

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

— O —

EDITOR,

THE REV. WILLIAM C. DALAND,

Leonardsville, N. Y.

— O —

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

— O —

Vol. II.

JULY, 1889.

No. 4.

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PRINTED BY
THE AMERICAN SABBATH TRACT SOCIETY,
ALFRED CENTRE, N. Y.

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.

הַבִּיטוּ אֶל-צִוֵּר הַצַּבְתֶּם
וְאֶל-מִקְבַּת בּוֹר נִקְרָתֶם

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. II. ALFRED CENTRE, N. Y., JULY, 1889. No. 4.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

IN the present number of THE PECULIAR PEOPLE we still further continue the Weiss correspondence, presenting another Gentile Christian letter and another by a Jewish Christian. We trust they will be found to be of interest.

WE also present some encouraging words received from Europe and Palestine to which we desire to call the attention of our readers. These "*Voices from Abroad*," all unsolicited, ought to have great weight as a confirmation of our position as to mission work among the Jews.

IN continuing *Solemn Questions*, we desire to say one word concerning the comments on the portion printed in our June number, made by the Rev. M. Fluegel since that number went from our hands. These latter comments touch mainly the Christian doctrine of the Trinity, as embodied in the few paragraphs at the beginning of Prof. Delitzsch's essay. "Three cannot be one" is perhaps a fair statement of the argument of Mr. Fluegel. Then he virtually accuses Prof. Delitzsch of heresy, because he says, "The essence of God is one, but threefold is the revelation of His essence," forgetting that the standard of Christian truth is the Bible, Old and New Testaments, and not the historic confessions of faith. The ideas are in-

comprehensible to Mr. Fluegel, because mathematically absurd. Prof. Delitzsch's statements do not contain quite the absurdity of $3=1$. Therefore Mr. Fluegel intimates that Prof. Delitzsch is heretical!

BUT further, Mr. Fluegel criticises the limitation of divine attributes to just three. He says, "Why are the manifestations of the divine Essence just threefold? Why not a hundredfold?" Just here is where Mr. Fluegel and Judaism without Christ miss the full content of religion. Theism is not religion. Religion involves God, the relation between God and man, and the resultant duties and benefits. In these the paramount ideas as revealed in the Bible are (1) God, (2) man, sinful and redeemed by the Divine Saviour, (3) the continued work of Divine grace, bringing man gradually to God-likeness. These three ideas stand out boldly, especially in the New Testament theology. We do not speak of historic creeds, but of the New Testament pure and simple. Here is God as Creator, etc., according to the Jewish theistic conception; as Saviour in Christ, reconciling the world to Himself; as Sanctifier, in the gracious work of the Holy Spirit in the human heart. Surely His attributes are infinite; surely Christ is represented as the Creator, and as the eternal Word, and the Holy Spirit as essentially one with God. Whether the New Testament teaching is incomprehensible to Mr. Fluegel, he does not state. But he does miss the sublime work of redemption, which is found in the whole Bible from the beginning, gradually unfolded and clearly "threefold." This threefoldness is in all true religion: God, God saving man, man thus becoming God-like. God is in all three.

ANOTHER point we wish to emphasize is this: Throughout Mr. Fluegel's replies to Prof. Delitzsch, he gives honor to Christ and His teachings, as he does to Prof. Delitzsch, but he claims that Christ's teachings are misrepresented, not merely by the Christian church, but in the New Tes-

tament itself. For instance, in speaking of the Sermon on the Mount, he says, "The antithetical phrase, '*But I tell you*' used by the evangelist, is intentional to make Jesus appear as contradicting the law, forgetting his disclaimer: 'I have come to fulfill, not to cancel the law.' Heaven and earth will pass—but not a tittle of the Torah. '*But I tell you*,' is a Gentile's phrase, never Jesus', and ought to be amended." We would ask, How does the Rev. Mr. Fluegel know this? By what right does he affirm that Jesus did not say this, but that he did say other things? Upon what authority other than that of the evangelists have we a knowledge of the Saviour's words? The character of Jesus and the early teachings of Jesus are obtained from the New Testament. It is hazardous to attempt to "reconceive the Christ" except upon a New Testament basis. Christian doctrine has suffered at the hands of Christians. By what rule does Mr. Fluegel determine that the New Testament itself perverts the Saviour's teachings?

ROBERT ELSMERE.

In a recent monthly, a Jewish writer* has said that "Robert Elsmere is a type of our age. In him reason and religion, science and faith, love for the belief of the past, and loyalty to the intellectual demands of the present time wrestle for supremacy. And as with profound interest we watch his career, we cannot but with sympathetic heart-throbs follow him through the dark valley of doubts and fears, through trouble and agony, rejoicing at last that he comes out as victor, who has fought for many, dying as a martyr from whose wounds flows the balm of healing for his fellow-men." Although criticising the mistake made by Mrs. Ward in retaining the human Christ in her ideal religion, as the one revelation of God, this writer nevertheless shows plainly his belief that the Old Testament and the New are alike "a storehouse of

*Dr. Kaufman Kohler in *The Menorah*, March, 1889.

fairy tales," and he does not conceal his joy in hailing Robert Elsmere as "an unmistakable sign of the speedy approach of intelligent Christendom to the pure theism of the Jewish faith." He conceives that Christianity, as such, is dying, that its mission is over, and that Reformed Judaism is to be the religion of the future. Christianity, Buddhism, Islam, and even Judaism itself, all need, so he thinks, a Robert Elsmere, to lead them from fairy tale, miracle and superstition, to a pure theism whose cultus shall have place in "the glorious temple of a united humanity." He closes with an apostrophe to Miss Frances Power Cobbe, and Mrs. Humphry Ward, saying in the words of Moses: "Come ye with us and be unto us as eyes; and whatever good soever God shall do unto us, the same will we do unto you." Num. 10: 31, 32.

