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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 PECULIAR PEOPLE.

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

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

הביטו אל-צור הצבתם  
ואל-מקבת בור נקרתם  
Isa. 51 : 1.

"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.

## ISRAEL.

Scattered by God's avenging hand,  
Afflicted and forlorn,  
Sad wanderers from their pleasant land,  
Do Judah's children mourn;  
And e'en in Christian countries few  
Breathe thoughts of pity towards the Jew.

Yet, listen, Gentile—do you love  
The Bible's precious page?  
Then let your hearts with kindness move  
To Israel's heritage ;  
Who traced those lines of love for you?  
Each sacred writer was a Jew.

And then, as years and ages passed,  
And nations rose and fell,  
Though clouds and darkness oft were cast  
O'er captive Israel ;  
The oracles of God for you  
Were kept in safety by the Jew.

And when the great Redeemer came  
For guilty man to bleed,  
He did not take an angel's name—  
No; born of Abraham's seed.  
Jesus, who gave His life for you,  
The gentle Saviour was a Jew.

And though His own received Him not,  
And turned in pride away,  
Whence is the Gentile's happier lot?  
Are you more just than they?  
No; God in pity turned to you—  
Have you no pity for the Jew?

**THE PECULIAR PEOPLE.**

Go, then, and bend your knee to pray  
 For Israel's ancient race;  
 Ask the dear Saviour every day  
 To call them by His grace;  
 Go—for a debt of love is due  
 From Christian Gentiles to the Jew.  
 —Mrs. Allen, in *Jewish Advocate*.

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RABBI SIMEON, the son of Gamaliel, said: "Upon three things the world is established: upon Truth, and upon Justice, and upon Peace."<sup>1</sup>

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AND God, the God of the universe, so reveals Himself as a God of Truth, Justice, and Peace. "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face."<sup>2</sup> The world, to endure, must rest on these three. So says the Rabbi. God's kingdom must be rooted also therein. Falsehood, injustice, and cruel strife destroy society and embitter human life. How can they have a place in the kingdom of our Father?

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WHEN Jesus, our Saviour, came among men, He came to bring the truth of God to them. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."<sup>3</sup> He prayed that the Spirit of God might lead them into all the truth. He declared Himself to be not only the Way and the Life, but the Truth. As the Truth He brought to us the truth of God, and would have us obey the truth, and live in truth, and seek truth, as an end of life. Judgment and justice were daily exalted by Him. He even separated light from darkness, truth from error, sin from holiness. And when men sought to confound them, piercing were His words revealing the shallowness of their pretensions, and when injustice was rendered, how boldly in the face of the unjust He stood! He stood between the oppressed and the oppressor, between the weak and sorrowing sinner and the proud and scornful critic

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1) על שלשה דברים העולם קים עליהאמת ועליהדין ועליהשלוים. אבות פ' א'

2) Psa. 89. 14.

3) John 1: 18.

who unjustly, though themselves conscious of guilt, would ruthlessly have condemned. And He is the Prince of Peace.<sup>1</sup> At His birth the angels sang of peace. He brought to His people the message of peace, and to the world He declared, as it was not known, the news, the gospel of peace, that strife against God was of man alone, whom God invites to a covenant of Peace.

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BUT though Christ, the Truth, has come, falsehood is still found in the world. Yes, and in the very kingdom of God itself, the church of Christ. And even when to sons of Israel not loving our Lord, those go with the words of life eternal, they go with a tongue of falsehood. Can a house stand divided against itself? Can the same fountain send forth sweet water and bitter? Can the truth of Christ be proclaimed to lost Israel by a tongue of falsehood? Even falsehood in little things must be laid aside as well as false doctrine and evil methods. For instance, we have had come to our hands two little tracts which contain a reference to a Christian minister of Jewish blood, published without his will or knowledge, so far as we know, which speak of him as "Dr.," and as having been formerly a "Rabbi." We have in our possession a letter from this same minister, in which he states emphatically that he never was a "Rabbi," nor has he ever been created a "Doctor." Now the tract would do its work far better without such a misleading reference, and we submit that the cause of Christian truth is not advanced by claims like these.

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OUR Master, whose whole life was spent in the cause of justice, and whose death was the most striking example of injustice in all human history, loves not the unjust judgment. He would have justice done the innocent, and He would uphold the cause of the unfortunate, even if not wholly innocent, against the superior force and the tyrannical persecution of those who assume a holiness

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<sup>1</sup>) Isa. 9: 6.

which they by no means possess. The kingdom of God in Jesus Christ would win its way in the camp of Israel. How shall it be done? Not by injustice, not by cruel hatred, not by bigotry, not by persecution. By justice and equity, by truth and honorable means, by a recognition of truth and virtue, and the fair and honest preaching of the life and words of Jesus Christ, and the lofty teachings of His gospel. By a patient forbearance with those who are not yet able to bear the many things which the Saviour would say to them.<sup>1</sup>

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AND the kingdom of God must be preached as a message of peace, not of strife. They who bring the message of the gospel to a sinning and sorrowing world, or to erring and weeping Israel, need not shrink to carry the precious truth by words of strife. Let the beauty of the gospel shine forth in the lives of those who bear it; let the truth of religion be apparent in the words and deeds of the ministers; let it be plain that truth and justice and peace are more desired than victory and numbers of converts, and let the pure gospel of the peace which God offers to the world weary with its struggle against God, and to Israel, tired with her waiting, and still captive in the bondage of error, be declared from lips of truth by deeds of justice, and from a heart where eternal peace reigns, and the God of truth, justice and peace, will bless all that is thus done in His name.

