

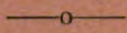
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# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

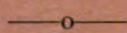
Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.



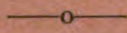
EDITOR,

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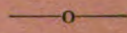
"The Lord hath chosen thee to be a peculiar people unto himself."  
Deut. 14:2.



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# THE PECULIAR PEOPLE.

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

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

הביטו אל-צור חצבתם  
ואל-מקבת כור נקרתם  
Isa. 51: 1.

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

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

## PRAY FOR THE PEACE OF JERUSALEM.

"Pray for the peace of Jerusalem: they shall prosper that love thee." Psa. 122: 6.

Spurned by the foot, and fretted by the chain,  
How long shall Salem in the dust remain?  
How long, O captive daughter, shalt thou weep?  
How long, O Lord, how long shall mercy sleep?  
Is it not full, her bitter cup of woe?  
Is it not time Thy mercy to bestow?  
Is it not time to wipe her tears away?  
How long, O Lord, how long dost Thou delay?

Peace, mourner, peace: though hidden be the date,  
At length that time *shall* come, or soon or late,  
When from the heaven supreme a voice divine  
Shall say to Zion's sun, "Arise and shine."  
What though when God's Anointed they withstood,  
Their sun went down in darkness and in blood;  
Yet now, emerging from the dreary night,  
Dawns in yon Eastern skies the rosy light,—  
And fuller, purer, brighter than before,  
The sun of Zion shimes, to set no more.

Kings of the East, for them with sultry beam,  
The mission'd Angel dries Euphrates stream:  
Again belov'd, for them His ancient race,  
Their God prepares their way before His face.  
Sway'd by some secret influence from above,  
At length the world that hated learns to love:  
The pitying Moslem bids their sorrows cease,  
The Christian points them to the path of peace.  
Lo! from some distant land, or near abode,  
The gathering outcasts through the heaven-taught road:  
Fir'd with new hope, opposing dangers spurn,  
And fondly to their Father's home return.

And what though woes and purifying pain,  
 E'en when they reach that home should still remain;  
 Though long it be before the storm is past,  
 The word is sure—there shall be peace at last.  
 Yes, Salem, yes, though chasten'd thou hast been,  
 Thy sons shall see thee rise once more a queen;  
 A glory in the earth, a holy land,  
 A royal diadem in thy Maker's hand.  
 Planted by Him around thy stately towers,  
 Shall grow the richest fruits, the fairest flowers;  
 The desert shall rejoice, the rose shall bloom,  
 The fountain gush, the myrtle tree perfume;  
 In her own God His Salem shall be blest,  
 Weary no more, the weary one shall rest.

And thou, sweet harp, whose soft and solemn chord,  
 In Zion's courts was tuned for Zion's Lord;  
 Harp of the warrior youth and prophet king,  
 Israel shall learn once more to touch thy string.  
 Jerusalem—Jerusalem divine—  
 Shall sweep ten thousand thousand chords like thine,  
 Shall wake that strain which angels love to raise,  
 Shall give her Saviour God immortal praise.  
 And while her sons in holiest love increase  
 Shall find in Thee fulfilled her name of peace.  
*I. A. W., in The Everlasting Nation.*

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WHY do our brethren of the house of Israel not accept Jesus as the Messiah? Why do they still fail to accord to Him the allegiance which to us who believe on Him seems so clearly due from them to the One who came to save His people from their sins?

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WHAT difficulties are in the way? Every difficulty, they say. None, say many Christians, save obstinacy and perversity. Stay, say we, and let us see where is the golden mean between these statements. The difficulties are three-fold, those of the head, the heart, and the will. The Holy Spirit is still striving with men, and God hath in no wise cast off Israel. To be sure, blindness in part has happened unto them, as St. Paul has said; but we cannot say that Israel, Israel's circumstances, or Israel's God, has raised up an insuperable barrier to their faith in Jesus, the Messiah. There are, however, certain real difficulties in the way, absolute obstacles, which ought, little by little, to be removed, ere the Way, the Truth, and the Life, will be made plain to those of Israel's lineage. Let us consider some of these.