This we fear is the tendency of much of Judaism; and that it is a tendency also existing amongst Christians is a fact we can but deplore. This we say, not because we have "an axe to grind," as the reviewer so kindly intimates concerning Mrs. Ward's critics, but because it is the sincere feeling of our heart. But it is a mistake to suppose that this book is a sign of the speedy death of Biblical Christianity. There is a vital force in Christianity still; for its life is life eternal, which Jesus said is to "know thee the only true God, and Jesus Christ whom thou hast sent." John 17: 3. Whether orthodox Judaism be dying or not is another matter. That it will die we believe, except it find its true life in Jesus of Nazareth and the covenant renewed by Him. Reformed Judaism and rationalistic Christianity may walk hand in hand, repudiating the Bible as "a storehouse of fairy tales," seeking to win men to a dim. misty and hazy God. They will proceed doubtless along historic lines, the Robert Elsmere Christian clinging to the human Christ as the highest ideal type of man, and the Robert Elsmere Jew becoming a pure theist, and both lacking the essential elements of religion, namely, an adequate conception of God, of man's relation to God, and of man's duties consequent upon this relation. Orthodox Judaism will live on, dreading the progress of rationalistic reform,

and yet carrying within itself the seeds of its own destruction, found in a passionate and devoted clinging to a *part only* of the glorious religion of our God, a precious portion, but only a fragment, with but a partial view of God, an imperfect conception of man's redemption, and a dreary and hopeless performance of duty.

Our words would be powerless to check the progress of rationalism in either Judaism or Christianity, even were we to attempt to indicate the illogical position of Mrs. Ward's hero when he accepts the character and a part of the teachings of Jesus, rejecting the rest; clinging to His deeds of love and mercy and His martyr death as historically true, but rejecting His mighty works and His resurrection from the dead as fairy tales; accepting His ethical teachings as precious truth from His own lips, and rejecting His claim to divinity as unauthentic, the invention of His followers.

Orthodox Christianity is holding its own against Christianity of the Robert Elsmere type. Orthodox Judaism cannot hold its own against the progress of Reform.* Why this difference? Because orthodox Christianity, despite its many faults, accepts the revelation of God in its entirety, while orthodox Judaism accepts the Law and the Prophets, but not "Him of whom Moses in the Law and the prophets did write." John 1: 45.

SOLEMN QUESTIONS ADDRESSED TO HEBREWS OF CULTURE.

BY FRANZ DELITZSCH.

(Continued from p. 61.)

THE time is past, or ought to be past, when hatred of the Jews looked upon every one of the Jewish nation as having had part in the putting to death of Jesus, and thought to do service to God, if it inflicted upon them condign punishment for that awful deed. It has been for-

*Non-Jewish readers must understand that Reform when spoken of in connection with Judaism means rationalism and the rejection of the particulars commanded in the Pentateuch.

gotten that at the time of the crucifixion there were Jewish communities in all three continents who knew nothing of the activity of Jesus in Palestine, nor of His death. But, on the other hand, it is as vain to try to deny or to minimize the guilt of the Jews in reference to the crucifixion. Thus, Philippson, in his pamphlet "Have the Jews crucified Jesus?" tries to whitewash the Jews in the same way in which the tribunals of the inquisition ascribed the murder of the heretics they had condemned to death to the action of the civil power. And Graetz, after having described, as he thinks with the impartiality of an historian, the person and work of Jesus, says when coming to the crucifixion: "Such was the end of the man who had worked for the moral improvement of his people and perhaps become the victim of a misunderstanding." Perhaps! That is to say, the saying of Jesus in which He called Himself the Son of God was perhaps understood in a sense different from what was involved. But we are of the opinion that the proceedings at the condemnation of Jesus were indeed uproarious, that the laws were not minutely observed, and that the appeal to Pilate: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar" (John 9: 12) was a piece of deceit practiced upon the cowardice of the procurator. But apart from this, we admit that this Jesus who, in His Sermon on the Mount went so far as to criticise even the Decalogue and to oppose to it his own words saying: "But I say unto you," who called Himself not only the Son of God but Lord of the Sabbath, and declared such rabbinical ordinances as washing of hands before meals as worthless,—we admit I say, that this Jesus could not but appear, from this point of view of Pharisaic legality, as guilty of death; for transgression of legal ordinances designed to protect the Law from being broken is, according to traditional maxims a capital offense (Erubin 21, 6), and such a teacher was to be executed at the time of the feast. (Sanhedrin 11, 4.) But still the killing of Jesus was, when looked at from a higher point of view, judicial murder. The justice which carried out the letter of the law was a