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#### SUGGESTIONS FROM THE CREED OF MAIMONIDES.

The creed of Maimonides has a place in the Jewish Prayer Book and is repeated every day at morning prayer. The truths conveyed by its thirteen articles were believed before the times of the author of the creed, and to-day these thirteen articles are an expression of the beliefs of orthodox Judaism. The thirteen articles refer to the following subjects: The creation and superintendence of

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<sup>1</sup>) John 16: 12.

all creatures by the Creator; the divine unity; the immateriality of God; the divine pre-existence and eternal continuance; prayer; prophecy; the prophetic office of Moses and his eminence above all other prophets; the law; the permanency of the law; God's omniscience; rewards and punishments; the advent of the Messiah; the resurrection of the dead.

"I believe with a perfect faith," are the opening words of each of the thirteen articles. Maimonides says: "When any man believes these articles and shows his belief, he is an Israelite, and we are commanded to love him and to do him every good, as God commanded us to love our neighbor with a brotherly love. He has a part in the world to come. But when one denies one of these thirteen articles he does not belong to the congregation of Israel." In the foregoing quotation great stress is placed on faith. It makes all the difference conceivable how we believe. True faith is the condition of future salvation. By means of it we shall have a part in the world to come. Jacob, when pronouncing his dying benediction upon his twelve sons, makes use of this language: "I have waited for thy salvation, O Lord." These words are appended at the close of this formula of belief first in Hebrew and then repeated in Aramaic. He who will believe with a perfect faith shall certainly attain to future salvation, and he will be a true Israelite.

The article relating to the divine unity deserves particular attention. It is said: "The Creator is one, and there is no unity like unto His."<sup>2</sup> The wise men of Israel have said that the great truth embodied in the *Shema*<sup>4</sup> is a heritage from the sons of Jacob. They tell us that when the patriarch lay dying he was fearful lest his sons might lapse into the polytheism then everywhere prevalent. But the sons of Jacob calmed the fears of their dying father by exclaiming with one united voice, "Hear, O Israel, the

אני מאמין באמונה שלמה. (1)

<sup>2</sup> Com. on ch. XI. of tract *Sanhedrin*.

<sup>3</sup> הבורא הוא יחיד ואין יחידות כמונו.

<sup>4</sup> Deut. 6:4.

Eternal, our God, the Eternal is One." *Debharim Rabba*, 6: 4. He who rightly repeats these sacred words has taken upon himself the yoke of the kingdom of heaven. "The Rabbis say, 'When Moses mounted the heights of heaven he heard the angel say to God, "Praise the name of His glorious kingdom forever." This expression he brought back to the Israelites.'" *Ibid.* He who believes truly in the eternal God already has his part of service in the kingdom of heaven. It is written in the 73d Psalm (v. 25), "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." "The congregation of Israel spake before God, 'Lord of the world! whom have I in the heavens besides thy honor? As I have only thee, so desire I no other upon the earth. As I join with thee no other god in the heaven, so on earth, but I go daily into the houses of assembly and testify that besides thee there is no god, and I say, Hear, O Israel! the Eternal, our God, the Eternal is one.'" *Ibid.*

The truth of the unity of God is very great. It contains a fullness of meaning that transcends all the vagaries of Deism. The unity of God is different from every other unity. He is said to be one in a different sense from that when we speak of one individual of a species. As Maimonides elsewhere says, "God is one like no other one." A true apprehension of the nature of His unity is suggested by the use of the word יחיד, in the creed. This word primarily had the signification of "only son." Abraham, in the twenty-second chapter of Genesis, conducts Isaac, his son, his "only son," to Mt. Moriah. Amos (8: 10) speaks of the mourning of "an only son." So the word is correctly used in Prof. Delitzsch's translation of the New Testament, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."<sup>1</sup> John 3: 16. There is in truth no analogy to the divine unity. Father, Son, and Holy Spirit,—these are one; neither can we say

(1) כִּי־כַכָּה אֱהֵב הָאֱלֹהִים אֶת־הָעוֹלָם עַד־אֲשֶׁר נָתַן אֶת־בְּנוֹ אֶת־יְחִידוֹ, לְמַעַן לֹא־יָאבֵד כָּל־הַמֵּאֲמִין בּוֹ, כִּי אִם־יִחִיָּה הוּא עַל־מֵיִם.

that the Father is one to the exclusion from divinity of the Son, or the Holy Spirit. The Son reveals the Father to all who believe on the Son, and the Holy Spirit dwells in such believing souls. Any unity that is exclusive of the eternal Sonship of Jesus is erroneous; but whoever believes with a perfect faith that Jesus is the Son of God will live the eternal life. Belief in the eternal God that arrives at this, the faith of Jesus, will save the soul. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. He only is a true Israelite, for he only of all Israel rightly believes in the unity of God.

