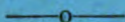


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THE PECULIAR PEOPLE,
 A CHRISTIAN MONTHLY,
 DEVOTED TO JEWISH INTERESTS.

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



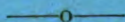
EDITOR,

THE REV.* WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)



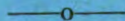
"The Lord hath chosen thee to be a peculiar people unto himself."
 Deut. 14:2.



Vol. V.

APRIL, 1892.

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CONTENTS.

Editorial Notes,	-	-	-	-	-	-	1
The Feast of Passover,	-	-	-	-	-	-	2
An Israelite Indeed,	-	-	-	-	-	-	7
News,	-	-	-	-	-	-	16
The Old Story,	-	-	-	-	-	-	16
The Jews, and the Blessing That is Hidden in Them,	-	-	-	-	-	-	18
The Jews and their Fatherland,	-	-	-	-	-	-	20
Correspondence,	-	-	-	-	-	-	23

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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.

הַבֵּיתוֹ אֶל־צִוֵּר הַצַּבְתָּם
וְאֶל־מִקְבַּח כִּי־נִקְרָתָם
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.

Vol. v. ALFRED CENTRE, N. Y., APRIL, 1892. No. 1.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

ANOTHER year has rolled around, and with the beginning of a new series of our magazine there comes the Passover season, reminding us of the liberation of God's peculiar and chosen people from their bondage in Egypt, and also of Christ our Passover, who was sacrificed for us.

BUT Israel is not yet free. God's chosen people are yet in bondage; in bondage, many of them, to a hard, imperial taskmaster, unworthily bearing the name of Christian; in bondage to superstition and ignorance; many more in bondage to the slavish principle of worldliness—many who fancy themselves freest. And it is not because there is no Moses to lead them forth. There has come one, a Prophet like unto Moses, who will lead not only Israel after the flesh, but all Israel who will be led to the land of glorious promise—out of the darkness of injustice, of selfishness, and of hatred, out of the night of superstition, of prejudice, and of ignorance, out of the darkness of this world, with its greed, its love of gold, the god of this world, and with its sin.

ONLY the Liberator is not heard. Jew and Gentile are alike all too indifferent to His voice. They who hear, hear but to too little purpose. They carry not His messages to those who are in superstition and ignorance. By their lives they do not herald the glad tidings of liberty which He has brought. Those who confess to be His followers, and who are sworn to scatter His light into the darkness and to proclaim liberty to the captives, do but bind more tightly the fetters which are upon God's children, and thereby render deeper the gloom of their lot. Jesus, our Saviour, has brought the era of liberty, of light and of love, and loyalty to God. Whose fault, then, is it that Jew and Gentile are thus enslaved? Shall millions of Jews suffer as do those in cold and cruel Russia? Shall millions of Gentiles, and some called Christians, rest still in a superstitious ignorance and an unworthy prejudice toward the descendants of Abraham? Shall millions and millions more, called Jews and Christians both, live in bondage to the sordid and selfish worship of mammon? Shall unselfish love of man to his fellow-man be a thing unknown? Shall all this be true when Christ has lived, revealed in Himself God's infinite love, and His will for us who are all His children, and yet such things be? Let the Passover teach us all, each his own lesson.

THE FEAST OF PASSOVER.

"With evils my soul was satiated, in affliction was my strength exhausted. My life was embittered in hardship, in service to the Calf Kingdom (Egypt). But He in whose hand is might led forth His peculiar possession, while the army of Pharaoh and all his seed sunk like a stone into the deep."¹

"The plain flows with milk, with wine it flows, and it flows with the nectar of bees."²

(1) רעות שבעה נפשי, ביוגן כחי בלה. חיי מררו בקשי, בשעבוד מלכת עגלה. ובריו הגדולה, הוציא את הסגלה, חיל פרעה, וכל זרעו, ירדו כאבן מצולה.

—*Hymn מעוון צור in service for the Feast of Dedication in the Prayer Book.*

2) Πει δε γαλακτι κεδον,
 Πει δ οινω, πει μελισβαν
 Νεκταρι.—*Euripides, Bacch., 142.*

The issue of the deliverance from the hard bondage in Egypt was פלשת (Palestine) and the land of כנען (Canaan). Exod. 15: 14, 15. The last of the ten great plagues was the smiting of the first-born of the Egyptians. On that memorable night the feast of the Passover was instituted. For every house a lamb had been prepared, and was eaten with loins girded, with shoes on feet, and with staff in hand, for they who hastily partook were ready for instant departure. Each lamb was a perfect one, prepared by roasting; a bone in it was not broken, and its blood had been sprinkled upon the doorway of the house in which it was eaten. With it unleavened bread was eaten, as also bitter herbs, typical of the cruel bondage which was now forever at an end. At the hour of midnight a great cry arose from Egypt, for in it there was not a house where there was not one dead. All the first-born of the Egyptians were slain; but the first-born of Israel were preserved alive. Then the Egyptians were urgent upon Israel that they should depart, and loaded with much spoil the chosen people began their triumphal march. No longer would God's true worshippers dwell in a land of idol worship. The land where were the palaces of Tahpanhes, Zoan, and Noph, which meant for them but grief and sighing,¹ was to be left behind. Their work in the storehouses of Pithom and Raamses, where to this day, thanks to the spade of M. Naville, bricks, both with and without straw, can be observed, was forever done. Guided by the pillar of cloud by day and the pillar of fire by night, they were led to the place where they encamped on the shore of the Red Sea. But the Egyptians hotly pursued, and the night succeeding their approach was one of terror to Israel, but also a night of great deliverance. A way was made for the people through the sea, and when the morning dawned all the people had passed over; but the sea had returned in its strength and overwhelmed the Egyptians. There arose from a million voices that hymn of praise, led by Moses and Miriam, "I will sing unto the Lord, for he hath triumphed

