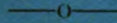


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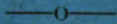
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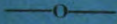
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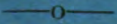
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


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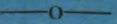



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THE REV. WILLIAM C. DALAND,

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# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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EDITOR:

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)

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

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Vol. 8. September, 1895. No. 6.

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## Contents.

Editorial Paragraphs,	-	-	-	-	121
Should Jews be Proselyted?	-	-	-	-	124
Palestine,	-	-	-	-	130
"Salvation is of the Jews,"	-	-	-	-	134
What the World Owes to the Jews,	-	-	-	-	139
"For Mine Holy Name's Sake,"	-	-	-	-	142
Oh! Weep for Those—Poetry,	-	-	-	-	144

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## CONTRIBUTING EDITORS.

THE REV. SYLVESTER S. POWELL, Little Genesee, N. Y.

THE REV. PROF. WILLIAM C. WHITFORD, ALFRED, N. Y.

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## OUR PLATFORM.

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

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

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

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

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

# THE PECULIAR PEOPLE.

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

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

הַבִּישׁוּ אֶל-צֹר חַצְבַּתֶּם

Isa. 51: 1. וְאֶל-מִקְבַּח בֵּית נִקְרַתֶּם

"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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VOL. VIII. PLAINFIELD, N. J., SEPTEMBER, 1895. No. 6.

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

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SINCE we knew of the appeal made by several workers in New York to Dr. John Hall and others, who constitute Mr. Hermann Warszawiak's new committee, we looked somewhat anxiously for some answer to be made thereto. When, therefore, the last number of *The Jewish Christian* appeared, we thought such an answer would surely be found in its pages. In the stead thereof we find the following astounding paragraphs in the "Notes of Our Mission:"

We have again been greatly harassed of late by reporters of the secular press, asking for some facts for publication concerning the work of the American Mission to the Jews. This we have refused to do, as we have done many times before, believing that it is wiser to work in quietness, and let God have all the glory, than that we ourselves should get into prominence before the public. We are sorry that in spite of our refusal, large articles with much praise have been written, and even interviews given, for which we desire to say here we are in no wise responsible.

At the same time, we have also been attacked in some quarters; but at the last meeting of our Provisional Committee, when all matters pertaining to the work were fully discussed, the following resolution was passed:

"Resolved, That it is our view that *no notice whatever* should be taken by us as a committee of any charges or accusations against Mr. Warszawiak."

THIS is most remarkable! A sudden modesty seems to have come over the "Little Messianic Prophet." We could wish that he had heretofore preferred to "work in quietness, and let God have all the glory." Had that been his policy, we firmly believe that the work would have been more nearly such work as God would have delighted to honor. It is indeed a pity that the reporters could not have let such a modest and unassuming man alone, especially the reporter of the *Sunday Advertiser* of July 7th. That reporter must have been a genius in his way. For he appears to have obtained from this modest man so against his will many wonderful things; his picture, and a picture of the "Christ's Synagogue," whose existence is so future a fact, and a great many statements concerning the shrinking worker, who so shuns publicity, which tally remarkably with what he has allowed so many times before to be said, although we do not now recall having ever seen quite so large a number of false statements put together in so compact a form. We recommend this reporter to any purveyor of invented news who wishes to boom his paper! But we must confess that we had not thought that Mr. Warszawiak could be so easily beguiled. No. This will not do. It is too late in the day for Mr. Warszawiak to say that he shuns publicity, when he has always been the most extensive advertiser of all in his line.

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BUT the most astonishing thing about this publication is the action of the committee. They appear to be utterly blinded. With all the facts before them, the committee say, and emphasize it with their own italics, that they will take "*no notice whatever* of any charges or accusations against Mr. Warszawiak." We are not wholly surprised at this from the previous attitude of even most excellent men, such as the Rev. Dr. Schauffler and others, when similar things were brought to their notice. But evidently Dr. Schauffler and the City Mission have had their eyes opened. It is not the mission of THE PECULIAR

PEOPLE to "attack" anyone, and we do not mean to attack Mr. Warszawiak. We have always maintained a consistent attitude toward missions and missionaries. Our view of mission work as printed on the third page of our cover has always remained the same, and we are always steadfastly opposed to deception, bribery, falsification of statements of results, a high coloring of stories of conversions or of spiritual experiences, or to the offering of any inducements whatever except the power of the truth of the Gospel to those whom missionaries would lead to Christ. We maintain that, however favorable the result may be in some individual cases, such things in the end do more harm than they ever can good, and it were better that men should starve without the knowledge of the Gospel than that the good name of the Christian religion should suffer from the dishonorable ways of those who are representatives of Christ and those who by any false attraction are led to an outward profession of the name of Christ. There are things worse than poverty and suffering. Hypocrisy and lying are worse. There is a condition worse than that of a heathen or an unbelieving Jew. The condition of one who pretends to a faith that he has not and to spiritual experiences to which he is an utter stranger is worse. These things we attack, not Mr. Warszawiak. We take it that the Committee of the American Mission to the Jews, of which the Rev. John Hall, D. D., is chairman, and which numbers in its membership such men as the Rev. W. H. P. Faunce, of the Fifth Avenue Baptist Church, the Rev. Charles H. Parkhurst, D. D., of the Madison Square Presbyterian Church, and the Rev. Josiah Strong, D. D., by the action they have taken, not only confess that they are blindly following the leadership of Mr. Warszawiak and believe in him, no matter what charge is brought against him or what the proofs are which may be adduced, but that they are responsible for the methods he employs and that they regard them as honorable and just. Will these prominent and sup-