The fifth article of the creed is an important one in the interests of true Christianity. Prayers and all worship ought to be offered directly to God. Saintly men, now that their spirits have passed into the other world, ought never to be made the recipients of our prayers. No intermediary beings ought ever to be invoked to intercede for us at God's throne, for this is the beginning of idolatry. God, although He is enthroned in the highest places, is yet near to every suppliant.

Of Moses there is much of the highest interest to claim our attention. The prophetic office was held by him in a super-eminent degree. He was father to all the prophets. He was prepared to receive the divine communications "mouth to mouth," and "openly," while all other prophets received their communications through dreams or visions. Then, too, they were often prostrated by the overpowering effect of the vision of God's glory, but it was not so with Moses. There arose not in Israel, until Messiah came, a prophet like to Moses, whom God knew face to face.

The law which we now find in our possession was given by divine inspiration to Moses. It is said in the Midrashim that the relation of God to Israel is like a marriage covenant, and that the tables of the law are the marriage contract. All in the law is the word of God, whether the genealogies of Esau or the most lofty statements of truth. Moreover, this divine law can never pass away. No other law can take its place. This is the teaching of

Jesus in the Sermon on the Mount. Jesus was not a law-giver. He did not give a new system of laws to be the foundation of Christianity, or teach that the law of Moses is the law only of Judaism. The laws which prevail in Christianity as well as in Judaism are the same laws of Moses. But Jesus was greater than Moses. He was indeed in His pre-existent state the Lawgiver Himself who revealed these divine laws to Moses, for He and the Father are one. How often Moses is spoken of as "the servant of the Lord." As a servant Moses was faithful in God's house, but Jesus, as a Son in his own house, is Lord of all. In His state of humiliation as the Man of Nazareth, He was Himself the very embodiment of the law. That holy law lived and breathed in Him, and found expression in words of the sublimest truth and purity, and in acts of heavenly inspiration. The law of Moses reappears in fullness of expression in the New Testament. The New Testament is nothing more than the law of Moses written out in fuller outline and with a greater weight of glory. Life and love and truth, and all kindred ideas, live and abound in the law of Moses, and these are the very breath of the New Testament. In the Midrashic literature the question is raised, "May the Israelite transcribe the law in every language?" Certain it is that the law is not written in the Hebrew language alone. It is transcribed into the Greek language as into no other. The Hebrew and the Aramaic are not the only languages that contain our sacred books. The Greek also must be added. The message of Mosaism was intended to be the evangel of the world, and the message of Mosaism is the message of Jesus. The books therefore that we have in the Greek language, written by the evangelists and apostles of Jesus, are as truly the Word of God, the message of the Eternal to men, as are any parts of the Pentateuch. Had these new books been written in the holy language, God's message to men could not so rapidly have spread abroad; but, written in the widely extended and cultivated Greek, by men whose souls were permeated by the spirit of the Hebrew literature as well as by the spirit of Jesus, God's message

of mercy and salvation entered the more readily upon its world-wide destiny.

It is needless to say that if this be the case, then the twelfth article of the creed, to be true, can refer only to the second coming of Christ. Christ has come; the pre-existent and eternal Son of the Father, of the family of David, was born in Bethlehem, accomplished the redemption of the world by His death, and ascended from the summit of Olivet into the heavens. From thence He will come again, not in humiliation and suffering, as at His first coming, but in great glory. He will then judge the living and the dead. Maimonides says, "We are to believe that Messiah will come, and, though he tarry, to wait for Him. We are to believe that His glory and honor will surpass that of all other beings who have ever existed, as all the prophets from Moses to Malachi have prophesied. And whosoever doubts it or diminishes the Messiah's glory, denies God's word which is plainly told in Num. 24: 17-19 and Deut. 30: 3-10." He who doubts that the Messiah has already come, and that He is the same with the Christ who will come again, diminishes the Messiah's glory and denies God's word.

S. S. POWELL.

COVERT, N. Y.

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### PERSECUTION OF THE JEWS IN RUSSIA.

The following is a short statement of the persecution of the Jews in Russia, prepared for publication by the Russo-Jewish Committee. It gives in a succinct form a complete summary of the laws affecting the Jews in Russia.

1. The Jews have long been compelled—with certain exceptions only—to reside within the fifteen provinces known as the "Pale of the Jewish Settlement." This, though a geographically large tract of country, contains comparatively few towns.

2. They may not live within fifty versts (about thirty-three miles) of the frontier. A large smuggling business is carried on by Russians, and the object of the law is to prevent Jews from participating in this profitable business.

The effect, however, is to prevent them from carrying on legitimate trade with neighboring countries.

3. Under the May laws, which prohibit Jews from settling "outside the cities and towns," those settled in villages since May, 1882, are expelled therefrom and driven into the overcrowded towns of the Pale. Even "skilled artisans," heretofore allowed to reside anywhere, have been expelled from the villages of the Pale.