(1) יגון ואנחה.

gloriously; the horse and his rider hath he thrown into the sea." Ex. 15:1. On that day they sang on that shore of deliverance the praises of Him who is "glorious in holiness, fearful in praises, doing wonders."¹ The vast resources of a great kingdom had been signally resisted, and the heart of a proud king had been humbled, thus demonstrating that Israel was under the protection of a greater King. Therefore the people sang, ר' יטלך לעלם ועד.

Ever after Passover has been observed to commemorate the birth-hour of the nation, and the deliverance from Egypt possesses an importance unsurpassed by any other event from Moses to Malachi. The legislation of the Decalogue is preceded by the affirmation, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ever after the prophets looked back to it, in so far as God had interposed in human history, as the central fact of their theology. Preparatory to this, God had manifested Himself in the theophany of the burning bush, and the intercession of Moses in Egypt was accompanied by a most extraordinary display of miracles leading up to the smiting of the first-born. So extraordinary were these miracles that the Egyptians themselves confessed, "This is the finger of God." The overwhelming power displayed in the deliverance from Egypt proves the superintendence of the Supernatural, proves the mercy and redeeming love of God for His elect, and evinces His kingship over His people and against their enemies.

The Passover is pre-eminently a religious festival. The birth-hour of the nation of Israel was replete with the highest spiritual significance. The demand of Moses was that Pharaoh should let the people go and serve God in spiritual worship at Sinai, the holy mount. This was the meaning of his demand, that they should go and celebrate a festival there.

During the rule of the Ptolemies, the Greek sover-

(1) עושה סלא.

2) The Lord shall reign for ever and ever.

eigns of Egypt, the Jewish population resident there was numerous. In Alexandria a large portion of the city was assigned to the Jews. Here religion and learning flourished. Among the many literary productions of that time and place is the book called *Σοφία Σαλωμων*, Wisdom of Solomon, one of the world's great books, composed by an unknown author. In it is disclosed much of the religious beliefs of the Jews in Alexandria at that time. At the very latest, it could not have been composed after the occupation of Egypt by the Romans. Much attention is given in this book to the deliverance from Egypt, and in chapter 18: 13-16 occurs this most sublime passage: "For they, not believing anything by reason of their magic spells, upon the slaughter of their first-born confessed that the nation was God's son. For when deep silence surrounded all, and night was in the midst of her swift course, thine almighty Word from heaven out of kingly thrones leaped as a fierce warrior into the midst of the land of destruction, and bore, as a sharp sword, thine unfeigned commandment, and stood and filled all things with death, and while touching heaven He stood upon earth."¹ It was not new or strange to Jewish theology that the Word should leap from heaven and from kingly thrones, bearing the sharp sword of the divine execution, thus mediately accomplishing the divine purpose among men. Note the similarity of the language, *εκ θρονων βασιλειων*, "from kingly thrones" to the name of that Angel called in the Talmud² and Kabbalah the Metatron.³ The Targums also speak of the Menna, and the later theology has much to

1) *παντα γαρ ἀπιστουντες δια τας φαρμακιας, επι τῶ των πρωτοκοων ολεθῳ ωμολογησαν θεου υιον λαον ειναι. η̅ψυχου γαρ διγης περιεχουσης τα παντα και νυκτος εν ιδιω ταχει μεδαζουσης, ὁ πανκυδυναμος σου λογος απ ουρανων εκ θρονων βασιλειων αποτομος πολεμιστης εις μεσον της ολεθριας ηλατο γης· ξιφος ο̅ξυ την ανυποκριτον επιταγην σου φερων, και στας επληρωσε τα παντα θανατου και ουρανου μεν η̅πτετο, βεβηκει δ επι γης.—Σοφ. Σαλωμων, xviii. 13-16.*

2) See Chagigah, 16 a:5 b.

3) From *μετα* and *θρονος*.

say of the Shekinah. The truth conveyed by all these words of the mediate activity of God in the world is very clearly brought out by Onkelos in his paraphrase of Gen. 1: 2, וַיְהִי אֵת הַרוּחַ מִן הַיְהוָה מְנַשְׁבָּה עַל-אֲמִיטִיָּא. "And the Spirit from the presence of the Lord was breathing upon the face of the waters." Clearly here is the beginning of the truth of later Jewish theology pertaining to the Holy Spirit.¹ According to Onkelos He proceeds מִן הַיְהוָה "from the presence of the Lord." In the Pentateuch it is the מַלְאָךְ, or Angel, who is sent before the chosen people to lead them to the promised land. Exod. 23: 20. According to this clearly established theological truth we are prepared to accept the New Testament revelation concerning the divine *Logos*, the Word. As represented in the book of Wisdom, He has indeed come down from God's throne, from the very effulgence of God's glory, and fulfilled all the spiritual significance that the rites of the Passover were intended to convey. As the first-born in Egypt were slain, and thereafter it became a law in Israel that all the first-born were to be redeemed, as belonging peculiarly to God, so it was through God's Only-begotten, the יְחִיד, who became also by His resurrection the First-born from the dead, that the redemption of all men was wrought. The incarnation and atonement, these are the great central truths of all theology. As a lamb was slain whose blood was sprinkled on the doorway of every house, so Jesus is the fulfilling of the entire teaching of all the sacrifices of the law. It was intended that they should all teach supremely of Him. He it is who is the Lamb of God, and by the shedding of His blood saves men from sin, and all men have sinned, both Jews and Gentiles, and there is no other salvation than through the shedding of the blood of Jesus. As every lamb in the paschal feast was a perfect lamb, so Jesus perfectly fulfilled the law, and by that means in His human nature He was perfectly holy, and so was capable of becoming a perfect sacrifice, and in truth the perfect sacrifice foretold by all the preceding sacrifices of the Mosaic