WHEN a Jew begins to consider Christianity he finds some things repugnant to his reason. The doctrines of the Trinity and the Divinity of our Lord cause him to stumble. But these become much easier to him and far more satisfying to his mind if he receive them as taught by Jesus Himself as recorded in the New Testament than, for example, as expressed in the Nicene Creed, although we have no serious quarrel with that ancient confession of faith. The Vicarious Atonement, too, is something which the Jew of modern times regards as incapable of belief. But these things he doubts, not because he is a Jew, but, as do many Gentiles, because he approaches these sacred themes by reason alone, and because he meets these doctrines in their most highly-developed extra-scriptural forms. Let him remember that if God affirm these teachings, human reason cannot deny them. Still it may be of further assistance to him if he also remember that while our Saviour distinctly affirmed His divinity He did not strictly define it, and His own teachings, if received in faith, afford no difficulty at all to the mind of a devout person. So with the doctrine of salvation. If we in faith accept Jesus as our Saviour we need not say how that salvation is wrought out. It is beyond reason to know, but only contrary to reason when the finite human intellect attempts to define it. Let the Jew take our Saviour's own teachings and in a devout spirit receive them, and let Christians require no more than this of the Jew, and the way will be far plainer.

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ANOTHER stumbling-block to the Jew's reason is the fact of the differences among Christians. Many arguments and much wit are aimed at the different varieties of Christianity offered to the Jew for acceptance; but if a candid Israelite will pause to note the unity of Christendom upon the essential features of Christianity, he will find something which may well bid him be thoughtful. Instead of magnifying these differences and the supposed hatred and contempt which the different religious denominations exercise toward one another, let him see the

"unity of the spirit" and the "bond of peace" which exists among the followers of Christ. Let him observe the 25,000 young Christians of all denominations soon to be gathered together in loving conference in the city of New York, and note whether that looks as though the different Christian sects are only "mutual excommunication societies." Let us who are of Christ have the same mind which was in Him when on earth, and do all we can to make the non-Christian Jew see that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3: 11.

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THEN there are obstacles in the feelings of the Jew, far more serious than those of the reason. The Jew has no kindly feeling toward the Gentile Christian. Nor ought we be surprised at this, or fail to take account of it. Religion is largely a matter of sentiment, and the Jew, hated and despised by those calling themselves Christians, can hardly be supposed to look favorably upon the teachings of the love of Christ. Here is a lesson for Gentile Christians to learn. They must preach Christ to the Jews by their lives, by evincing the love which our Master brought into the world. We must conquer the Jew by an overpowering love. He must be made to feel that Christianity is what he needs, and this can not be done by scolding him, berating him, preaching *at* him, cursing him, pitying him, regarding him as an ethnological curiosity, bribing him, roasting him, or even telling him he is an undesirable neighbor. The feeling of the non-Christian Jew against the religion of our Lord Jesus is almost the greatest obstacle in his path, and this it is for us to remove who are of the nations and who have received our greatest blessings from Israel's God through Jewish prophets, a Jewish Saviour, and His Jewish Apostles. Let us see that we do it.

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THE obstacle which is the hardest to overcome, whether in the Jewish or Gentile soul, is the will. Our Saviour

said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life." John 5: 39, 40, R. V. "O Jerusalem, Jerusalem," said Jesus, "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. The gospel of Jesus Christ does not compel assent, but asks acceptance. When accepted in humble faith, the Holy Spirit will accomplish his wonderful work in the heart. But it is possible for us to oppose to the glad tidings of salvation a "heart of unbelief," as the author of the Epistle to the Hebrews says: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3: 12, 13. If we let the Holy Spirit do his work, he will aid our reason to receive the truth. He will soften our hearts to incline toward Christ, and he will sanctify us through the truth of God.

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## JESUS, A STUMBLING-BLOCK TO THE JEWS.

BY A FREQUENT CONTRIBUTOR.

I.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me," said the Psalmist of Israel. Psal. 51:5. Yes, man is born in sin, and sin is inherent with him. But opportunity is granted him to work out his own salvation. Our heavenly Father is merciful and full of compassion, and He has pleasure in the repentance of sinners. Through the prophets of yore, His servants, He repeatedly called to His backsliding children to turn from their evil ways and *live*, as the fruit of sin is *death*. Through the son of Buzi in plain terms he said: "Say unto them, As I live,

saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33: 11.