4. Under certain decisions of the Senate, interpreting the May Laws, Jews settled in villages before May, 1882, have the right of remaining there, but only provided they do not move therefrom. Few can earn a livelihood under such a condition; so the force of circumstances drives many who have the right to remain villagers into the towns of the Pale.

5. Many have been driven out of the villages who had been settled there before 1882, but whose names had not been inscribed as villagers. Others have been expelled because they had temporarily left the village and returned since 1882. Many who had temporarily left on military duty have been similarly expelled.

6. Suburbs of towns and small towns have been in many cases officially declared to come within the category of villages, and the Jews have been expelled therefrom.

7. Under the May Laws Jews are prohibited from owning or holding on lease, or even managing land. Those, therefore, who have the right to remain villagers, in consequence of settlement before 1882, cannot find a livelihood, and the majority must therefore migrate to the overcrowded towns of the Pale.

8. Jews are, under the May Laws, not allowed to take a mortgage of land; so they are debarred from the ordinary security for loans on farms.

9. Skilled artisans and their families have hitherto been allowed to reside outside the Pale of Settlement, subject to certain conditions. Under recent rules the Guildmasters are required to examine Jews claiming residence in Russia proper; and if these are found inefficient in their trade, or not actually in work, or past work by rea-

son of age, they are expelled and returned into the Pale of Settlement.

10. The definition of "skilled artisan" has been contracted for the purpose of excluding Jews. It has lately been declared that bakers, vinegar-makers, glaziers, printers' compositors, and other workers in light occupations, are not artisans, and Jews carrying on these trades have been accordingly expelled from towns in Russia proper and driven into the towns of the Pale.

11. Until lately Jews of all classes were allowed to reside in the Grand Duchy of Finland and in Courland, which, though part of the Russian Empire, had constitutions of their own. These provinces having been lately included in Russia proper, large numbers of Jews, not being artisans or merchants of the first Guild, have been expelled and driven into the Pale. Widows of men who resided in Riga (Courland) have, though natives of Riga, been expelled therefrom and driven into the Pale, the reason given being that their husbands were natives of the Pale, and would, if still living, have been sent there.

12. Jews have lately been also expelled in large numbers from certain important commercial centers outside the Pale, such as Rostoff on the Don, Tomsk, and other towns in Siberia, where, for commercial reasons, they have hitherto been allowed to settle; also from the Trans-Caspian provinces, and from Batoum, and other Asiatic places formerly owned by Turkey. The numbers so expelled are very numerous. Those in the Trans-Caspian provinces have not been merely expelled, but have been convoyed into the Pale of Settlement by *etape*; that is, convoyed in gangs of prisoners on foot between 1,500 and 1,600 miles, halting on the way only in places where there are prisons. This has taken place during the present winter, one year ago, and it is reported that large numbers of the victims have died on the journey. Those who reach their destination find in the Pale no manner of livelihood.

13. The result of all these expulsions is not only to deprive of their livelihood the persons expelled, who have

to commence anew a career in the Pale of Settlement, but also to injure the original inhabitants of the towns of the Pale, who have to sustain the competition of the new arrivals, to incur the burden of a crowd of pauperized people, and to find for them house-space within limits that were already too contracted.

14. Besides expulsions from Russia proper into the Jewish Pale, a very large number of expulsions of foreign Jews have taken place, not only from Russia proper, but from the Pale itself. Under recent legislation no foreign Jew may reside in Russia, the exceptions being so rare as to be scarcely worthy of notice. Among those classed as foreign Jews are those inhabitants of Bessarabia, who, when that province was transferred to Russia under the Treaty of Berlin, neglected to register themselves as Russian citizens. All these are now expelled or prosecuted as alien vagrants or rogues and vagabonds (*brodyags*). Any Jew who is unable to prove the place of his birth may be prosecuted in the same way; and, as registration was formerly a lax institution in Russia, prosecutions and expulsions of Jews as alien vagrants are of no rare occurrence.

15. Jews are not allowed to occupy any government or public appointment. They have accordingly been dismissed from railway and post-office service, from the posts of schoolmasters and from notarial offices. They may no longer be appointed doctors or even veterinary surgeons in the army. Under a law made about a year ago no Jew may become an advocate, though fully qualified by examination, without the special sanction of the Minister of the Interior, and, as a matter of fact, that sanction has not once been given. According to a recent report of the *Times* correspondent in Vienna, all Jewish advocates practicing in St. Petersburg and Moscow are to be expelled. No Jew may become an officer in the army, though bound to serve in the rank and file like all other Russians. The penalty of evading military service is higher for the Jew than for others. Notwithstanding many evasions the Jews

serve in the army beyond their due proportion. No Jew may serve in the navy.

16. The attainment by a Jew of the highest degree in any University Faculty entitles him to the privilege of residing outside the Pale. A large number of Jews have hitherto been candidates for university distinctions; but recent laws have limited admissions not only to the universities but to the gymnasia, the proportion fixed four years ago being ten per cent in the Pale, five per cent outside of it, and three per cent in St. Petersburg and Moscow. The injustice of this limitation in a place like Olessa, where one-third of the inhabitants are Jews, is obvious. The Jews are not allowed schools of their own. Baron Hirsch's proposal to give two millions sterling for establishing technical schools for the Jews was rejected by the Russian government. In the special technical schools built and endowed by certain rich Jews, the proportion of Jews admitted is limited in the same way as if they had been established by the government.