(1) רוח הקודש.

economy. This is the great **מלא** that God has wrought, the incarnation and the sacrifice of Jesus, for is His name not called Wonderful? Isa. 9: 6. Cf. Jud. 13: 18, 19. Whoever will believe it, whoever in the teeth of persecution or of death itself will believe in Jesus, will find a new joy awakening within, even the joy of Moses and of Miriam as they sang upon the Red Sea. And in that song this shall be the most enrapturing refrain, **ד' יסלך לעולם ועד.** Let all who observe the Passover festival know that God has made Him who suffered, the perfect Lamb, to be both Lord and King. Through Him God reigns forever and breathes upon all believing souls His Holy Spirit.

S. S. POWELL.

COVERT, N. Y.

AN ISRAELITE INDEED.

BY A FREQUENT CONTRIBUTOR.

Many a time I have thought I would write something for THE PECULIAR PEOPLE about the reasons for Jewish prejudice against Christianity, and how it could be overcome. To do this I have deemed it advisable to translate an article from the *Eduth le Israel*, Vol. III., No. 1, which expresses nearly all my thoughts and experiences, and I hope it will be valuable to many. It is as follows:

“ I am a Hebrew, and I have always feared the God of heaven. From my youth on my father brought me up in the lap of a pure and refined faith, the faith of our holy law, which was given unto us from God through Moses, the faithful shepherd, and which is explained to us by our sages of blessed memory, those giants of spirit who lived in the land of Israel and in Babylon. Thanks and blessings be to the God of my fathers that I am still clinging to the law, the written as well as the oral law, and it is the crown of my head and my glory in life, and in its words has been all the life of my spirit and my soul till this day. I have never yet turned away from the path of the faith to the right hand or to the left, and

1) “The Lord shall reign forever and ever.”

my daily prayer to the God of heaven is that He should keep my soul from evil, and that He should lead me in the way of truth and faith all the days of my life. Surely who can discern errors? and hidden things who can know? and except the God who watches over us keep us, our own watchfulness day and night is in vain. Furthermore, what was incumbent upon me to do I did not neglect to do. As soon as I became of eligible age to study the 'Talmud,'¹ I commenced diligently to study books; and then the book *Chobhoth ha-Lebhabhoth* came into my notice. And after reading it I resolved to enter a new path in life, and that is that I should not consider as obligatory (קשר) all that people consider so, and not consider a transgression all that people say is so (איטר פרץ ריח). I concluded not to approve nor condemn anything until I had examined it by the spirit of my understanding whether to choose it or to reject it. In this path which I marked out for myself I have walked till now. Therefore since I followed that path I have not been frightened at rumors of any new idea when it was noised abroad in the camp of Judah. I no longer drew back when people approached to tell me of some new idea, or inform me about some new dogma. Not only did I not draw back or drive them away from me, but I gave an attentive ear to listen attentively to every new thought about religion and life in order that I might know what was before me, and to test whether it was well grounded or not. Thus all the ideas of the different sects and denominations which have multiplied in the camp of Israel came to my knowledge. After having examined all with most scrupulous care and with open eyes, I have selected those which were pleasing to God, for Him I have chosen to cleave unto, and I have then said of my lot that it is good and pleasant (טוב ויפה).

"Five years ago a new event came up before me that I might concern myself with it. Whether a mere incident caused me to notice this event, or whether it was the hand

¹) According to the Rabbinical Ethics the eligible age for the study of the Talmud is fifteen years. *Pirge Aboth* 5.

of the Lord, who is watching everything and guiding all creatures by His mercy, which grasped me by the hair of my head and awakened me to meditate upon it, I am unable to judge. I do not believe in fatalism, for the watchful eye of the Father would never deliver His children to fate. Therefore I do not know yet what prompted my heart to look on a religion which is extended upon all the quarters of the earth. East and west, north and south, and on any place wherever the feet of men are stepping, there that religion has found a dwelling-place, there she is extending her wings and is gathering her chickens, as it were, to shelter them and protect them by her wings, even the religion of Jesus Christ. I am satisfied that this religion and its fame are also founded upon the law. The law that was given by our Master Moses, of peaceful memory, has called the attention of my heart to it. Now I am not ashamed to confess to you, dear Editor, that I shrank back when I used to hear the name of Jesus mentioned. If it is strange in your eyes it is also strange in my eyes. I, who never drew back at hearing any new thought, and who tested everything, when I heard the name of Jesus mentioned, was seized with trembling and pain, as a man is terrified when in walking quietly along a thundering of guns and cannons surprises his ears. It was not the traditional legends about Jesus and His works which were handed down from one man to the other, and which the *Beth-ha-Midrash* idlers tell to each other which, frightened me, for I ignored them even before I examined them; but what really was the matter with me I did not know. I felt the same way when I first got the books of the apostles and the evangelists, which are called by everybody the books of the New Testament. I never rejected books, even if they were not written by the renowned saints of the earth, nor even if they were the products of other nations, for I accepted the words of the great eagle,¹ Maimonides. He used to say, 'We are not particular about the author. In the case of anything whose reason is