posed honorable men say that they believe in bribery? Do they consider that offering free what is twice represented as worth fifty cents is a noble way to get men to attend a religious service? Are they willing to say that they think it is right to lie? For what is it but lying to say that, if a Jew will attend a certain meeting, he may have what otherwise would cost fifty cents, and then to offer the same thing freely to those who have not at all complied with the condition? What is it but lying to publish in the Mission paper afterwards, as was done on the first page of *The Jewish Christian*, Vol. I, Nos. 7 and 8, an account of the large attendance of interested and inquiring Jews during the past month, when the foregoing methods of bribery were resorted to to obtain the attendance which is given as an argument of the need of larger buildings? We do not ask these questions in any unkind spirit, but we call upon these gentlemen, if they are honorable men, to say plainly, not whether they will take any action in reference to Mr. Warszawiak, but *whether they consider such things as honest*. If they do not, then they ought to say so and stop what is going on under the name of the American Mission to the Jews and in the sacred name of Christ. If they do consider them honest, then they stand before the world as maintaining that falsehood and deceit are Christian virtues. Which horn of the dilemma will they take?

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#### SHOULD JEWS BE PROSELYTED?\*

The increased attention which is given to the claims of God's ancient people Israel upon the gratitude and love of believers in the Lord Jesus Christ is one of the most gratifying signs of the times. God's children are being led to realize more fully and keenly than ever before that Israel's claims to "our mercy" are simply paramount. To

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\* We desire to ask the attention of our readers to this article, by the editor of *Our Hope*, the organ of the "Hope of Israel Movement." The sentiments of this article are more nearly in line with the principles THE PECULIAR

the Jew *first*, was apostolic principle and practice. It should never have been otherwise. And while it is more or less idle to speculate on "what might have been," it seems to us undesirable that the failure on the part of the Gentile church (*i. e.*, Gentile in its non-Jewish and often even anti-Jewish composition and tendencies) to continually observe that principle has been with serious loss to the church at large. It stands to reason that the attitude of historical Judaism to historical Christianity would have been greatly modified had that practice been continued. The world might have been spared the humiliating spectacle of professing Christians and ministers of the gospel of Christ, the Jewish Messiah, engaged in anti-Semitic movements, *i. e.*, in the systematic persecution of Jews as such. Not only this. Look at the results of the labors of that first band of Jewish missionaries of the cross. Within a single lifetime they filled the whole known world with the sound of the gospel, without treasure, without committees, railroads, printing presses, telegraphs, and other modern appliances. Can the results of this "century of missions" under Gentile Christian control and management stand a sober and searching comparison therewith? We question it.

But perhaps the most serious loss has come to the Christian Church at large in the failure, through Gentile propensities, to properly apprehend and, consequently,

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PEOPLE has for seven years advocated than any we have seen in print. We have hitherto been opposed in our view of the wrong of proselyting Jewish converts, and our hearts are gladdened that at last workers in the mission field are coming to see the justice of our position. We never felt called of God to labor personally among Jews to any extent, but we have felt called of God to publish our magazine in the interest of the very Jewish Christian position that is now becoming so popular. We are hopeful that the perusal of this article may do good, and we intend reprinting other articles that are now being published in *Our Hope*, on the relation of the converted Jew to the Law and Jewish customs. When these views, which are now spreading, shall have become widely adopted, our aggressive mission shall largely have been accomplished. We now feel sure that our seven years of steadfast adherence to these important truths have not been in vain.

reap the full benefit of fellowship with the proportion of Jewish believers in Christ of whom there have been some in every age of the church. We will not ask, though it may be proper to do so, why Jewish believers have not been more numerous. But why should it ever have been deemed, and actually been, so difficult to reach the Jews with the gospel of Christ, since Paul declares that this gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek? And why should Christian Jews ever have been looked upon as something so remarkable and "strange," that in many cases they have been and are still treated as veritable freaks or curiosities? Why should there be (and we know there is, for we meet it again and again) in the minds of true Christians so much doubt, suspicion and prejudice toward professed believers in Christ from the house of Israel? The fact that these and many similar questions can be raised at all, seems to prove clearly that there is some serious mistake in the attitude of the Christian church, in its Gentile preponderance, toward the Jews, both believing and unbelieving.