crying injustice. For the absolutely perfect purity of the person of Jesus, the overwhelming spiritual power of His declarations, and the miracles of mercy in which God owned and acknowledged Him, ought to have lifted His opponents above the platform of rigorous legality. This legality, in nailing the Holy One of God to the cross, has pronounced judgment against itself. Just as Paul, who, before his conversion, consenting to the stoning of Stephen, proceeded against the disciples of our Lord with threatenings and slaughter, learned by his own doings of what criminal cruelty Pharisaic fanaticism is capable; and just as he says in Gal. 2: 19, "I through the law am dead to the law"—just so the religion of the law, in delivering up to death on the cross the Founder of the New Covenant promised by the prophet, has borne testimony to its own miserable erroneous narrowness and sealed its own downfall.

We are far from considering every individual Israelite of later times living out of Palestine as responsible for the legal proceedings on that decisive occasion. But considering that if any people, through common origin, common religion, ceremonial law and history is a compact unity, it is the Jewish people, according to the proverb: All are responsible for one another.¹ We cannot escape from the conclusion that the delivering up of Jesus to the Romans as one guilty of a capital offense is a national guilt resting upon the Jewish people; and when we read in the prophet that Israel in the latter days will smite his breast in repentance, and will lament as a fearful crime the killing of a servant of the Lord who had been shamefully misjudged, we cannot escape the monition of our conscience whether, after all, Jesus was not the victim of this unfortunate blindness.

"I will pour upon the house of David"—we read in the Book of Zechariah, 12: 10-13: 1—"and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and

(1) כולן עררים זה בזה.

they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart. All the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." It is a national mourning as was once that for the beloved king Josiah who had been mortally wounded on the battle field of Megiddon. The royal house in its principal branch, as well as in its lateral branches (David, Nathan); the priestly family, in its principal branch, and in its lateral branches, (Levi, Shimei)—all will mourn, and not only they but all families existing at that future time of Israel's great repentance. The special emphasis laid upon the mourning of the women shows that the prophet does not speak of a mere national political concern, but that he describes a matter affecting man's relationship to God wherein duties and rights belong to men and women alike. But who is this pierced one whose piercing the Lord God considers as a crime committed against Himself?

"Whom they have pierced"—it might be thought that not his own people, but the heathen are described as those who pierced him. But in the book of the Prophet Isaiah we learn that the innocent servant of the Lord was persecuted by his own people for whom he sacrificed himself. "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." Isa. 50: 6.

He came unto his own, and His own received him not. And yet the time is to come in which they would recognize as their Saviour him whom they had misjudged,

hated with a deadly hatred and persecuted. "Surely, he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Who is this pierced one? Surely not Israel! For Israel, as a nation, confesses here that he had deemed Him smitten of God who for Israel's sake had taken upon Himself suffering unto death, just as Job had been deemed by his three friends to be an exceptionally great sinner because of his abnormally great trials. If the servant of the Lord who has been misjudged by his people is the personification of a multitude, he can personify only those who have labored for the salvation of their people and sacrificed their lives to that labor. Such a servant of the Lord was Jeremiah, who, according to trustworthy reports, suffered martyrdom in Egypt at the hands of its people. But this Jeremiah, or any other like him, was only a type of that incomparably great Sufferer, who was consumed by His zeal for the house of God, and who interceded for His benighted people when He gave up the ghost on the cross. When Pilate wanted to release Him, but was hindered by force, the fanatical multitude took all the responsibility upon itself, crying: "His blood be on us and on our children." Matt. 27: 25. Is it, after all, this blood-guiltiness which will be felt by the Jewish people hereafter as a burden upon heart and conscience too heavy to bear—is that, after all, the national sin for which, when it once comes to the faith, it will ask and receive forgiveness?

One of the last words of Jesus addressed to his people as he was concluding His public activity was: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt.

23: 37-39. Brethren of the house of Israel, you know the view of your ancestors: "The curse of a wise man, even though unjustly pronounced, is effectual." ¹⁾ (Berachoth 56 a.) This is an extravagant idea, for an unjustifiable curse, though pronounced by the greatest scholar, is vain breath. But that a threat out of the mouth of a man living in God and speaking out of communion with God is not without effect has been confirmed by experience. And seeing that that threat of Jesus was followed, four decades after, by the burning of the Temple and the dissolution of the Jewish commonwealth, does there not seem to be a connection between the threat and the occurrence of the threatened disaster?

In the "Sayings of the Fathers" (Aboth 5, 9), among the chief sins causing "Galuth," *i. e.*, expulsion from the native country, is enumerated the "shedding of blood." ²⁾ The innocent blood with which king Manasseh filled Jerusalem, from end to end, filled up the measure of sin for which the exile to Babylon was the punishment. But that exile lasted only, in round numbers, 70 years, whilst now the Jewish people has, for 1800 years, been deprived of its country. Yet that country which since the time of Vespasian and Titus has been under foreign dominion has been promised, yea sworn, to Israel as an eternal possession. How is that to be explained? Only two reasons are possible. Either that promise which runs through all parts of the Old Testament, belongs to the region of mythical accounts, or the conduct of Israel, these 1800 years, has made it impossible for God to re-instate them in the promised possession. The prophets have foreseen this long expatriation. When those who have been dispersed in all directions recognize the cause and repent, they shall, according to Deut. 30: 1-8, have restored to them the land of their inheritance.