1) הגדול אשר נשאר A title applied by the Jews to great scholars.

opened before us and whose truth is known by invincible evidences, we depend on the man who said or taught it by the clear evidence and known motive.' (*Qidush ha-Chodesh*, ch. 17, 125). Accordingly I read any book that came to my hands; but when the books of the evangelists and apostles came to my hands a pain and trembling took hold of me before I had read even two or three lines in them. But afterwards when I drove away all fear from my heart I kept on reading those books. I read them again and again repeatedly, for the more I read in them the greater my astonishment was, and I could not find an answer to my heart's question: Why have our great men rejected these books? Why have our sages of blessed memory prohibited us from meditating upon them? I am not ashamed to confess that as soon as I began to read in them I became convinced that it is not altogether according to the outcry that came to me from the Jewish camp about these books. For there are good and upright words hidden in them, words of comfort and love, words of truth and peace, which strengthen both the heart and the spirit. What Jesus said is true: 'I am not come to destroy, but to fulfill.' Matt. 5:17. For the words of the law of Moses, our master of peaceful memory, are clearly explained by these books, and they add more power and grandeur to the law of Moses. The books of the law of Moses are the lower story in the structure of God's law. The law of Moses is the original house, and the law of Jesus is the upper chamber. This upper chamber adds beauty and excellence to the original house. This I have seen from my reading in the books of the evangelists and the apostles, and I have marveled therefore the more why and for what reason the name of Jesus has become a terror to our brethren, the sons of Israel, and the books of the evangelists and the apostles a consternation to them.

"But I have found an interpretation to this enigma. It is the fault of the descendants of the Gentiles that the sons of the house of Israel have gone away from the law of Jesus. For the later generations of the Gentiles have committed three evils :

“First, they have applied the name *Christian* to all children of their tribes, and have made no distinction between one who is walking in the ways of Jesus and His apostles and one who has turned away from the path which they have marked out, and chosen evil ways. And over against the children of their tribes, whom they call ‘Christians,’ they have placed the Jew, as if it were a law of nature that only the children of their tribes have a right to be called Christians, and no son of Israel. Should it come into the mind of a son of Israel to keep the law of Jesus and His apostles, he cannot prosper as long as he is a Jew; but if he only adopts the name *Christian*, even though he does not keep the law of Jesus Christ but has simply ceased to be a *Jew*, then he is successful in his ways and is allowed among the tribes of the Christians. This is what has repelled the heart of the Jewish nation far from the ways of Jesus and His disciples, and instead of loving one who has beautified the house of Moses and added to its excellence, they hate him; for they do not see in Him the one who has beautified it and added to its grandeur, but the one who has destroyed and demolished it.

“Second, the later Gentiles added to the religion of Jesus many things the origin of which is not right. They have inherited those things from their ancestors, who were idol-worshippers. The strange ideas which they have brought into the books of the evangelists and the apostles have destroyed all the words of Jesus and His apostles until there has remained almost nothing of their ideas. I do not dare say that *all* have done it out of transgression and vicious intentions. The majority of them intended to find the truth, but the spirit of their understanding misled them and they have interpreted the Scriptures according to their understanding, and thus they have originated many false statements. But there were also many who did not seek in the Scriptures for the truth, but the wickedness of the visions of their hearts they spoke in the name of Jesus and His apostles. They have corrupted and misrepresented the Scriptures that they might draw out from them their own ideas, and thus the law of men

was created and darkened the words of those great lights, Jesus and His apostles. This second evil also has repelled the hearts of the sons of Israel from Jesus and His disciples. For even after great men of the Christian Church arose, determined to tear down the pillars of the law of men and to set up the faith upon rules of the principles of Moses and Jesus and to make improvements, even these reformers have not yet succeeded in abolishing the law of men to its foundation. I have not as yet seen Christian men who kept the law of Moses, the law of the living God, which Jesus and His disciples have kept as the apple of the eye. Nearly all Christian denominations have destroyed the holiness of the Sabbath, even those who follow in the footsteps of the reformers who firmly resolved to return to the law in its original glory. Likewise the command of circumcision, etc.—their names are no more mentioned nor thought of. By the clouds of darkness which have covered the countenance of the religion and the law of Jesus even the gold of His precious words become dim in the eyes of our brethren, the sons of Israel, and this purest gold is changed.