We believe the mistake lies in the fact that the Jews have been made, quite generally, the objects of proselyting methods of evangelization. This mistake to us seems fundamental. We believe it is chiefly responsible for much, if not most, of the existing feeling of disappointment, pain and perplexity in connection with Jewish mission work on the part of earnest Christian workers. We are satisfied that it is responsible for much of that bitter contempt in which many Jews hold the very word "mission" and "missionary" as applied to their people, while they have no such feelings toward Christian missions in general.

1. *What do we understand by proselyting methods of evangelization?* We mean nothing unusual or extraordinary. We speak of the most generally adopted style of missionary effort among the Jews. The style which has become so common as to be almost universal. So familiar

as to be considered almost the only one. Or, is it not the usual way, to expect of the Jew, when he accepts Jesus Christ by faith in Him, that he shall henceforth identify himself with one or the other of the historical forms of Christianity? That he shall unite with some church and thus become a "proselyte" of the Christian religion? Not only this. Is not the almost universal impression that the Jew, in order to do this most effectively, must rid himself as radically as possible of anything and everything in and about him that is Jewish, except, possibly, his countenance? And we are not sure but this latter would even be considered by some a desirable change. The less of the Jew there remains of him, the better Christian will he make—seems to be the principle. The consequence is that we find Jewish Christians who have not only cut loose entirely from the observance of all Jewish rites and customs, but who, publicly and privately, speak of these same religious and national observances of their own people in tones of ridicule and contempt. They have been impressed, or taught, somehow, that the strongest proof to Gentile Christians of the sincerity of their (Jewish) faith in Christ was the ardor with which they disclaimed all further connection whatever with the religion and nationality of Moses and Isaiah and—Jesus of Nazareth! Can this be considered a healthy or normal condition of things? Is this the true relation of Judaism (Scriptural, or Mosaic Judaism, we mean) to New Testament Christianity, that the latter should and must forever utterly exclude and antagonize the former? To us it appears not so.

2. *Let us determine the meaning of the word "proselyte."* Who is a "proselyte"? Webster gives the derivation of the word correctly from a Greek verb (*proserchesthai*) which means to "come to," and adds, proselyte is "a new comer, especially one who has come over from heathenism to the Jewish religion." The New Testament throughout never uses the word in any other sense than

this latter, namely, those from heathenism who, by adopting circumcision and the observance of the whole Mosaic law, or by taking upon themselves only a portion of it, had come to be partakers in whole or in part of the blessings vouchsafed to God's only chosen nation, Israel. In the Scripture use of the word, and with the Scriptural conception of Israel's position in the Divine purpose with humanity, there can be only one body that can have true proselytes,—and that body is Israel. For according to God's Word Israel has been from the beginning the only keeper of God's oracles, the only covenant people, the only channel of salvation for the human race. Jesus Himself has substantially affirmed this when He said: "Salvation is of the Jews." In conformity with this Peter declared on the day of Pentecost: "To you (Jews) is the promise and to your children, and to all that are afar off, as many as the Lord our God shall call unto him (*i. e.*, make real proselytes, "to comers," of). Acts 2: 39. Paul fully recognizes the same dispensational distinction between Jew and Gentile, when he says of Christ, that "He came and preached peace to you that were afar off (Gentiles) and peace to them that were nigh (Jews)." Eph. 2: 17. Clearly, then, in the Word of God, the Jews as such are always and invariably represented as being nigh, or heirs of the promises, or first to be addressed with the gospel. While all the other members of the human race are represented as far off, alienated from the commonwealth of Israel, strangers from the covenants of the promise. Eph. 2: 12. Accordingly, only Gentiles can ever become "proselytes" in the true sense of the term, the Jew *never*. The term Jew and the term "proselyte" forever exclude each other. Gentile Christianity has evidently forgotten or overlooked this fundamental distinction established by God Himself, between Jew and Gentile. The Jew as such is within the pale of all the fullness of God's wonderful promises in Abraham's seed and David's son. The "proselyte," *i. e.*, he who comes to, can only be one who is by

nature on the outside, a stranger, an alien, a Gentile. To make a "proselyte" of the Jew is as reasonable as to "naturalize" a native Yankee whose ancestors came over in the "Mayflower."

We are fully aware of the fact that we Gentile believers in Christ do not by faith in Him become "proselytes" to Judaism. We are *fellow-heirs*, and *fellow-members* of the body with the believing Jew. But they are the *original* heirs. Without becoming Jews through circumcision, we become Abraham's children by faith in Abraham's Seed, Christ. But when Paul gives warning to the Gentile branches not to be high-minded, nor to boast against those branches that were cut off, he tells us plainly that we, by nature from the wild olive tree, were grafted contrary to nature into the good olive tree (God's chosen people), and that we do not bear the root, but the root us. Rom. 11: 17-24. A careful study of this parable and the apostolic application should forever make impossible the unscriptural attempt of foisting upon the descendants of Abraham anything like the title or attributes of "proselytes."