But are not the prayers of the Synagogue—especially those of New Year, Day of Atonement and the interven-

(1) קללת חכם אפילו בחנם היא באה.

(2) שפיכות דמים.

ing days, ¹) full of deep acknowledgement of sin and touching appeals to the mercy of God?

Yes, it is true; but the duration of these many centuries of exile is inexplicable without the assumption that there rests upon this poor people, in spite of its heart-rending cries to God, the ban of an unacknowledged sin which hinders God from relieving its misery.

(To be continued.)

THE JEWS.

Notes from Dr. Scott's Address at Mr. Moody's Conference in Chicago, in April and May, 1889.

BY THE REV. G. M. COTTRELL.

Our *love* should lead us to work for the Jews. If we do not, none will, since none but the Christian religion is broad enough to take in humanity. Again, we should think of what we have had from the Jew: All of the Bible, unless we except Luke's writings.

The Jew is surprised at the division of Christianity into Roman Catholic and Protestant; one worships a *Jewess*, (Mary), the other a *Jew*, (Jesus), and both *hate the Jews*.

After the second century the Christian Church, failing to get the Jews, first coaxed, then tried to catch, then used force and tried to compel them. So in the Middle Ages the Jews became more and more outcasts. They became the bankers of the world then, because their laws allowed them to take interest of Gentiles, while our theologians taught that it was wrong. How shall we deal with the Jews whom we have found to be greasy-rag-peddlers, or scrap-iron dealers, or in some second-hand store? If we have found them so, we must remember that *our fathers made them what they are* in that particular. They enacted laws forbidding them to deal in new things; but they might handle old rags, iron, etc., and hence they have become what they are *by our forefathers' injustice*.

I have lately read an interesting book in which it was

¹ ימים נוראים.

claimed that Shakspeare's Shylock was originally a Christian and not a *Jew*.

The Jew has been kept like the Gulf stream in the midst of the world. For what is he thus kept? He doesn't know. The Jew is not a statesman, nor a commander; but he is a religionist. The Roman stands for *law*; the Greek for *art, beauty*; the Jew for RELIGION. He has turned his back upon the Son of God, the Messiah, and he has been represented as the "Wandering Jew," appearing every few centuries in different lands, asking: Has He come yet?

To-day the Jew is without a nation. We should turn our hearts to the Jew now because he is in a transition state. What is he here for? One rabbi may say, to preach the One God; but millions of others are doing that. Another rabbi says, "We are preaching humanity." Others like Felix Adler, of New York give merely ethical teachings. The Jews are moving from the back seats to the front seats. In Austria, Germany, and parts of France, a majority of all the newspapers are owned, controlled or edited by Jews. The Jews are going to add brain and wealth to the world. So in literature, politics and money they are taking possession.

Religiously there are three groupings:

1st. Orthodox Jews; who believe in the Synagogue, the God of their Fathers, the Elders, etc.

2d. Reformed Jews; who believe in God simply. They do not believe the Christ will come, nor that the Jews will return to Palestine. In their view the Bible is not inspired. They are not particular whether they go to church Saturday or Sunday. Their religion is a religion of humanity.

3d. This class worship the Golden Calf. They do not care much for any religion. They are scared by the teachings of the Messiah.

Rabbinovitch visited Palestine. His query was: What is the matter with Israel? And he began like a physician, first with the Talmud, and they laughed at that; then with the Bible, and they laughed at that; then with the Elders and they laughed at that. Then he preached Jesus,

and they winced at that, and squirmed; and he said: *There* is the wound of the daughter of my people, Israel. The trouble is there; so he was converted and preached Christ, and many others were converted.

Why is it so hard to convert a Jew?

For the same reason it is so hard to convert a Christian woman's husband; he has so much truth he doesn't feel the need of more. About 1,000 are converted yearly, and there are now only about 200,000 in the Christian churches of the world. If a Jew is converted, his wife leaves him, his employer discharges him, he is denounced as an outcast. He goes to a Christian merchant, and he doesn't want him. A rabbi said he knew of forty rabbis that in heart believed in Christ; but what can they do?

VOICES FROM ABROAD.

LONDON, N., April 15, 1889.

To the Editor of THE PECULIAR PEOPLE:

Dear Sir,—I have received the periodical, THE PECULIAR PEOPLE, for which I thank you.

I am also very thankful to the Lord, that He has raised up some servant of His, who will not shrink from the unpleasant, and sometimes painful duty of publishing unvarnished facts, which can be the only way of allowing truth to have her full play and to remedy the existing evils in the mission field.

With Christian regards, believe me yours faithfully in the Master's service.