17. Jewish children attending the public schools are required to be present on the Jewish Sabbath, the law stating that "their entrance to such institutions serves as evidence that they and their parents are no longer bound to that exclusiveness which demands the severest observance of Saturday."

18. Jews are not allowed to sell intoxicants except in houses which they hold as freeholders. Jewish waiters may be employed only by Jews.

19. Jews are not allowed to engage in the mining industry, or to hold mining shares, or to act as agents for persons engaged in mining. If they already hold any mining shares, they must sell them within two years.

20. Those Jews who, as high graduates of a university, or as merchants of the first guild (men paying at least 1,000 roubles taxation annually,) are allowed to reside outside the Pale may have no more than two Jewish *employes* in their service. A privileged Jew who wished his aged parents to reside with him outside the Pale had to register the one as his valet and the other as his cook.

21. Jews are prohibited from forwarding goods, as agents or *employes*, from frontier custom house to localities outside the Pale. There are numerous other laws tending to cramp the trading of Jews both inside and outside the Pale. Even the merchant of the first guild, who is allowed to reside outside the Pale, is subject to these laws, which greatly check his industry and enterprise.

22. Christians are prohibited from serving as domestics in Jewish families.

23. There is a special tax called the "box-tax," levied on the animals killed according to Jewish ritual law—a tax payable on the slaughter of the animal and another on its retail sale. The tax is farmed out, and the contractor is allowed to take a profit on it. In the town of Berditscheff the legal tax on the Jews for the slaughter of animals and birds amounts to 5,500 pounds a year, while in reality they pay, in consequence of an illegal conspiracy between the tax-farmers and the police authorities, 27,500 pounds a year. There are also special taxes on house property owned by Jews, on business profits of Jews, on the skull-caps used by Jews during domestic prayer, and on the Sabbath candles used by Jews; besides other special imposts.

24. Jews on reaching their fourteenth year may be received into the Orthodox Russian Church, notwithstanding the objection of their parents or guardians. All Jews, on conversion, receive from the State a considerable money payment, and are thenceforth free from all disqualifications and restrictions.

25. Synagogues are only allowed in places where there are no less than eighty Jewish houses; houses of prayer where there are no less than thirty Jewish houses. Jews holding divine worship in their houses without permission of the authorities are punished by law.

26. Rural communities of Jewish agriculturists (specially exempted from the May Laws) must keep apart from settlers belonging to another persuasion. These agriculturist settlements are few in number.

27. No Jew may be elected Mayor of the town, or as

Councilor in a town, or as Police Judge. Nor may a Jew hold any other town office. The law says, "The duties of judges cannot be entrusted to Jews with convenience or decency."

28. The Russian law declares all Jews "to be aliens whose several rights are regulated by special ordinances." This law and the mass of special ordinances cause the Jews generally to be regarded as a *pariah caste*, not only by the officials but by the Christian population generally.

29. The minute legal restrictions which hem in the action and movements of every Jew, and compel him to obtain police sanction for everything he requires to do renders him a ready subject for blackmail, and he can only live by a series of evasions always purchasable by bribing the officials. The poverty of the bulk of the Jews has now reached that stage where bribery is impracticable. Hence the laws are enforced with all possible rigor, and the means of living are rendered unattainable by the great majority.—*The Everlasting Nation*.

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If a word spoken in time is worth one piece of money, silence in its time is certainly worth two.

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THE best preacher is the heart, the best teacher is time, the best book is the world, and the best friend is God.

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If one induces another to perform a good deed, it is as meritorious in him as though he had performed it himself.

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Who is wise? He who learns from everybody. Who can be considered strong? He who conquers his own passion. Who can be considered rich? He who rejoices with his portion. Who is worthy to be honored? He who honoreth his fellow-creatures.

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Do not attempt to appease thy neighbor at the moment he is in wrath, nor console him while his dead lies before him. Ask naught of him at the moment he has made a vow, nor endeavor to see him in his adversity.

# The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

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A NEW weekly newspaper in Hebrew, העברי has recently been started in New York City.

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DR. JACOB LEVY, the author of a lexicon of the *Targumim* and of the great lexicon of the Talmud and late Hebrew, has recently died.

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THE Rev. Dr. Emil G. Hirsch, of the Sinai (Reformed Jewish) Congregation of Chicago, is professor of Jewish History in the new Chicago University (Baptist).

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THE condition of the Jews within the Russian pale becomes worse daily. The Government does not allow them under any circumstances to leave the bounds of the pale. They are unable to obtain work, and there is much suffering among them.

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THE Russian Jewish question is approaching a crisis at the frontiers of Russia and Germany. The latter country refuses to permit the Jews to enter its territory; the former compels them to leave its borders. Between this upper and nether mill-stone the Jew must surely be ground to powder.