There is a provision made for the salvation of sinners from time immemorial through the Lamb of God who taketh away the sins of the world. To the earnest seeker of the Way and the Truth and the Life the manifestations of God in His Word are clear and convincing. One cannot help seeing the revelation of God through His Son Jesus Christ, the Source of eternal life, and at once with the doubting Thomas cry out, "My Lord and my God!" Yet as there would be no merit for belief if no chance were given otherwise, free agency and volition is given to man to choose either sin or righteousness. Although the words of God are pure, enlightening the eyes, yet, "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." Hos. 14: 9. Indeed, those who love God find a balm to their sin-sick souls in His word and accept of His truth which is in Jesus, and feel assured of everlasting life in glory, together with all the redeemed. But those whose hearts are hardened with sin and unbelief can find no light and life in the precious word. Surely to those did Isaiah point when he said: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: . . . Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah 29: 11-14.

Not a word of this has fallen to the ground void. Prominent and otherwise prudent men and doctors of Israel to-day find a stumbling-block in Jesus Christ as the Saviour of Israel and all mankind according to the promise. History, the infallible means of testing the world,

identifies Him by stubborn facts with the One foretold and promised. But they resort to all crooked ways having any show of probability to deny His identity. This gentle Jesus, the sublimest Reformer and Teacher the world ever had, who spake of love and righteousness as never man spake, is alleged to have advanced the ideas of others and taught nothing new of His own. Some assert that He promoted the teachings of the Essenes, others affirm that His teachings are to a great extent emanating from those of the Pharisees. The Rev. Dr. Kohler would have His teachings made up of those of both Essenes and Pharisees.

To meet such opinions I will here dwell a little on the characteristics and teachings of both sects, and examine whether there could be any ground for such arguments.

The Essenes,<sup>1</sup> a Jewish sect of puritans, were a brotherhood and secret order, with emblems and designs like a modern monastic order. They organized for the purpose of obtaining purity of soul and spirit, and as much as possible separate from the *material*, which in itself they considered defiling. To obtain such purity they had to keep separated from everything that has an influence of defilement. The members of this order denied themselves all that makes life pleasant. They repudiated slavery, oaths, and marriage (only a small party among them approved the last mentioned); they abstained from meat and wine. They worked and toiled together, and lived out of a common treasury, under rigid rules always loyal to their superiors. They repudiated the Aaronic priesthood and bloody sacrifices. Their meals of purity, which took the place of sacrifices, were administered by their bakers, who were their priests. White festive garments were always worn at those meals. Admission to the order was only

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1) Essenes, עִסְסִי. Writers and historians are of different opinions as to the meaning of the word. I agree with those who translate it, *physicians, curers*, from עִסָּה, *remedy, cure*. This sect, to a great extent, practiced cures by "herbal remedies," which angels were represented to have taught them. See Edersheim's, "The Life and Times of Jesus, the Messiah," and compare Josephus and Philo as to the characteristics and history of this sect.—CONTR.

granted to adults, and after a novitiate which lasted three years. At the initiation new recruits received three symbols of purity: a *spade* with which to dig a pit a foot deep to cover up the excrements; an *apron* to bind around his loins in bathing, and a *white dress*, which was always worn. At the end of the first year he was admitted to the lustrations, which were practiced in clean water before their sacrificial meals, and when they came in contact with an Essene of a lower grade, and after attending to calls of nature. He had now entered on the second grade, in which he remained for another year. At its expiration he advanced to the third grade, but remained still a novice until, at the close of the third year of his probation, he was admitted to the fourth grade, that of a full member, when for the first time he was admitted to the sacrifice of the common meals. The mere touch of one of a lower grade in the order defiled the Essene and necessitated a lustration of a bath. Before admission to full membership a terrible oath was taken which bound him, amongst other things, to the most absolute secrecy. He was bound not, even in peril of death, to disclose their doctrines to others. The person who had entered the order was as effectually separated from all outside as if he had lived in another world. They disbelieved in the doctrine of the resurrection of the body, on the ground of its being material, in itself impure, and only by certain enticements having drawn the soul into its prison, as it were.