When the door of salvation by faith was first opened to the Gentiles, as we read in the book of Acts, it was a debatable question whether these Gentile believers must first become "proselytes" of Judaism, because they had been outside of the covenant of the promise. That question was decided and remains forever settled. No Gentile is ever to be put under the law of Moses in order to salvation. But who has given authority to the Gentile churches to turn the tables on the Jew, and to require of him to consider himself as Jew "on the outside," and to become a "proselyte" to historical Christianity? The whole proceeding is preposterous. It shows that Gentile Christianity has not heeded the warning of the eleventh of Romans.

It is putting gospel work among the Jews on the same level with missionary work among the heathen. It

is a practical denial of the fact that Christianity is after all only Messianity, *i. e.*, the normal outgrowth of God's revelation in the law and the prophets. The Jew who holds to these, though yet blind as to the claims of Jesus of Nazareth, is not a pagan. His God is the Lord. His Scriptures are they of which Christ spoke, "they testify of me." His religion is revealed as truly as ours,—only he does not see the absolute harmony between them. Shall we make him think they are at enmity with each other? His customs and observances (as far as they are Scriptural) are given to his nation by God, they are not human inventions or devices—which cannot be said of a great many so-called "Christian" institutions, ceremonies, and observances. Tell him that he must become a "proselyte" (a term which he understands as well as we), *i. e.*, abandon all these observances as incompatible with Christianity, and you set him to doubting either the divine inspiration of the law and the prophets, or that of the New Testament. You have given rise to a conflict of authority which is as mischievous in its operation as it is unjustifiable and uncalled for.

We do not say that the proselyting method has never given to the Church of Christ the best type of Jewish converts. Church history, ancient and modern, has a brilliant galaxy of names of those who from Israel have become heirs of salvation in Christ. But we confess to a suspicion on this point similar to that we feel when we read in the papers of people who became centenarians "having used tobacco and whisky all their lives." We are always tempted to ask: To what ages might these people have lived if they had abstained from those poisons?

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#### PALESTINE.

The society, *Choveve Zion*, or "Lovers of Zion," and other organizations devoted to the occupation of Palestine by Jewish people, have been making rapid strides in

Europe during the past few years. The outcome of the agitation is hard to predict, but as the numbers of people interested and enrolled is up into the thousands, the enterprise is surely not child's play.

The population of Jerusalem and Palestine is often over-rated, but the Holy City contains probably 30,000 Jews, and there is a tendency toward an increase, though not so great as is often affirmed. Statistics recently compiled by Dr. Gustav Dalman of Leipsic show that there are literally dozens of Jewish agricultural colonies established in the past few years in the Holy Land.

The most noteworthy agitation in this direction is the movement toward the re-introduction of the Hebrew language into common use amongst Jewish people. This tendency is manifest to a greater or less extent in all countries where there are Jews in large numbers, less marked of course in western countries.

The Jewish Christian movements in Europe and in this country are also connected with the nationalistic strivings of the Jewish people and their hopes for a national re-establishment in their own land.

In the *Frankfurter Zeitung* of recent date there was published a series of articles in regard to the work of the Zionists, and a summary of the points of these articles, which appeared over the *nom de plume* of "Matthias Acher," may not be without interest for our readers. The active work of Jews both Christian and non-Christian is mentioned together, and while those not Christians might not be pleased at the placing of them together, for all intents and purposes of a national character they ought to be placed together.

The whole agitation is the outcome of the persecution of the Jews in Russia and Roumania beginning with the year 1882. It is a reaction and counter movement to the anti-Semitic crusade that has swept over Europe. It first assumed organized form in the "Palestine Agriculture Colonization Society" of Russia, which degenerated into

fanaticism. Thus a number of students from the Chersonese University gave up their studies, and without due preparation began a colony in Palestine and almost starved to death. The first regular Zionite Congress was held in November 1884, in Kattowitz, Silicia, at which representatives of England and France appeared. The present Russian Palestine Society has its headquarters in Odessa, and has a membership of tens of thousands. An executive committee and an organ are found in Jaffa.

A second part of the program of the Zionites is the revival of Hebrew. The opinion that Hebrew is a dead language is a popular delusion. More people use the Hebrew as the language of literature than spoke it when Moses led his people through the Red Sea. In recent years a Hebrew literature has sprung up among Eastern Jews. Goethe, Schiller, Shakespeare, and other classics have been translated. Original Hebrew literature is also so noteworthy that translations are being made into European languages. Thus the Hebrew novels of Mapu, especially his "Tharnar," have been issued in European dress. Papers and magazines in Hebrew in great number are published, largely in the interests of the Zionite movement. Such journals as the weekly *Hamagid* of St. Petersburg have an international reputation. In Russia the Jews publish two Hebrew dailies, while the weeklies and monthlies can be counted by the dozen. Delitzsch's Hebrew New Testament has been issued in more than 75,000 copies. One of the fruits of this movement is the higher boy's and girl's school at Jaffa, which is practically a Hebrew college in which all the branches are taught in this language. The project of a Hebrew University in Palestine has been agitated and may be realized. In Palestine itself the organ of the Zionite movement is the *Hazbi*, a monthly organ, edited by Ben-Jehuda, who has been repeatedly imprisoned by the Turkish government for his radical editorials.