“These two evils have developed a third one. The law which men have established in every generation, and the trench vast and deep which they have dug between the Gentile nations and Israel, have created strife and breaches between those two divisions. The children of the nations have attacked the children of Israel like the wolves of the forests, and thus the religion of Jesus, the daughter, became rebellious against her mother, the law of Moses, and they have thrust Israel backwards until the name of Jesus and His law became a consternation and terror to the children of Israel. Oh, the Christians have acted wickedly! They are corrupt, they have done abominable works, for they have been converted into furious beasts and have not known what they have done. They have not understood that the religion of Jesus was the upper story built upon the religion of Moses, our master of peaceful memory, and therefore they have not taken many serious thoughts and have not asked themselves:

How could we destroy the lower story if we wanted to live on the upper one; if we should tear down the lower story will not the second story inevitably fall and the entire structure become a ruin? Even after the great reformers determined to restore the glory of the structure they have not yet succeeded in rooting out from the heart of the nations their hatred toward the sons of Israel and their law. The Christians of our times are not cleansed from this disease. They not only destroy every decree and command which the law of Moses has commanded them, but they also cling to the perverted idea that the law of Jesus is a different law and distinguished from that of Moses, and was established in the *place* of the law of Moses. As long as this idea has a stronghold in the Christian camp the Jewish hearts will be far off from the law of Jesus and His disciples.

“As I discovered the motives by which the Israelites’ heart is so far repelled from Jesus and His disciples, and instead of exalting and loving them there is an unquenchable hatred in their heart, my soul was broken for longing to find a Christian believer with whom I could discuss and hear what he would have to say. But here in N—— I could not find such a one; I have only found small books and different tracts; the work of Christians to justify their religion by clear proofs from Moses and the prophets. These books I have also read time and again, but I did not find a right answer to my questionings. How did the Christians dare destroy all the decrees and commands which the law of Moses has commanded? Do not the commandments of God stand forever? But they may answer: The law was given only to the sons of Israel, those who came from the loins of Jacob, the seed of Abraham as they entered into the covenant of God on Mount Sinai; but we, the children of the Gentiles, never went to Mount Sinai to accept those commands and precepts, and we have nothing to do with obeying them, which are for the most part in commemoration of the deliverance from Egypt. Thus they may answer if I ask them why they do not *obey* the law, but to the question why they destroy the com-

mandments there is no satisfactory answer. If it be granted that they were not commanded to keep the ordinances of Passover and circumcision, etc., how dare they teach that the commandments have ceased and are no longer binding? And how dare they hinder the posterity of Judah who willingly submit to the heavenly kingdom by Jesus and His law, how do they dare to hinder them from keeping the commandments of the law? Is there any excuse for a son of Judah to say that the law was not given to *him*? Who has relieved him from the obligation of the law? Why should a son of Israel and Judah throw behind his back all the law of his fathers and the commandments of the law? To circumcise every male child is a covenant between the Lord and His servant Abraham and his seed after him, and why should a descendant of Abraham, whose heart prompts him to enter the covenant of Jesus, break the covenant of his father Abraham? In short, why does a son of Israel, whose heart moved him to walk in the law of Jesus, give a turning shoulder and a bill of divorce to the law of Moses as though the law of Jesus could only be built up by the destruction of the law of Moses? From whom did this evil emanate, if not from the great men of the Christian Church, who have taught such perverted doctrines?

“Then I cannot understand why the sons of Israel, who take upon themselves the yoke of Jesus Christ, should turn their backs to all the hopes of their nation. We sons of Israel, believers and sons of believers, hope that Israel shall return to their stronghold, that they shall be exalted and a holy nation; for thus have the prophets of God prophesied unto us; and how should they contradict the prophecies of the prophets and the visions of the seers? But they apply these prophecies to the Church of Christ which is gathered from all nations. Where did they get this idea if not from the posterity of the nations? Have they any right to apply them in such a manner?

“While searching and pondering over and asking myself these important questions, lo and behold! the *Eduth le Israel*, of which you are the Editor, came to me to solve

all these problems. I grasped it and would not let it go. Now I come to give you thanks for your labor and to wish you peace. But, dear Editor, tell me, please, have you any congregation? Is there a congregation of such as follow in the the steps of the *Eduth*? I have not seen one yet. Though N—— is a small town, I dare say that the experiences of life are many. Much I have seen and have been in different countries, and have never yet seen people follow the teachings of the *Eduth*. I hear it said: This man was born a Jew and now he is a Christian. I have closely watched them, and have not seen in them anything by which they could be called a congregation of the *Eduth's* teaching. Therefore my questions stand yet without a satisfactory answer. If you are able to give me a right answer, my soul will bless you, and it will be counted a righteousness to you.

BEN ABRAHAM."

This letter speaks for itself. The writer is a true son of Abraham, an Israelite indeed. He understands the teachings of Christ in spirit and in truth, and knows how to reconcile Mosaism and Christianity. May there be many amongst our nation who shall have the same light! is my earnest prayer.

A vast chasm has been created and developed between the Jews and the followers of Christ. The pagan thoughts and superstitions which have crept into Christianity on one hand, and the outrageous barbarities which nominal Christians have practiced all through the ages against the Israelites on the other hand, have been the greatest stumbling-blocks to the Jews. Both these vicious factors are still working detriment to the cause of Christ. Modern missionaries are teaching that in order to accept Christianity a Jew has to abandon the law of Moses, and the modern Nero in the disguise of a holy Christian is crushing the lives of many of the seed of Abraham while pretending to do it for Christ's sake. The *Eduth le Israel* and THE PECULIAR PEOPLE, I trust, are instruments in the hands of God to remedy these two evils, and by their incessant labor to protest against all wicked works being committed in the so-called Christian Church. Surely we are living in eventful times, and there are bright hopes for the cause of Christ to prosper amongst Judah.