C. T. LIPSHYTZ.

122 OEDERWEG, Frankfurt a Main, May 4, 1889.

To the Editor of THE PECULIAR PEOPLE:

My Dear Sir,—Accept my hearty thanks for a copy of THE PECULIAR PEOPLE, which I received some time ago. I am deeply interested in it. First, because it was started by my late lamented friend, the Rev. H. Friedlaender, whom I had intimately known for a quarter of a century, and secondly for its own sake. It is just such an independent and important organ that we Hebrew Christians need in presenting the cause of Christ before our brethren.

We certainly need enthusiasm, but it must be of a sanctified nature and not so carried away as to give utterance to hyperbolic language. We need not fear in showing the errors of our brethren, but this should not hinder us from acknowledging their virtues and goodness. Such I perceive is the tone of your periodical.

Wishing you every blessing, I am,

Yours very truly,

A BERNSTEIN.

JERUSALEM, Syria, May 1, 1889.

To the Editor of THE PECULIAR PEOPLE:

Dear Sir,—I was not a little pleased to see the resurrection of THE PECULIAR PEOPLE. I lamented the premature death of both “father and child,” but rejoice in the knowledge that although my late friend, Mr. Friedlaender, is dead, yet he speaketh,—and his language is that of Zion, and his occupation is the praise of the Master whom he so faithfully served; and now I have the joy to see his child again alive. I am proud of you, Mr. Editor, that you have the courage to become the גאול הַרֵם (blood avenger) of a man who was persecuted unto death for righteousness' sake by those who call themselves friends of Israel. I wish you God speed in this bold undertaking, which I call “the uncovering of the mask,” for I agree with you *in toto* as to what you say about societies. After preaching the Gospel thirty years to my brethren, I can say that the Gospel of Christ,—the only power of God unto salvation—and the new birth from above alone constitute a Christian. Alas! the actions of many of the societies' agents drive away the lost sheep of Israel from the Good Shepherd. A respectable son of Abraham very seldom comes to the missionary. As a rule only those who have no principle come and are ready to sell their souls to the *highest bidder*. Here in Jerusalem they do not understand why they should go to church without being paid in some way. Many would come to me if I would pay them. A Jew came to me some time ago, and said the agent of the society gave him so much; what would I give him to come to my meetings? I was simply disgusted. I told him I could dispense with him, and when I preached Christ to

him he would not listen. My heart aches to see the merchandise in souls. And alas! even some who I hoped were looking after the King's business are also only time servers and are swimming with the stream. They prefer to run with the throng in "the broad road," and are stumbling blocks to the poor sons of Abraham. Let us pray the Lord to remove such from the field, and to send faithful servants who are determined to know nothing among men save Jesus and Him crucified. And as to yourself, dear Editor, although you are a Gentile by birth, thank God you are an Israelite by faith! Go forward and prosper. I am, dear sir, Yours sincerely in the Gospel,

D. C. JOSEPH.

A CORRESPONDENT reminds us of the saying that a successful evangelical missionary among the Jews must possess Abraham's faith, Job's patience, Moses' meekness, Samson's strength, Solomon's wisdom, Peter's courage, John's love, and Rothschild's money. We are striving after all of these but the last; still we should like enough of the world's lucre to represent a good large subscription list to THE PECULIAR PEOPLE among both Jews and Gentiles.

A NEW YORK physician who attends numerous charity patients in the south-eastern section of the city says the standard of domestic morality is higher among the Central European Hebrews of that region than among any of their neighbors of different race and creed. The Jews, too, cut loose quickly from charitable assistance.

THE man who does not avoid small defects will by little and little fall into greater.—*Thomas a Kempis.*

To THINE own self be true.—*Shakespeare.*

The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

THE synagogue at Shawan, below Tetuan in Morocco, has been invaded by some Riff Moors, and profaned.

LEON MOISE, of Paris, has bequeathed a house worth 60,000 francs to the Jewish Charitable Society to found a home for Jewish women over sixty years of age.

AN accusation made by a Christian lad against his Jewish master, that the latter had cut his arm in order to extract blood therefrom for religious purposes, caused a great excitement at Volo in Greece. The matter was, however, set at rest by a younger brother informing the police that the wound was self-inflicted out of spite against the master.

THE anti-Semitic agitation continues in Vienna. Some idea of the importance of the Jews as factors in the political, social, and commercial world of that city may be obtained when we think that there are in Vienna 234 Jewish lawyers; 268 physicians; 64 journalists; 64 bankers; 64 engineers and architects, and 751 merchants. The protests against anti-Semitism are increasing, many Christians being pronounced in their position against the Vienna anti-Semites.

EARLY in May a terrible conflagration destroyed the town of Nieswicz, on the frontier of Russian Poland, near Minsk. The town was largely inhabited by Jews. Three synagogues were burned to the ground. Two persons were killed.

MR. ABRAHAM SEE, the new secretary and almoner of Baron Hirsch, is, we believe, undertaking a journey to the

East, at the request of the baron, in order to examine and report upon further benevolent projects of the distinguished philanthropist.

GLEANINGS FROM THE JEWISH AND CHRISTIAN PRESS.

CHRISTIAN COURTESY.

It has been ascertained that a Protestant Episcopal school contains a number of Jewish children as pupils. Some interesting statements are brought forth as the result of an investigation by two of our Jewish young ladies who stormed the "citadel of the enemy." . . .