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THE Berlin Society for averting anti-Semitism has just opened a branch office in Marburg, Hesse, the hot-bed of anti-Semitism, to oppose the anti-Semitic agitation. The office there gives gratuitous advice in all agricultural and judicial matters in order to convince and assist the peasants who are led astray and incited to hatred against the Jews through the base anti-Semitic agitators.

## GLEANINGS FROM THE JEWISH AND NON-JEWISH PRESS.

## CRITICISM AND THEOLOGY.

It is curious to note the influence of modern criticism upon Christian theology, as reflected in the columns of the *Sunday-School Times*. The International Sunday-School Lesson last week was the second Psalm. The orthodox Christian interpretation makes this refer to Jesus of Nazareth; but this theory is not nearly so easy of acceptance now. Geikie rejects it utterly and demonstrates its groundlessness. Most of the others admit that its direct reference is to David or Solomon, or some king of Israel, but attempt, nevertheless, to discover a mysterious and "higher" meaning in its application to Jesus.—*The Jewish Exponent*.

A great many things are curious. It is curious how Judaism has been influenced by modern criticism and by the world. It is curious how in many ways modern Jewish thought wholly reverses many positions once deemed essential to Judaism. But, then, the world moves and so long as it brings us nearer to truth it is well for us. When it takes us away from the truth it is perhaps unfortunate. Because interpreters once thought they found things in the Bible which are not there, and men now-a-days honestly say so, is not "curious." It is natural. Man once thought the world was flat. It is curious to note the influence of modern research upon science! But Jesus of Nazareth stands in His own exalted place from which no power of evil can ever put Him down. His life, His teachings, His death and resurrection, His ascension to God all vindicate Him as the Messiah of Israel, the personal servant of Jehovah in whom all prophecy culminates, as the Saviour of the world in whose name the nations trust; and sacred lore in its history, poetry, and prophecy points with ever increasing certainty to Him and Him alone. If modern criticism has done anything for Messianic prophecy, it has rendered it more consistently beautiful in its onward movement toward its great object, Jesus Christ. Jesus' Messiahship does not depend upon a direct reference of this or that text. Criticism has freed prophecy from some excrescences of erroneous interpretations and thereby is

its certain aid. Far from curious, this is but God's own way of making His truth more clear to the world.

## JESUS.

Who . . . . is Jesus, the central figure of the New Testament, the divine ideal of the Christian? We shall leave aside the story of the crucifixion, the tragic end of Jesus, with which Christianity began its course. Never would the name of Jesus have been uttered by the Jews with any but reverential admiration had the guilt and the curse of His murder not been flung upon them, His own kinsmen, at a time when it was deemed wise policy to exonerate the Roman prefect and his soldiers from the crime. We shudder at the thought of the millions that fell as victims to this slanderous charge; but we do not blame Jesus for the cruelties perpetrated in His name. Neither shall we consider Jesus as a performer of miracles, in which quality alone, to judge from Rabbinical tradition, He left a lasting impression on the generality of Jews. These wondrous cures formed the specialty of the entire class of Essenes, a sect of saintly hermits practicing baptism and invocations of the Holy Ghost, from whom the carpenter's Son of Nazareth emanated.

We are exclusively concerned here with the great popular teacher of Galilee, the preacher of the Sermon on the Mount, the promulgator of a new covenant, of a new law of love, as is the Christian claim. And there behold the sweet silver-tongued prophet of the people, as He walks among the untaught and forsaken, attracting the crowds by His exquisite parables and bringing them the cheering message of the All-loving Father in heaven. He moves among sinners, saying, "I am the good Shepherd who leaves the ninety-nine sheep in the fold to seek the one that has gone astray in order to lead it back." He takes His seat among the forlorn and outcasts, saying, "Not the healthy need the physician, but the sick." Listen to Him as he teaches: "Be not angry with thy brother! Resist not evil! Hate not! Love your enemies; bless them that curse you, and do good to them that hate you." Or watch Him, as He takes a little child and, putting it in the midst of the crowd, says, "Be like little children and you are not far from the kingdom of heaven." Seeing a woman dragged along to meet her punishment on the charge of adultery, He cries out, "Let him that is without guilt cast the first stone!" and then tells the fallen one, "Go thou and sin no more!" There is a wonderful music in that voice, an undefinable grace about the serene face.

There is a fascinating charm about every word that drops from those benign lips.

And again, how bold and crushing does this language become when, turning to the haughty aristocracy, He exclaims, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven;" or, when speaking of unlawful desires of the flesh, he says, "If thy eye offend thee, pluck it out! If thy hand offend thee, cut it off. It is better for thee that one part of thy body should perish than that thy whole body should be cast into hell."

There is a ring of true greatness in all these words. We need not wonder if the multitude followed with ardor and admiration the young Master who spoke thus differently from all the rest, eager to offer him the highest crown within the gift of the Jew, the diadem of Messiahship which He bought at the price of His life.

Yet does this holy man with all his heart-winning persuasiveness and touching humanity really surpass the imposing nature of Moses? Does the prophet of the New Testament eclipse the creative genius of the Old? It is like comparing a sweet flower to a mighty oak, the slender steeple to the massive structure upon which it is reared.