The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

AHLWARDT, of Berlin, a prominent anti-Semitic agitator, has been sentenced to four months' imprisonment for slandering the Municipal Administration of Berlin in his pamphlet entitled "Jewish Tactics."

THE Hungarian Parliament recently elected counts ten Jewish members. No anti-Semite was returned to this parliament. Among the Israelites elected is the son of Rabbi Aaron Chorin and a son of Dr. Jellinek of Vienna.

THE Rev. H. Pereira Mendes, the pastor of the Portuguese Congregation *Sherith Israel*, in New York, was attacked and shot March 5th in his own house by an Arab beggar whom he had formerly assisted, but whom he would not aid just then. The Rabbi was seriously wounded.

A GERMAN named Friedman, last December, induced about a score of Polish Jews to go to Egypt by promising that he would provide for them as colonists in the land of Midian, lying to the east of the Gulf of Akaba. But his behavior in that locality excited the suspicions of the Turkish Government, and threatened to become the cause of unpleasantness between Turkey and Egypt. This man and some of his followers have adopted military customs and procedure. He has no official recognition nor credentials more important than the usual formal letters of recommendation for protection to the commanders of frontier posts from the Egyptian authorities, and has been ordered to return by the latter.

THE OLD STORY.

Quite naturally, the outbreak of typhus fever among recently landed Russian Hebrews has called attention rather sharply to the question whether immigrants of this class are desirable additions to our population. Quite as nat.

urally, perhaps, American Hebrews rush to the defense of their co-religionists. Sharp things have been said on both sides, indefensible things perhaps, and certainly one or two surprising things. One of these is the assertion made by several newspapers and Hebrew citizens of high standing that the objection against these immigrants is the result solely of religious prejudice. It is alleged against these immigrants that they are of alien, and not easily assimilated, race; that they are ignorant and degraded; that they bring with them disease; and the reply is, You are actuated by religious prejudice. Cool, isn't it? But not exactly convincing.—*The Examiner*.

We will waive the flippancy of this treatment by an organ of Christianity of a great problem, created by the inhumanity of a Christian Emperor and his Christian advisors. We will also for the time waive all reference to the question even as to whether the objection to the reception of those exiles from Russian persecution is based on religious prejudice. Let us then examine the grounds upon which the *Examiner* bases its objection to their admission. In the first place, "they are of alien race." Will the *Examiner* kindly refer us to the "races" who have come here since the memorable 12th of October, 1492, who were not aliens? Then we would like to know where the Constitutional provision or Act of Congress can be found which establishes the descendants of any particular European race or nation as a peculiarly American race. Finally, in regard to this point, a little enlightenment would be proper and pertinent as to whether all European immigrants, to say nothing of African and Asian, if we have an indigenous American race *by statute*, are to be excluded. Then the *Examiner* goes on to point out that the Russian Hebrews are ignorant and degraded. Now there ought to be no difficulty in understanding that both of these terms are relative. Will the *Examiner* please produce its evidence to demonstrate that Russian Hebrews are more ignorant or degraded than any other class of immigrants?—*The American Hebrew*.

Restricted immigration is one thing, anti-Jewish prejudice is another thing. The former can never be settled satisfactorily to all parts of our composite nation. The latter is a fact which cannot be contravened. That both Jews and non-Jews make mistakes in arguing concerning it appears very clear, as may be seen from the above. Non-Jews are apt to deny that there is such a feeling to

wards Jews, or if they admit it seek to justify it in terms objectionable to Jewish people. Jews are apt to lay it all at the door of the Christian religion. When Gentiles will make up their minds to be just and fair toward the Jew, when Christians will learn to love him as our Master has taught us, when mediæval superstition has passed away, when both Jews and non-Jews learn to discriminate between things that differ, and above all, when they both care more for truth than for winning in argument, and exhibit more of the meekness of Moses and Jesus—then may we begin to expect the dawn of daylight upon this question.

THE JEWS, AND THE BLESSING THAT IS HIDDEN IN THEM.

Has our brother in Christ, whose eye rests now upon the printed page and this article, ever pondered over that inspired saying of the apostle Paul, referring to the Jews—the real, natural, and at that time still a national body, though under subjection to the Romans—that strange saying, put in the form of a question by him, “If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?” What does he mean? What can he mean, or rather to what intent did the Holy Ghost cause him to write thus, if not for our enlightenment, guidance, and direction, and particularly ours of these last times?

The poor Jew, how he has been elbowed about and almost literally kicked down the stairway of the ages to this nineteenth century! Not by the true disciples of the Lord Jesus, however, but only by those who profess to be so and are not, “but are the synagogue of Satan.” Alas! that Christ and His kingdom, “which is not of this world,” and, therefore, in the very nature of things, could not hold or wield a sword of authority with which to inflict bodily pain of any kind on offenders against church law, however great their sin, her only means of punishment being to exclude the offending brother from her table and privileges—alas! that Christ and the church should have had to bear all the blame of these long ages of their per-

secution, until the very name of "Jesus Christ and Him crucified," has become, not as the blessed Lord intended, and as it was when Paul and Peter, and their fellow-disciples, preached it to them in Jerusalem, and all over the habitable earth, a mighty drawer of them to the church, but a terrible repeller of them from it. Sad, indeed, that this should have been so; and that, by the persecution the Jews are to-day suffering from the anti-Christ, or that at least eldest daughter of Babylon, the Eastern Catholics, sadder still that it should be so to-day!