'The fact that there was a school on South Ninth Street, which was represented to be a Jewish one, was rather suspicious, and Miss Winstock and Miss Goldsmith resolved to investigate. . . .

"Is this a mission school?" asked Miss Goldsmith.

"What kind of a mission school?" asked the woman in return.

"An Episcopal mission school."

"No, this is a *church* school" (emphasis on church). . .

"This being an Episcopal Church school, we would like to know how it is that Jewish children attend?"

"We make no distinction. We accept children of all nationalities, except colored children." . . .

"Do the children come of their own accord?" . . .

"This is no bureau of information. If you want to know what kind of a school it is, look at the sign. If you want to know what we teach, ask the children. We have no time to answer impertinent questions. There's the door; now go." . . .

On Tuesday, one of the Jewish ministers of Philadelphia met with similar treatment as the young ladies. He was told that the questions he put concerning the character of the institution were impertinent, and was forcibly asked to leave the house.—*The Jewish Exponent*, May 31, 1889.

These extracts—taken because we could not print the column entire—are from an article entitled, "Is it a Conversion Scheme?" It shows a very queer state of affairs. Even if this article be exaggerated, and if the mission-workers were not quite so insulting as is represented, the condition is very queer. The street and number being given, it appears to be a *bona fide* interview. We are

anxious to hear what the *Gospel of the Circumcision* would have to say in reply to *The Jewish Exponent*. It would seem that the "Church School" is more in need of a little vital Christianity than are the Jewish children there taught.

AS OTHERS SEE US.

The hunters after Jewish souls, the Christian missionaries, are beginning to find out the folly of their practices, and—they change their tactics! Hitherto they have converted (?) some Jews by offering them all sorts of inducements; they actually *bought* renegades! Henceforth they propose to bring Jews over to "the light of the gospel" by mere preaching and teaching, by kindness of mouth and heart. But, neither money nor money's worth, neither force nor favor will ever be able to disturb the Jew in his conviction of *God's Oneness*, in his firm adherence to the ancestral faith. Gentlemen, save yourselves the trouble! Your Christian Jews and your Jewish Christians will soon have to come to the conclusion: "Leave the Jewish religion to the Jew." The two belong together, inseparably. Save yourselves the trouble, gentlemen!—*The Jewish Voice*, April 12, 1889.

The second number of THE PECULIAR PEOPLE, a monthly journal devoted to the conversion of Jews, has reached us. It is plainly evident that some M'shumodim are contributing the Hebrew quotations. We cannot understand what may have induced the Rev. L. Weiss, of Columbus, Ga., to write the letter to the paper, especially when he knows that the "conversion craze" is strong enough among some Christians to make the wise foolish! שבקיה לרויא רמנפשיה נפלי. "Leave the intoxicated alone, he must ultimately subside."—*The Jewish Voice*, May 17, 1889.

The foregoing extracts are quite a pair of gems. We did not intend to notice the former, which followed the April issue of THE PECULIAR PEOPLE, without doubt referring to us; but since our excellent exchange has honored us with a special notice, we cannot forbear to return the compliment.

We would note that the *Jewish Voice* very kindly intimates that the same persons who have "bought renegades!" "change their tactics!" This is doubtless in ignorance of the fact that pure-minded Jewish converts to Christianity, won by the simple power of truth, are the

ones who have opened the eyes of honest Christians to the evil deeds of some deceivers—we shall not call them Christians, if the *Jewish Voice* does. We wish that our brethren would be a little more discriminating in their view of honest efforts to induce Jews to regard Christ with favor.

But leaving this,—for perhaps our wish is vain,—how does the *Jewish Voice* presume to know that M'shumadim contribute the Hebrew quotations? Is it not possible that the editor of 'THE PECULIAR PEOPLE might quote a few lines of Hebrew without the aid of a M'shumad? But we are glad that credit for sincerity is given us by our contemporary. We hope that we shall not soon fall, for we are not intoxicated. We do but speak forth words which we believe to be "words of truth and soberness." May they be blessed to our brethren of the stock of Abraham.

A SLIGHT ERROR.

The Hebrew Christian Brotherhood, which meets at Emmanuel Mission House, New York, numbers some eighty Christian Jews as regular members. It is affiliated with the Hebrew-Christian Brotherhood of the Church of England.—*Gospel of the Circumcision, Lent, 1889.*

A Hebrew Christian Brotherhood meets regularly at Emmanuel Chapel, the center of the work in New York of the Church Society for Promoting Christianity amongst the Jews. It numbers eighty Christian Jews, and is affiliated with a similar body in the Church of England. It aids the work of the Society in many ways.