Naturally enough did the twelve centuries which elapsed after Moses elevate the moral status of the people and ennoble their ethical and spiritualize their religious views. Most of the teachings ascribed to Jesus by the New Testament writers were current among the Essenes and in the Pharisean schools. The Golden Rule, the so-called Lord's Prayer, the greater part of the Sermon on the Mount are derived from other sources. In fact, half of what is attributed to Jesus contradicts the other half of what He is reported to have said. For if He really placed himself on the shoulders of Moses, saying, "I have not come to change one iota of the law; I am not come to destroy but to fulfill," He could not well have dreamt of antagonizing either the Sabbath or the temple. And if He dared refuse to cure a heathen woman, saying, "It is not meet to cast the bread to the dogs," His was not even the broad-heartedness of a Hillel and Philo whose religion of love knew no confines of race or sect.

The greatness of Jesus lay in that He lent new grandeur to humility, in that He broke down the barriers of the school and brought the wisdom of life from the learned home to the lowliest, thus striking the keynote of humanity. He actually became the redeemer of the poor, the friend of the cheerless, the comforter of the woe-stricken.

He lent, both through His life and through His death as the Man of Sorrow, a deeper meaning, a more solemn pathos to suffering, sickness, and sin. Life received from Him a new holiness, a greater inspiration. And as He went forth to seek and provide for the lost sheep of Israel, so did the church founded on His name go forth to redeem the poverty-stricken, the ignorant, and the neglected, all the lower classes of society. Christianity was the gospel for the poor and the despised. Hence all the works of love, of charity and philanthropy which were fostered among the Jews found under the cross a new and powerful impetus, a larger and world-wide scope.

But the very virtue of the teaching, of the character and life of Jesus was also His weakness. He was of that type of idealists that appeal to the sentiments but overlook the demands of real life. Considering the terrible catastrophe that soon afterwards befell Judea and was already fast approaching, we are amazed at the almost idyllic life the Nazarene saint passes in the midst of His followers on the beautiful lake of Genesareth, perfectly listless and unconcerned, while a world around Him sinks in ruin. The sentiments expressed by Him remind us of a recluse waiting and praying for the millennium of peace while the shocks and earthquakes of war resound in the distance. It is the political apathy of the Essene which, in the face of the boiling wrath of the patriots, prompts the cool advice: "Render unto Cæsar what is Cæsar's, and unto God what is God's. *Resist not the Evil One!* for the kingdom of God is at hand!" This is the substance of the entire New Testament. "Yield, rather than assert your right! Swear not! Struggle not! Abandon all worldly care and ambition. Renounce all possession and domestic bliss. The God who clothes the lilies in the field will also provide for you!" This was the road straightway to the cloister and the nunnery, to world-contempt, to misanthropy and asceticism, to a double code of ethics, one for the layman and another for the monk.

This principle of non-resistance influenced and determined the entire course of Christianity. While the Christ was, after the visions of His resurrection, expected to come down from the clouds with His angelic host to redeem His saints, the new sect surrendered the world to the Evil One.

"Resist not!" being the maxim, passion, vice, and ignorance speedily took hold of the Church, and the sword in the hands of the former persecuted made them persecutors. Resist not! was the principle, and consequently

justice had to yield to violence, and truth to pagan falsehood and folly. Error and wickedness forced their way into the council and up to the throne, and the mild figure of Jesus was transferred to ideal heights beyond the reach of worldly pursuit. He assumed now the face of a Syrian, then of a Greek, and later on that of a barbarian god, and His name shielded all possible wrong.

Justice and Truth are the foundations of Jehovah's throne; Christ's—the Christian god's—is love, yet lacking justice and truth. Jesus' strong side was the heart, the sentiment. And so did Christianity deepen the pathos, enrich the emotional side of life. By her care for the sick and suffering, by her cultivation of art, of music, of painting, the entire soul-life of man was unfolded and refined by the church as by no other sect. Yet when, after the centuries of mediæval barbarism and despotism, freedom of thought and action was to be regained for Europe, when the State, when science and industrial independence had to be built up, Sinai, with its Decalogue, offered a safer basis than did Calvary with its beatitudes. The idealism of Jesus was, like any other Utopian system, like communism and mysticism, the vision of a time when the wolf and the lamb would pasture together in peace, not the programme for a life of struggle and strife, full of contrasts such as ours is,

Moses, too, spent forty days on the heights of Sinai, immersed in contemplation, but he stepped down with his law to elevate and educate his people for their high mission of righteousness and truth. For religion is not a dream-land, a mere realm of vision, a hope for a world to come. It is the up-building of divine life in all its realities here on earth. It is the indwelling of God in man. Jesus represents the highest ideal of the Christian. Moses points to a higher type of manhood. Neither Sinai nor Golgotha, but Zion is the focus and goal of united humanity. Did Christianity indeed enshrine and embody love, the feminine element of the world? Judaism insists first on, and battles for, righteousness and truth. Duty, the sterner part of life, is also the stronger and more indispensable one. Still we believe that, as has recently been so well said, the two together yield the perfect ideal; their unity will make humanity whole and free.—*The Rev. Dr. K. Kohler, in The Menorah Monthly.*

While we are glad for the kindly words of an honored rabbi concerning our Saviour, the words of one who has, with much evident candor, looked at Christianity in his-

tory and as a system of religion, we can but feel sorry that he should so attempt to place what he represents as the teaching of Jesus over against Judaism, whereas our Master never so taught, nor have His followers so regarded His doctrine. Christianity is not one thing and Judaism another. Jesus' doctrine was not "love, yet lacking justice and truth." The Christian religion is not built upon Calvary to the exclusion of Sinai. It rests upon both Sinai and Calvary. "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." It is a maimed and mutilated Christianity that Dr. Kohler has here held up, a partial view of Christ he has given to his readers.