And yet it must be seen from those words of Paul quoted above, it ought to be evident to the true disciples of the Lord everywhere, and in all ages, that the greatest blessing that the church has in store for it in the yet future, cannot be reached in any other way but this "*receiving*" again of the Jews of which the apostle speaks. In other words, our blessing of life from the dead—whatever that means, and all that it means, for time and eternity, is wrapped up in this Jewish cover—depends in some way and in an essential sense upon them! and *we cannot reach this blessing until Jew and Gentile are all one again in our common Head, the Lord Jesus*. O think of this, Christian brother! ponder it, and pray over it, and so rouse yourself to a personal interest in this divinely "called" and miraculously preserved people, and do not let this interest flag or lessen, but fan it into a big flame.

Hereafter, when you see a professed brother, Greek, Roman, or English, by word or deed, innuendo or direct assault, insult a Jew because he is a Jew, tell him as politely and gently as you can, that he is surely mad, or a born idiot, to act so, for that the Jews have in them collectively, a chosen remnant of them at the last, his own chiefest blessing, placed there by the great Head of the church, and called by the inspired apostle Paul "life from the dead;" what we all want and without which life itself, this temporal life, would not be a blessing, but a curse. The Jew bore our treasure of the Old Testament Scriptures from Moses to Christ. Jews wrote out "as the Spirit gave them utterance," our New Testament Scriptures; and now this despised, dispersed, and persecuted

people, as is seen in the scripture we have quoted, hold still a very important place in the plan of God; so that our interest in them and their conversion to Christ is of the most momentous concern to every Gentile Christian of this generation.

Catholicism has tried (and in its Russian cover is trying to-day) persecution, and the rack and the faggot, for more than a thousand years, and the Jew under such preaching is farther from his and our Saviour than perhaps he ever was. It is time for Christianity, true and faithful, to try its hand upon the Jew, and see if love, that "greatest thing in the world," as Mr. Drummond so well and truly says of it, practical love as of a brother, will not win him, the Jew (so naturally suspicious of us because of the wrongs he has had to bear from others who claimed as we do to be disciples of Christ Jesus), to us, and through us to Christ.—*The Cottage Pulpit.*

THE JEWS AND THEIR FATHERLAND.

Every nation except the Jews has a land which is its own and where it dwells, and every land except Judea has a nation to which it belongs and which inhabits it. We have seen some signs in the social history of the Jews that they are being prepared for the land; are there any at the present time that Judea is being prepared for them? I hope that it may be interesting and not unprofitable from this and other points of view to give a few brief notes of my second visit to Palestine in the spring of 1891. I found Palestine almost stereotyped in 1869, but it is not so now. There has been more progress in the past twenty years than in five centuries before. In 1869 there were only two roads in the land, and these so indifferent that no English surveyor would have approved them. Now tolerable roads are to be found diverging north, south, and east of Jerusalem, a railway line is being laid, and the screech of the locomotive may already be heard between Jaffa and Jerusalem.

In 1869 there were not half a dozen vehicles in the land; there is now a cabstand outside the Jaffa gate at Jerusalem, carriages to be hired in other towns, and inns with decent accommodation for man and beast. Travelers

then were few and far between; now the names of Cook and Gaze are everywhere, and their tourists occupy the land. Then outside Jerusalem all was waste, few houses were to be seen, and leopards, jackals, and other beasts of prey prowled in its immediate neighborhood; now the European populations have migrated to suburbs so similar to those of other eastern towns that, in walking from Kolonieh, I failed to recognize old familiar landmarks until we were under the shadow of the city walls. In 1869 the land was but little known by travelers; now no tour is complete unless it includes Hebron, Samaria, and Galilee, and it may be made safely and pleasantly on horseback, if you can restrain your dragoman from hurrying you over the ground, with good accommodation in tents, or fair and less expensive in native inns.

There is now an electric light outside of Jerusalem, the shadow of a telegraph pole falls upon Jacob's Well, and a steam mill is working day and night hard by the ancient wall of Nazareth. In 1869 the Jew was despised and oppressed. Men would strike him with the fist, or spit in his face, and say, "He is only a dog of a Jew." Now, if cities be determined by the majority of their inhabitants, Jerusalem is again a Jewish city, as also are Tiberias and Safed; and in Jerusalem at least the Jews are socially able to hold their own against Christians and Moslems. I have been frequently asked whether my personal observation confirmed the reports of the great influx of Jews into Jerusalem. My reply is that I had no adequate conception of it before seeing with my own eyes that in Jerusalem the Jews are everywhere. Whence have they come? From Arabia, North Africa, the Principalities of Turkey, from Germany and other lands of persecution, but principally from Russia. Why have they come? They have been attracted rather by national than religious sentiment. Some, indeed, are looking for the coming of the Messiah speedily, but most are simply seeking for rest and safety in their own land. What can they do there? It is a melancholy fact that starvation stares you in the face from many of their sunken eyes and pallid