Bishop Schereschewsky and the Editor of *Israel's Watchman*, both Hebrews, are patrons of the above mentioned Brotherhood.—*Israel's Watchman, May, 1889.*

The latter item is evidently taken from the former. We are sorry to doubt the accuracy of our contemporaries, but we venture to question somewhat these paragraphs. They convey the impression that 80 members belong to the Hebrew Christian Brotherhood, and that they meet regularly every week. This we believe to be an error. So far as we know there are not eighty Jewish Christians in New York City altogether, even if the suburbs be included,

and there is no possibility that the Hebrew Christian Brotherhood should consist of eighty members. We are informed that in this Brotherhood there are represented the Methodist Episcopal Church, the Seventh-day Baptist Church, the Christadelphian Society, and perhaps others. In what ways these aid the work of the "Church Society" we can hardly see. We say this in no unchristian spirit, but simply in the interest of truth. Why do not our brethren take heed not to make inaccuracies? There are watchful opponents to the work, and an exaggeration or an inaccuracy does much more harm than it can ever do good.

CORRESPONDENCE.

GRAHAMTON, Ky., May 18, 1889.

To the Editor of THE PECULIAR PEOPLE.

Dear Sir:—The earnest, yet gentle, letter of the Rev. L. Weiss in your issue for May, is one which can scarcely fail to awaken in Christian hearts the impulse to respond, however unavailing or even undesired such response may be. It is hoped, therefore, that many may obey this impulse, and be drawn to speak from the Christian's standpoint in a spirit as free from controversy or bitterness as is the letter that prompts the desire. Surely in this age, when peace is resting like a benediction on a tired world, God's people of every class should lay aside every weapon, and seek the shrine of truth with but one desire—that they may together kneel and worship there. It is purely in this spirit that the present response is offered, touching briefly the main points of the letter in question.

In the first place, then, is there not much that is suggestive in the admission frankly made, that Judaism is largely a matter of birth and education, even though Christianity for the time be placed on the same level? That such influences must be leading factors in every system of human belief none would deny. But does not the question at once arise: How far shall they be recognized as safe guides in matters appealing to man's highest reason? If so, where were the progress, the growth, the ever-deepening conceptions of truth which have always marked the world's development? Moreover, have not the greatest and strongest minds of all ages been those who,

firmly untwining the clinging tendrils of lifelong influence, have pushed forward, their own torch-bearers, in the search for truth? Was it not, indeed, to men whose every fiber must have been closely interwoven with all the associations of home and early training that the Gospel message first came, men such as Saul of Tarsus, Joses the Levite, and Timothy, "into whose heart the chisel of a mother's love" had graven so deeply? Yet for these, and countless others, the all-constraining power of truth newly revealed was stronger than all else, though its following led only to death and persecution.

The second point touches a deeper question,—the circumscribed results, the apparent inefficacy of God's great plan of salvation. "Would God send a Saviour to redeem a small number only of the vast millions of the whole population of the world, millions that have never yet heard of Christ or understood the mission?" Who shall deny that this has ever offered one of the inscrutable problems of God's dealings with mankind, and who shall venture to pass judgment on His will? Surely the Jews least of all. Was not the sceptre of love and mercy stretched out to them in exclusiveness, rigid indeed, as it seemed, while millions of fellow-beings were perishing in benighted darkness? Instruments, in truth, of a stern relentless judgment rather than messengers of love, the Jews dwelt among heathen nations on every side. yet with them, to-day, we can but acknowledge the divine Will through all, and humbly say: "Shall not the Judge of all the earth do right?"

But in the fulness of time, the long-promised Saviour of mankind appeared, and mark the difference. The day of mercy had dawned; and the decree now is, "Go ye into all the world," proclaim the glad tidings of salvation unto all nations, bring all who *will* into the fold, and the shelter of a Father's love. Has that mission been but imperfectly fulfilled? Has it fallen short of the great and limitless design? Then, truly, it is man, not God, who must bear the blame. It was His to purpose, man's to accept and fulfill. And, alas! which of us, be he Jew or Christian, must not acknowledge himself grievously at fault in this a due care for his brother's soul, due care for those who "sit in darkness?"

Lastly, that central point of difference, that gulf, rather, on either side of which Jew and Christian stand, ever divided yet forever united in the worship of the *One eternal God*. Oh! that the divine light of truth might but shine within that gulf of separation, revealing the misun-

derstanding, the misconception that lies therein. If the people of Israel would but see that it is in very truth the God of Abraham, Isaac and Jacob, whom the Christian also worships, and that it was none other than He, the God of Israel, who "*was in Christ, reconciling the world unto himself.*" Oh! that they might hear and comprehend that tender appeal: "Have I been so long time with you, and yet hast thou not known *me*? He that hath seen *me*, hath seen the *Father.*" Could they but grasp that truth of infinite greatness, that the Father whom they worship, in His boundless power was able to manifest Himself thus, coming unto them in a manner yet unknown, though long foretold, clothed in man's form and nature in order that thus man might be reached and won, and making possible His own loving offer that man should look upon Him and be saved.

Who among us may not wish that the great work might have been accomplished through means other than a mystery well nigh transcending man's power to grasp? But has it not been ever God's will to speak to man through miracle and mystery?