While the movement of this project in Russia is simply

the outcome of sympathy for the persecuted Israelites the Zionites of North America and England, in which latter country the agitation is especially strong are actuated more by a sentimental interest. In England the organ of these people is the quarterly, called *Palestine*, and the higher circles of the English aristocracy take a deep interest in the work. The most pronounced protagonist is Major Albert Goldsmith, who was commissioned by Queen Victoria to take charge of Baron Hirsch's project for the Jewish colonization of Argentine Confederation, but soon returned to head the Zionites in England. The movement here is largely of the type of a Philhebraism, parallel to the Philhellenism of Lord Byron. After the Berlin Congress Sir Lawrence Oliphant devoted the rest of his life to this idea. In 1891 a petition was presented to the President of the United States, signed by Christian citizens of this land, asking the intervention of the Government in favor of a project of the organization in Palestine of a Jewish State. In England the "Society for the Relief of the Persecuted Jews" has the Earl of Aberdeen for its president. In Edinburgh the Zionites also have an active organization.

In Germany the movement stands more in connection with the work of the Jewish missionary societies, which have earnestly aided the project of the Jewish reformer, Joseph Rabinowitz, of Kishinev, who has been attempting for ten years and more to organize a national Jewish Church acknowledging Jesus Christ as the promised Messiah.

In Austria the agitation is in the hands of various types of the population, with a political tendency however. It originated in the student circles of Vienna, and is of a radical type of idea and thought. The leading society is the *Kadimo*, or Forwards; but there are dozens of others. The principle periodical is *Przyszlosc*, or Future. Even the women agitators have an organ in the *Deborah*. A Congress of Austrian friends of Palestine colonization

has been held twice, the last time in September, 1894. The movement here has some democratic or even socialistic features.

Similar agitation is reported from Roumania and other headquarters of Judaism. As yet no unity of plan or action has been secured. Nor are the motives the same in all cases. In some instances, as with the Rothschilds of Paris, the wealthiest Jews in Europe, favor the project, and have given hundreds and thousands for the work. Nearly all the Jewish colonies in Palestine have been established with the financial aid of the Rothschilds, Montefiore, and other Jews of great wealth. The Zionite movement is constantly growing. Whether it will result in the peaceful re-occupation of Palestine by the Jews, only a prophet's son can foretell. The universality and international character of the agitation is most remarkable, and the whole unique movement deserves close watching.

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### "SALVATION IS OF THE JEWS."

(John 4: 22.)

BY THE REV. WM. H. WALKER, JR.

It will be remembered that when the Child Jesus was carried by His parents into the Temple, Simeon took Him up in his arms, and blessed God, and said: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: for mine eyes have seen Thy Salvation which Thou hast prepared before the face of all Thy people." Godet, commenting on this passage, draws attention to the singular fact that "the word rendered 'salvation' is not the usual form of the Greek word *soteria*, but it is the neuter of the adjective *soterios*, and denotes an apparatus fitted and prepared to save." It was as if the aged saint, looking upon the little Babe in his arms, saw not so much the Person as the means by which God was about to deliver His people, and which he had been making ready for their redemption. It is in this sense, as well as in the sense that the Saviour was a Jew, that "Salvation is of the Jews,"

for before them has the great apparatus of the world's salvation been prepared, and through them, as the channel of its communication, it has been made known to the Gentiles. Thus it was first intended for them, and was primarily for their deliverance. As "The Gospel of the Kingdom," it was first announced to them by the Lord Jesus Christ and his apostles. Its first messengers and its earliest martyrs were of the Jewish race. Stephen—the first man to seal his testimony to its truth by his own blood—was a Jew.

But this was not all; for while salvation was for the Jews, and belonged to them primarily, as the people of God's special choice, it was not for them exclusively. Literally rendered, the passage might read: "The expected salvation proceeds from (or through) the Jews." They were to be delivered by it, but it was not to end there; they, in turn, were to be the evangelizers of the world, bringing all nations to a knowledge of the one true God, and of the redemption He has arranged for the blessing of all mankind, in the person of His beloved Son. And it is still true that "Salvation is of the Jews;" nay, more, for "neither is there salvation in any other, for there is none other name under heaven given among men whereby we might be saved."