We are glad he has so fairly and wisely based this picture of Jesus upon His teachings rather than upon His miracles or upon His crucifixion, for thus Dr. Kohler reveals his generosity and broad-mindedness, being willing for the moment to overlook the injustice done to Jews by Gentile Christians because of the crucifixion and being capable of seeing that miracles are alike a feature of the Old and New Testament history. But we are sorry that in drawing the picture Dr. Kohler has, perhaps unintentionally, omitted so much, altered so much more, and injured to so marked a degree the perspective.

In the first place Jesus did not bring a new system, He perfected the old. He did not substitute love for truth and justice, but revealed both truth and justice, and especially love, as they were never before revealed. His life and teaching constituted the crowning feature of God's true religion. It is an injustice and an untruth—we do not expect love!—for the Doctor to present the one-sided view of Jesus here given. Thus the main part of his picture is false. And the little touches which seem so natural and easy are none the less misleading. He well says that if Jesus "really placed Himself on the shoulders of Moses, saying, 'I have not come to change one iota of the law; I am not come to destroy, but to fulfill,' He could not well have dreamt of antagonizing either the Sabbath or the temple." But Dr. Kohler must have read the New Tes-

tament with less care than we supposed if he found there any hint that Jesus ever antagonized either the Sabbath or the temple. He purged the former from rabbinical restrictions and burdens, and the latter from the money-changers, calling the former His own and the latter His Father's house, a house of prayer for all nations. And certainly Dr. Kohler would not have to go far from the verse he quoted to find his charge of illiberality signally disproved when, because of the Saviour's words to the Syro-Phœnician woman, he says Jesus confined His benevolence to His own race. Our Saviour did heal the heathen woman, and more. To another, a Samaritan outcast, He revealed his purest doctrine of an absolutely spiritual worship of God. But why go over all these little discrepancies? The Christian who reads Dr. Kohler's words will be simply amazed thereat. To the non-Christian Jew who reads them we merely say, Trust not the portrait. Though drawn by a friendly hand and with a gentle pencil, it is not faithful. And why? Because the eyes of the artist have not beheld the One whom he has endeavored, doubtless in all honesty, to portray. Come and see Jesus as He is. Read the prophets, and then our Saviour's words, with a favorable attitude of mind, and see if the Jesus thus impressed upon your thought be not the Revealer of the Infinite whose kingdom rests upon Justice, Truth, and Peace, and whose name is Love.

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#### SALVATION IS OF THE JEWS.

The preparatory work wrought by Israel for the reception of the gospel was many-sided, but that which may be emphasized more than any other is the thorough conviction which had become the living breath of the nation concerning the existence and power of the one living and true God. When Jesus appeared and His public ministry began this one preparation had been firmly secured. There is no record that any controversy was raised at this point. "Ye believe in God," he could assert without a fear of contradiction. Whatever also might have been helpful to the people, this was essential. And Jesus never walked

on ground which had not thus been prepared for His coming. "He entered into the synagogues." He asserted, "I am not sent but to the lost sheep of the house of Israel," and why? Because, primarily, the Gentiles were not prepared by a knowledge of God to accept the gospel. Even the heathen mind was prepared for the incarnation, but to the heathen there were "gods many."

The one central truth, from which all truth emanates and toward which it turns, is this, "There is but One only, the living and true God." To the centurion, awe-struck and admiring, Jesus was the son of a god; to Peter, with his Jewish preparation through the Scriptures and the training of the fathers, He was "the Christ, the son of the living God."

Even the apostles, as they turned toward the Gentile world, "entered into the synagogues," and as they were forced out, and the power of God was manifested through them among the unprepared heathen, confusion began. They said: "The gods are come down to us in the likeness of men. And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker," so that with most earnest and vehement protests "scarce restrained they the people that they had not done sacrifice unto them." Jesus risked nothing of this kind. Whatever reverence was shown him must be worship of God, and not idolatry. The long training of the nation, separated in Abraham from the heathen, redeemed in Egypt from bondage, disciplined in the wilderness, strengthened during the conquests, chastened through the periods of her judges and her kings, taught by her captivities, and all enforced by the burning words of her true prophets, might be summed up in the rallying cry of Israel, "Hear, O Israel; The Lord, our God, is one Lord." It is true, in a sense, that Israel is a vicarious people, suffering through the centuries that for the whole world there might be a place, a time, a people prepared for the manifestation of Him who was "the brightness of the Father's glory and the express image of His person."—*Mrs. Howe, in the Jewish Era.*

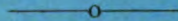


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
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