The mystery of the Incarnation, the revelation of the eternal God as *One*, yet *triune* in His relations to man,—*One* in eternal purpose, yet *triune* in the great work of *Creator, Redeemer* and *Sanctifier* of the human race—is a mystery indeed, fathomless as the ocean: yet when accepted in lowly reverence and belief, does it not sweep away countless other mysteries which rise like barriers, shutting God away from man, divesting His word of all fulfillment, and leaving the world in darkness and despair? What other gate has been opened to us in all these ages, otherwise rayless and silent, than this measureless love and pleading—" *God in Christ, reconciling the world unto himself?*"

O men of Israel, let not even the fond influences of a mother's human love, nor all the clinging ties of life-long associations blind you to that light, shining still undimmed since first it shone upon the darkened land of Judea! Only believe that the voice which long before cried: "Look unto me and be ye saved," is the same as that which later declared: "I am the Way, the Truth and the Life." "I am in the Father, and the Father in me." "I and my Father are *One.*" (Miss) L. L. ROBINSON.

SACCARAPPA, Me., May 14, 1889.

To the Editor of THE PECULIAR PEOPLE:

Dear Sir and Brother,—I beg leave to send you the following lines in answer to the letter of Rabbi Weiss, of Columbus, Ga.

I am happy to see that even the learned men of our nation read both Old and New Testaments, and I pray to God that they be enabled to find the truth, and to know that Jesus of Nazareth is indeed the promised Messiah. I would say, however, that it is not early training alone that causes unbelief in the heart of the Jew. The cause lies far deeper, or rather higher—even in the hands of the Almighty Himself. May He, in his mercy, speedily remove the spirit of deep slumber that is now resting upon Israel. As to Rabbi Weiss' question, why God should have created a world, filled it with a population, and only after four thousand years sent a Messiah to save a small number, I would say that this is by no means Christian belief. Christians believe and know that untold millions were saved before the coming of the promised Messiah, under the law given to Adam or under that given to Noah, or under the law of Moses, and that even among nations where any revelation from God was unknown, an opportunity for salvation was always given; for St. Paul says: "When the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts." Romans 2: 14, 15. Thus Adam and Eve are saved and Abel and Noah, Abraham, Isaac and Jacob, Moses and David, Elias and the 7,000 who did not bow their knees unto Baal, with many a good and upright man among the heathen who feared God and eschewed evil. But the Lord Jesus brought us the clearest light from Heaven, proclaiming life and immortality through the Gospel, and bringing unto man the highest type of religion. The God who among the Israelites dwelt in a temple of stones, to be approached by the Mediator only, the Highpriest, once a year, came to dwell among men. Their hearts were to be the temple of God then, where He wished to dwell, to purify unto Himself a "peculiar people," indeed, a people of kings and priests, united with their God by most tender ties of love and gratitude. Why only send the Messiah after 4,000 years? The question may be answered by another question, why the law of Moses only after 3,400 years or the law of Noah after 1,600 years? Why coats of skins to Adam and Eve and holy linen garments to the Jewish highpriest? The work of God is progressive throughout, and everything comes in its appointed time. "God," says St. Paul, "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2, and again (Galatians 4: 4), "But when the fulness of time

was come God sent forth His Son," to redeem—not a "small number," but whosoever will, not only among the Jews, but "that thou mayest be my salvation unto the end of the earth." Isa. 49: 6.

Dr. Weiss wants to know why a child could not approach his father in his contrition without a mediator? Alas! we are not the children of God approaching their Father, but a fallen, sinful, unclean race (see Gen. 3: 17; 6: 5, and Lev. 12), and we can approach the Holy God only through a Mediator. Was there not one appointed under the Mosaic law, who durst not approach the mercy-seat but once a year to make atonement for the sins of the people and his own? and any contrition that would dare to approach God without a mediator would be dire presumption, as much as that of King Uzziah, who had to cry "Unclean! unclean!" himself, when the leprosy arose upon his forehead. Blessed be Jesus, our Mediator, who has brought us unto God, after having washed away our uncleanness and our sins with the blood of the Lamb,—his own precious blood!

"Is it not written, There is but one God, and he is the Saviour and Redeemer of his people?" So it is: but is it not also written, "The Redeemer shall come to Zion, **יבא** לציון גואל (Isa. 59: 20)? Yes, this same God of Israel came, to Zion in the shape of man, he came to his people, to his temple. "And the Lord . . . shall suddenly come to his temple," **וּפְתָאִם יְבוֹא אֱלֹהֵיכֶם הָאָרֶץ** Mal. 3: 1.

Was it right to persecute and to reject him, to spit in his face, to scourge and cruelly murder him? This is the way our ancestors received the Redeemer, the Holy One of Israel, and to this day they glory in the awful deed, though bearing even now the punishment of it; and not till they shall look upon him whom they pierced, and mourn for him (Zech. 12: 10),* shall there be again a Redeemer, a God a hope of life eternal for Israel. There is no salvation except in the hands of Jesus of Nazareth. There was no corn in Egypt except in Joseph's hands, and his own brethren, who sold him and thought him dead, had to come and buy of him, or starve. More willing than Joseph is Jesus to forgive his erring brethren. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11: 28, 29.

* * * * *

SOLOMON ROBITSCHKE.

*"And they shall look upon me whom they have pierced, and they shall mourn for him," **וְהָבִישׁוּ אֵלַי אֶחָד אֲשֶׁר־דָּקְרוּ וּכְסָרוּ עָלַי.**