There is light enough to enable us to examine a curious old manuscript copy of the law, over six hundred years old, brought from Bagdad, and, at my request, the Rabbi reads the lesson of the day from it, in a quavering intone, such as we have heard at the Wailing Palace.

"It is a poor place," he says, running his eye around the dark den, "and must always have been very dark."

"Daniel prayed in a darker," I remind him.

His eyes twinkle, good-humoredly: "And Jonah in still less desirable quarters?" is the unexpected rejoinder.

In the succeeding article Marion Harland continues:

Our excursion to-day has brought us to a muddy common, outside the walls of Jerusalem. Right in the center of it sprawls the most miserable village that can be imagined. Houses of unbaked clay and stubble, of cobble-stones held unsteadily in place by dried mud; board shanties, roofed and sheathed with tin cans beaten out flat and nailed on, all one-roomed huts, built along miry alleys, hardly six feet wide, make up the 'Box Colony' tenanted by immigrant Jews from all quarters of the globe. The ground is lent to them rent-free by a wealthy Hebrew resident of Jerusalem. Most of the rooms are windowless, and every door stands wide open, to admit the light of a short winter afternoon. A bundle of rags, or a heap of straw, does duty in each as a family bed; braziers of charcoal are kindled with thorn-bushes, a heap of which lies in a central shed. There are children! children! everywhere.

Four of us women have driven out from the town as close to the settlement as a carriage can approach, then

walked down the crazy slope. Mrs. Jamal accompanies me as interpreter.

Our first call in the forbidden circuit is upon a family of Aymonites, or Arabian Jews, usually esteemed as the most devout of all the sects. Our missionary friends have spoken warmly of their faith in God and the revelation made in their Scriptures of him and his purposes toward their race. An elderly woman sits flat upon the mud floor, stitching at a nondescript garment of many-colored rags. Near her stands a striking figure, a man with an Arab face and head-gear. His eyes glow like live coals; his manner of greeting us has a gentle courtesy out of keeping with his patched abieh and bare feet. He holds a baby in his arms who clutches his beard for protection while staring at us. We have not talked a minute before the room begins to fill with interested auditors. Every woman has a child in her arms, and presses to the front; the few men skulk in the rear of the crowd, and peer in at the door; the children fill up the chinks in the living wall.

The picture is peculiar and impressive. Near the door Miss Dunn, of New York, with delicate features, and dressed simply in black, takes in every feature of the scene, through grave, pitying eyes; at my side Miss Robertson, a native Kentuckian, whose Southern intonations sound strangely and sweetly familiar to me in this far distant land, salutes each new-comer with a smile or word, and when the conversation opens, harkens with eye as with ear. Mrs. Jamal, handsome and vivacious, ready with both the languages in which the colloquy must be carried on, her white izzar fallen back from her head and the blue-flowered mendeel lifted from her face, is at my other hand. To the man as a leader and a teacher among his people, my queries are addressed:

"Where was your home before you came to Jerusalem?"

"In Arabia."

"What brought you so far from it?"

"We came as pilgrims, as Abraham of old, to the Land of Promise. Jerusalem in the City of the Great King. Our fathers builded it. It is our city."

"How have you fared here?"

"Badly enough, as you see. We left a land where we were comfortable, and had enough to eat and wear, to become something little better than beggars."

"Was that wise? Do you not regret it?"

"Not for a moment. We bear all hardships patiently, expecting a release from captivity. Weeping may endure for a night. Joy cometh in the morning."

"You expect the Messiah to come before long, perhaps?"

A gesture of amazement.

"Who does not? The Deliverer will come to Zion. We are here to wait for him."

"When will he come?"

He spreads out his palm in Oriental (and Hebraistic) fashion.

"Ah! who can tell? We Arabians have three proverbs 'Who can tell when the rain will fall? Who can foretell when a child will be born?' Who knoweth the Messiah will appear?"

Mrs. Jamal's face lights up richly; she takes a step forward and answers quickly: "But there are in two of these cases signs which we may read correctly. When clouds gather, we say, 'The rain is coming.' When pain takes hold of a woman, she knows that her hour is near. Do you not watch and expect, see no signs that the day of the Lord is at hand?"