What an incentive there is in this simple truth for the speedy evangelization of this beloved people! Gratitude for the blessings we have already received at their hands should lead us, to say the least, to give them the same amount of interest and effort that we give to others; but when added to this is the fact that God's plan of operations has not changed, and that it is still true that "the expected salvation is of the Jews," how doubly alive the Christian ought to be to the golden opportunities for labor on behalf of this long neglected race, which are offering themselves on every hand, at the present time.

We are working, and often are working blindly, for the conversion of the world to Jesus Christ. Prophets and

sages have foretold and sung a golden age of peace and happiness to all mankind, which is something more than an idle fancy, or the dream of a mad enthusiast. Such an age is clearly revealed in the Word of God, and for it we long, and pray, and strive. But are we striving in the best way for the realization of such a dream? Are not our methods wrong, or, at least, are we not taking the round-about way of reaching the goal when we give so little effort, and sometimes none at all, to the evangelization and conversion of those people who alone can bring about the very change for the better for which we sigh? "Salvation is of the Jews;" and to emphasize that fact, God chose Jews to be its earliest subjects, and gave them most marvelous success in doing the work to which He called them; and when we come to understand that God's plan is "to the Jew first," and afterwards "to the Greek," and are willing to labor in accordance with His commands, then, and only then, may we hope to see the world brought to the feet of Him who shall yet be Lord of all and Ruler among all the nations of the earth. The world will be converted, for God has spoken it, but not until "all Israel shall be saved," in accepting their long-rejected Messiah and King. Salvation shall again be "of the Jews;" for when we shall have evangelized them and given them the glad tidings of redemption we have so long withheld, they in turn—"the ready-made missionaries for all lands and for every clime"—will go forth to be living witnesses to its truth in the regions beyond. Then the time for the world-wide testimony will have come, and that day for which we labor will be ushered in. Through Israel's priesthood, and in no other way, can universal blessing reach the other nations of the globe.

An anecdote is told about Charles Simeon when he began his work on behalf of the Jews, which will serve to illustrate this point. Someone said that he hoped that they were not going to spend their time and money in endeavoring to evangelize a few Jews, "when there were

eight hundred millions of heathen, while there were only eight or nine millions of Jews." But someone else, presumably Simeon himself, wrote on a piece of paper in reply: "Yes, but if you will make the eight or nine millions of Jews followers of the Lord Jesus Christ, then you will have eight or nine millions of missionaries to the eight hundred millions of heathen!"

The best missionaries the world has ever produced have come out of Israel. They have not only enriched the church by their noble Christian lives, their consecrated service, their deep spirituality, and their scholarly writings, but they have been the instruments in God's hands of doing more for the world, in proportion to their number, than have the converts to Christ from among the Gentiles. Stern, Neander, Edersheim, Saphir, and Lederer, and later Rabinowitz, Lichtenstein and others are illustrations of what single Jewish Christians can do when brought to a recognition of the claims of Jesus Christ; and what they have done many other Hebrews can do as well, and will. "In this nation of Israel," an aged missionary to this people has aptly said, "are yet to be found a treasury of pastors and teachers and living saints, ready at the Master's command, to teach the whole world of Jesus Christ." They only need to be sought and gathered out of the ritualism in which they have so long been buried, and polished by the Holy Spirit, to become bright and shining lights in the Christian Church.

It is a sad commentary upon our work, great and blessed though it has been, to be reminded that, after one hundred years of missionary effort, the church cannot report more than one-half of heathendom open to the gospel; while a little handful of poor and ignorant Jews, more than eighteen hundred years ago, filled with the Spirit of God, obedient to God's commands, and working in accordance with the Divine plan, evangelized the whole of the then known world, carrying the gospel to every nation and into every city in the space of a few years. Just

so far as we neglect Israel—still beloved for the Father's sake, let it be remembered—even though at work for the Gentiles, in just that proportion do we put ourselves out of harmony with the mind of God, and indirectly, at least, neglect the world, and deprive it of its best and lasting good. The shortest way to reach Africa, India, China, and the islands of the sea is to do it through those who, by birth and training, by discipline, by wealth and power, and by geographical position, are better fitted than ever we shall be to do that work—the Jewish race.

There was a time in the history of this dispensation when the Jews were sent to us as the messengers of that great salvation first announced to them. God is now calling upon us at the present time to give back again to them the knowledge of the gospel, and an interest in the priceless treasures they have made it possible for us to possess. To heed this call will mean not only the blessing of our own souls, but the blessing of the Jews as well, and the blessing of the world through them. It is for us now to do our work for Israel, leaving it for Israel to do their work for the world in God's own due time; and when our work for them is done they will again send forth missionaries to the Gentiles as they did at the beginning of the present age.

This, then, is the programme of God for the world's salvation; and salvation was, and is, and always will be through and of the Jews. The receiving of them (the Jews) is life from the dead for all the heathen nations of the globe. Their return to God in Jesus Christ, their Elder Brother, will mean an ingathering of others such as the world has never seen since apostolic times. Interest in the claims of Christ will be quickened and intensified, and Israel will have become again a positive power in the evangelization of men. "As in times past they have been a curse, they shall yet be a blessing;" "and Pentecostal blessings and apostolic success will be repeated through them with a brightness and glory surpassing all we have

ever read of or seen." Israel is yet to blossom and bud, filling the whole world with (salvation's) fruit; for "when God shall bless us (Israel) all the ends of the earth shall turn to the Lord."