countenances. Our missionaries have been almost overwhelmed with the burden of their sufferings and poverty. There is no opening for them in Jerusalem. Each religious community ministers to its own wants, and there is only a bare livelihood for native Jews; for Jerusalem at present is neither a commercial nor industrial city. There is no opening for these Jewish immigrants in Palestine. Not that the land is not fertile enough; it will give three harvests in a year, and thirty, sixty, one hundred—aye, I have heard six hundred-fold are its possible returns. It is able to support a much larger population than the present one and to export food as well. There are several Jewish agricultural colonies in Palestine, but residents there do not yet believe in the aptitude of Jews for the cultivation of the land. The great Jewish philanthropists are so little satisfied with the results of their experiments that Baron Hirsch, and those associated with him, are now seeking to found great colonies in the West. In Palestine at present the home market is limited, the methods and implements of agriculture are primitive, and it is almost impossible for strangers to hold their own against the fellahen who seem to live upon next to nothing and sell their produce at prices which would be simply ruinous to others. Even the thrifty Germans at Jaffa and Haifa have found it hard to make both ends meet. But let M. Joseph Nahon complete the Jaffa-Jerusalem Railway, let other lines be constructed from the coast to the interior (one was lately in contemplation from Haifa to Damascus), let the Jaffa roadstead be transformed into a safe harbor and a regular sea-service be maintained, and then fresh markets will soon be found. Already Jaffa oranges are famous all the world over; why should not the corn of Esdraelon and the fruits of Samaria and Galilee find their way to Africa and Europe? And what about the Turkish government? It has grown suspicious of this Jewish immigration and is seeking to prevent it. It still grinds down the people and taxes olive-trees even before they bear fruit. It is more like a man in possession than the proprietor of the land. It is a tenant at will who makes no effort to improve his temporary home. Were the Turkish government to depart to-morrow, it would leave no mark behind save desolation, destruction, and decay. "Behold, your house is left unto you desolate." How these words of the Messiah were ringing in my ears as I rode through the land from south to north: "Desolate"—its capital a third-rate Turkish city; many of its other cities

ruins and heaps; its hills and plains only cultivated here and there, for the most part a desert of stone and sand; its fair sea of Galilee, once with thickly-peopled banks and fleets of fisher-boats, now without town or village save shrunken Tiberias, or boats save those of the missionaries. But hopefully we may add that the desolation is the prophecy of restoration. "The Lord hath sworn by his right hand. . . . Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. . . . And they shall call them, The holy people, the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Isa. 62: 8, 9, 12. "Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Luke 13: 35.—*From a paper by the Rev. C. H. Banning, of Rochester, England, published in The Jewish Intelligence.*

CORRESPONDENCE.

To the Editor of THE PECULIAR PEOPLE:

Dear Brother:—I now regret that I did not take your advice and withhold that last letter, in which, I fear, I wronged the Jews. For though the race of Shylocks, their thorns and thistles, is not quite extinct among them any more than it is among the Gentiles (I myself have suffered somewhat from them), yet as a whole the Jews compare very favorably with the mass of the Gentiles, or with the Christian Church. I know any number of quiet, kind, inoffensive Jews, who only lack the spark from heaven to make them fit disciples of Jesus. Alas! that the torches bearing these sparks are so scarce, that the few torch-bearers are so fearful lest their lights be extinguished that they often hide them under a bushel. Alas! that the Jew sees so much that is bad in the Gentile world and so little that is good that he cannot be induced to accept the religion of the Gentile as the true religion of God. Alas! that both theoretically by missions and practically by Christian acts the gospel is so seldom put before

him that he has almost no opportunity to take hold of it. So long as these two factors are lacking in such a large degree, so long will the Jew cling to Moses and the Rabbis, and reject, or rather not accept, Jesus Christ. There are a hundred or more Jewish women in this place who are not able to read a word of English, yet you cannot find one Christian woman in a population of forty thousand who would be willing to buy a Judæ-German Testament to give to a Jewish woman that she might be saved. What can be expected from such a condition of things?

On the other hand, in my opinion, it would be going too far to give up what is not ours to give, for the sake of converting the Jew, to exchange what for eighteen hundred years¹ has been called the Lord's-day for the Sabbath of this world [?], the Jewish Sabbath of the Old Covenant. It would not probably do any good, for the Jews would only say: "You do not know what to hold; you would better turn Jews." Let us be sure about God's will regarding the first day or the seventh day, and hold on to it.² To the Jew we must preach the gospel; if he sees it in its beauty and its fruits in our lives, he will accept it. We cannot give up one jot or one tittle of the gospel for compromise. I myself am a believer in the first day of the week, yet as this question is so often raised by the Jews, and as I do not claim infallibility, I should like to see it discussed in your interesting paper.

There is one sacrifice of what I should almost call a part of the Gentile creed, which might induce the Jews to draw nearer to the gospel. It is the sacrificing or giving up of pork and lard. These things are an abomination to the Jew, and they ought to be to every healthy palate, stomach, and mind. While this disgusting food, this dirty Western lard, forms an essential part of every Christian household, so long will Jews but very cautiously approach the religion of the Gentile. Let us fight against pork and lard, brethren, as enemies of good digestion and health, as well as the four thousand year old enemy of our Jewish brother. If lard offends my brother I will not use lard while the world lasts; and I will not use it any way.

SOLOMON ROBITSCHER.

WESTBROOK, Maine.


1) Hardly quite so long.—Ed.

2) Amen! But "let us be sure" first.—Ed.

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