"We believe that we do. I name but one. Houses are rising within and upon Jeremiah's measuring-line 'from the town of Hananeel unto the gate of the corner, and upon the hill Gareb and compassing about to Goath.' Have you not read that 'the whole valley of dead bodies and of the ashes and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east shall be holy unto the Lord' that is, a part of the holy city? And beyond the Jaffa gate, behold houses, building! building! continually. It is written that there shall be one great, beautiful city stretching from Jerusalem even unto Jaffa."

His air is that of an inspired seer and he piles word upon word breathlessly. A low chorus of what sounds like "Amen!" arises from the listening women. One kisses her baby convulsively and begins to sob. Tears are on others cheeks.

"Ask him," I request of Mrs. Jamal, "where he has read the prophecy about the line of houses from Jerusalem to Jaffa."

"In our sacred books," is the reply, "Not in the Scriptures that the lady knows."

"Will Messiah be born as a child or as a man?"

"He will come as a King, descending from heaven, and clothed with majesty, and as we believe, very soon."

"Will your children probably see Him?"

A sudden look at the unconscious infant who still plays with the father's matted beard, a closer clasping of the little form, and he shows us a face from which the light of holy exaltation has faded into quiet resignation.

"Who can know that? God's ways and God's times are past finding out." A woman breaks in excitedly here. Mrs. Jamal turns to listen kindly and answers gently.

"She says that it must be! that God will not let them cry 'How Long? how long?' forever. And that they are weary, weary, weary with waiting."

"Will the temple be restored in all its beauty and glory and given to the Jews?" is my last question.

"Surely, yes, for thus it is written, and God keeps his word."

There lies before me as I write, a printed report signed by Dr. Merrill, late consul at Jerusalem, of the present condition of the Jews in Palestine, from which I am permitted to glean certain facts, regretting, in condensing the story, that I have not room to copy it in full.

According to this able archæologist and historian, in 1882-3 there was a sudden influx of foreign Jews into this country, so large, that as many readers recollect, the attention of the Christian world was attracted to what might be the fulfillment of prophecies pointing to the literal return of the scattered tribes to the former home of the race. Dr. Merrill accounts for the movement by the railroad "boom" the construction of the line from Jaffa to Jerusalem. Many came to look over the ground and to confirm or dissipate the belief that money could be made by the purchase and sale of real estate. Much land exchanged hands during this period of excitement. Of the multitude of Israelites who then visited the Holy Land, a fair proportion remained. Dr. Merrill estimates the number here now at from forty-two to forty-three thousand, about twelve thousand more than the reckoning of the Chief Rabbi, given in my last paper.

In July, 1891, the Turkish Government forbade the immigration of Russian Jews into Palestine, and land went down one-third in price. The late consul adds that the immigrants are almost entirely of the lower and poorer

classes. Well-to-do Jews prefer to live in rich towns, seeking centers of trade.

The condition of the present Jewish population in Jerusalem in the main is such as to awaken pity in every interested breast. The faith of many of these in their Scriptures and in the future of their race as connected with Palestine ought to rebuke many of their well-to-do co-religionists in other lands whose love for things most distinctively Jewish has grown cold. The wretchedness and abject beggary of multitudes there ought to convince the Jewish world that the curse of God rests upon the land of their fathers. May it not be true that Hebrews have failed utterly to read the signs of the times of a past age, even of the time when Jesus of Nazareth by many infallible signs demonstrated that He was the Messiah of His people? Albeit many advanced Reformers have given over looking for any personal Messiah and say, "Where is the promise of His coming?" others, nevertheless, are weary waiting for His approach. But He has come. He will come indeed the second time; but He has come already, and the world has been exceedingly blessed for His coming.

Never can Israel be delivered from the curse that rests upon the nation until Israelites obey the voice of God, (1) as every other commandment in their Law concerning His Son, the Messiah. This course, and this only, leads to the complete realization of the blessings promised in the Law and the Prophets.

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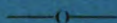
OUR VIEW OF MISSION WORK.

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

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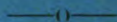
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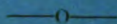
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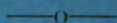
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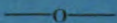



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