Is it not time, then, if this be true, that we set about the systematical evangelization of the Jews? It may mean a change in some of our methods of work, but it will have the merit of being in harmony with the idea of God, and therefore cannot fail of blessing at His hands. Indeed, had the divine order been observed all through this dispensation, every generation might have been evangelized and the church completed long ago. Begin, then, beloved friends, at Jerusalem, at home; reach Israel first, and reaching Israel, encompass the world; for "Salvation is of the Jews."

May these thoughts inspire every reader to greater activity on behalf of "the scattered nation," for His name's sake. Amen!

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#### WHAT THE WORLD OWES TO THE JEWS.

There is not a drop of Jewish blood in my veins; I am not connected with the Jews by the marriage of any near or distant kinsman; I owe no Jew a dollar and no Jew owes me. I speak from the vantage ground of absolute independence. It is a splendid race, splendid in their patience, in their love for one another, in their endurance, in their sagacity and temperate habits, and splendid in their inflexible adherence to their Mosaic ideals. Do you want an aristocracy of blood and birth? The Jews are the purest blooded people and have the best established descent in the world. Not Mirabeau in the French Convention, nor Patrick Henry in the House of Burgesses, nor "Sam" Adams in the old Colonial days ever said a more thrilling thing than Disraeli said in the English Commons in reply to the charge that he was a Jew: "Yes, I am a Jew! When the ancestors of the honorable gentleman

were brutal savages in an unknown island, mine were priests in the Temple!"

Do you seek an aristocracy of talent? The great church historian Neander was a Jew; Napoleon's marshals, Soult and Messena, were Jews; the brilliant and cynical Heine was a Jew; and—but the world's roll of great soldiers, authors, musicians, painters, poets, philosophers and financiers contain more Hebrew names than I could recite in many hours. Are you looking for an aristocracy of wealth? The combined financial power of the Jews in Europe can prevent the floating of almost any national loan which may be put upon the markets of the world! It is a spurious, *false Christianity* that hates Jews. The mystery of the incarnation found expression in the flesh and blood of a Jew. We get our ten commandments—the very foundation of our civilization—through the Jews. We sing Jewish psalms, are uplifted by the passion and poetry of Jewish prophets, and rely on Jewish biographies for the only history we have of Christ. We get our Pauline theology from a Jew, and we catch our clearest glimpses of the next world through the sublime apocalyptic vision of a Jew. Then, forsooth, we Christians turn about and sneer at Jews! I have conversed with teachers of philosophy who spoke slightly of the Jews, and yet were teaching with enthusiasm ideas which they had absorbed from Maimonides and Spinoza, the two greatest philosophers, omitting Kant since Plato's day—both of them Jews. I have heard musicians denounce Jews and then spend days and nights trying to interpret the beauties of Rossini, Meyerbeer and Mendelssohn—all Jews. I talked the other day with a gifted actress, and heard both her and her husband sweepingly condemn, confidentially, of course, the whole race of Jews, and yet that woman would give half her remaining life if she could only reach the heights which the great queen of tragedy, Rachel, trod with such majesty and power—and Rachel was a Jewess. Here in Washington I have heard

aspiring politicians, when beyond the reach of the reporter's pencil, sneer at Jews, and yet it was a Jew who made England's Queen Empress of India, and it was a Jew who was for years the adroit and sagacious chairman of the the national committee of one of our great political parties. The brainiest man in the Southern Confederacy was Judah P. Benjamin, a Jew, and Chase, when managing our national finances in a perilous time, owed much of his success to the constant advice of a New York Jew.

That you never see a Jew tramp or a Jew drunkard is a proverb, that you never meet a Jew beggar is a common-place, and it is a statistical fact that there are relatively fewer inmates of our hospitals, jails and work-houses furnished by the Jews than any other race contributes. Suppress the Jews! A score of Russian Czars cannot do it. Every people on earth has tried it and failed. They have outlived the Tudors and the Plantagenets, the Romanoffs, the tyranny of Spain, the dynasties of France, Charlemagne, Constantine, the Cæsars, the Babylonian kings and the Egyptian Pharaohs. It was God's own race for four thousand years, and the awful persecution it has survived for two thousand more stamps it as a race still bearing some mysterious relation to the plans of the Eternal. The beauty and fidelity of Jewish women command my homage, and among wealthy and educated Jews the exquisite refinement of Jewesses, their culture and high breeding, blended with a sort of Oriental grace and dignity, put them among the most charming women in the world.

But the Jew is tricky! Is he? Were you ever taken in by a Methodist class leader on a real estate trade? Did you ever get into close quarters with a Presbyterian speculator? Did you ever buy mining stock on the representations of an Episcopalian broker? Did you ever take a man's word any quicker because he was a Baptist or a Roman Catholic? Did you ever see a stone weighing twenty pounds concealed in a bale of cotton grown by a

Southerner? Did you never find lard in the butter sold by a New England Puritan?

The belief that the Jew is more dishonest than the Gentile is one-half nonsense and the other half prejudice and falsehood. The anti-Jewish feeling which now seems to be rising again is un-Christian, inhuman and un-American. No man can share it who believes in the universal fatherhood of God and the universal brotherhood of man. It is born of the devil and is detestable.—*George R. Wendling.*

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“FOR MINE HOLY NAME’S SAKE.”

What is in a name? Much indeed, for the name stands for the person himself, his thoughts, his acts, his reputation, his entire character and being. “Adam” not only signifies the red dust of which the first human body was formed, but it stands for his mental, moral and spiritual nature, his personality, manifested in the motives, thoughts and actions which make up the sum of his life. Often the name is given to designate some prominent characteristic, which distinguishes the person from his fellows and for this reason some have more than one name. Many princes and sovereigns have a series of names and titles to designate the ancestry from which they have sprung, or the official positions and different possessions which they inherit.

Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field, (Gen. 2: 20); and he called his helpmeet woman (Isha), because she was taken out of man (Ish), and he named her Eve (Chavah), because she was the mother of all living. Gen. 2: 23; 3: 20. Cain signifies gotten or acquired, and from thence on the names, as originally given, have some special meaning relating to the characteristics of the person or the circumstances attending the birth. Even the first chapters of Chronicles become intensely interesting when the meaning of the names is studied.

What have not men done to make their names great, or to protect and continue the renown of their great names? Behold the deeds of Nimrod, Alexander and Napoleon, the Stuarts, Hohenzollerns and the Hapsburgs. Men great, or comparatively small, are striving to make themselves a name in the earth, or to magnify the name of their progenitors.

Shall not God be jealous for His great and holy name? In His marvelous condescension He has chosen to give His name to Israel. "Thy name shall be called no more Jacob, but Israel (Isra El: Prince of God), for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32: 28. From thence on have the children of Israel borne the name of God (El). They are called by His name. 2 Chron. 7: 14; Dan. 9: 19. His name was put upon them in the Aaronic blessing. Num. 6: 27. The name of the Lord upon Israel was to make them a fear to all the people of the earth. (Deut. 28: 10), only with this proviso that they were to walk before Him perfectly, keeping His statutes and His judgments.

For, if it be an honor, with corresponding responsibility, to bear the name of some great man, how much more to bear the name of God. "Holy and reverend is His name" (Psa. 111: 9; Isa. 57: 15), and Israel was chosen to the highest honor in that they bear the name of the living God. There was no end to the blessings promised if they had borne it faithfully with true and loyal service to Him who had thus honored them.

But alas! they have polluted it both in their own land and amid the nations whither they have been scattered. From the day that they made the molten calf in the wilderness unto the destruction of Jerusalem, have they polluted the name they bear. Jer. 34: 16. And now behold the goodness and mercy of God, in that He did not destroy them. He "wrought for His name's sake." He brought them out of Egypt, He spared them in the wilder-

ness, He drew them with the cords of a man, with the bonds of love. See Ezek. 20; Hosea 11.

He restored them from Babylon, and He has promised to restore them again from all the lands whither they be scattered and settle them after their old estates and do better for them than at the beginning, cleansing them from all their filthiness, giving them a new spirit and an heart of flesh, causing them to dwell in their own land from which they shall go no more out forever. Ezek. 20 and 36; Amos 9.

But just here comes the most important query: Does God do this for Israel's sake? Ah, thou proud, orthodox Jew, boasting of thy descent from Abraham, or thou modern reformed Jew, flourishing thy rationalism and prating of Judaism and of thyself as the great exponent of monotheism, listen! I pray thee, to the Word of thy God. "I do not do this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen whither ye went. . . . Then shall ye remember your own evil ways, and your doings that were not good and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." Ezek. 36: 22, 32.—*Wm. E. Blackstone, in The Jewish Era.*

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OH! WEEP FOR THOSE.

Oh! weep for those that wept by Babel's stream,  
Whose shrines are desolate, whose land a dream;  
Weep for the harp of Judah's broken shell;  
Mourn—where their God hath dwelt the Godless dwell!  
And where shall Israel lave her bleeding feet?  
And when shall Zion's songs again seem sweet?  
And Judah melody once more rejoice  
The hearts that leap'd before its heavenly voice?  
Tribes of the wandering foot and weary breast,  
How shall ye flee away and be at rest!  
The wild dove hath her rest, the fox his cave,  
Mankind their country—Israel but the grave.

—*Byron.*

## OUR VIEW OF MISSION WORK.

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