Any one with a sound, unprepossessed judgment cannot fail to see that there is no trace of the Essene elements in Christ's teachings. What similarity to the Messianic doctrine can be found in the Essene system, which felt a contempt of the body and all that is material, denied the resurrection and sacrifices, practiced abstinence from meats and marriage, decreed entire separation from everything around with which contact produced defilement, and whose adherents would have perished of hunger rather than join in the meals of the outside world, and forbade their doctrines to be disclosed to others? Christ taught the doctrines of the resurrection, ate and drank with pub-

licans and sinners, and commanded His teachings to be preached to all the world. Suffice it to say that Christ's teachings are fundamentally opposite to those of the Essenes.

Now as to the Pharisees.<sup>1</sup> This Jewish sect was also a fraternity and brotherhood, but not secret like that of the Essenes. Their object was to observe, in the strictest manner, all the ordinances and Levitical purity. They believed in the resurrection. Their teachings are those set forth in the Talmud by their Rabbis. To compare Christ's teachings with theirs and examine what identity there is in them I shall only take up Hillel, the representative teacher of that sect, and his teachings, which are also quoted by modern Rabbis as the source of those of Christ.<sup>2</sup>

To show the similarity of their teachings they quote a passage in *Shabbath*, 31, a. There it is related that a heathen came to Hillel with the request, "Make me a proselyte, but under the condition that you shall teach me the whole law in a time that I can stand on one leg." Hillel converted him really on that condition. He said: "Whatsoever it is unpleasant to thee do not do to thy fellow-men. This is the whole law, and all the rest is only a commentary. Go and study." This is all upon which Jesus is supposed to have built the structure of His teachings. To be sure, Hillel's answer is praiseworthy and commendable; but is this the sole and principal part of the Sinaitic law? Is it not the first and greatest thing for an unconverted person to know that there is a God? The morality he taught is only the second part of the Decalogue, which is by no means superior to the first table. Here are the words of Jesus alleged to be derived from those of Hillel: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets. Matt. 7: 12, R. V. Somewhat similar to the words of Hillel, to be

1) Pharisees, פְּרִישִׁים, *Separatists*. They received this name from their separating themselves from the common illiterate class of Jews known by the name עַמֵּי הָאָרֶץ, country people. *Chabher*, a member, was the general term by which they were called; hence, a *Chabher* and *Am-Haarets*—two antagonizing classes. The correct name for this class would be *Parisees*, from פָּרַשׁ, to separate; but since most of the Jews of that time adopted Greek, and their language became Hellenized, thus they also adopted the Greek pronunciation, which is *ph* for *p*.—CONTR.

2) Prof. Delitzsch has discussed this subject conclusively in his *Jesus und Hillel*.—CONTR.

sure, are these words, but they do not stand isolated. They are preceded by such words as these: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" The teachings of love to men he connects with those of love to God. Thus Christ's teachings bear a true stamp of religion and godliness.

In a similar instance to that of Hillel, essentially different was the answer of Christ to a scribe who asked him: "What commandment is the first of all?" We read His reply thus: "The first is, Hear, O Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12: 28-31. R. V. Here is the complete answer which an inquirer of the truth is taught by Christ, and this teaching permeates all through His system. Is there any fundamental identity in His teachings to those of either the Essenes or the Pharisees? No. It is all original. It comes from a divine source which God alone can bestow. I will dwell no longer on this point, but leave it with the truth-seeker to follow it up, in a fair and unprejudiced way, until all will be clear, like the sun at noon-day.

### THE VINE OF ISRAEL.<sup>1</sup>

(Continued from page 71.)

*Now what is it that the Jewish people need?* We have been exhorted by all these things to pray for this vine. What is it that is needed?

The answer of our text is, "Look down from heaven, and behold, and visit this vine." A visitation from God is the one thing needful for Israel. For what purpose should God visit the Jews, then? I say, brethren, it is the one essential thing in order to give them *spiritual life*. Our acquaintance with the interior of the Jewish commonwealth at the present time is not very large; but some of us have observed that there are two sorts of Israelites. Some are devout—devout men, with some of whom it has been our

<sup>1</sup>) A Sermon preached at the Metropolitan Tabernacle, Newington, on behalf of the British Society for the Propagation of the Gospel among the Jews, by the late C. H. Spurgeon.—Reprinted from *The Jewish Herald*.

privilege to have hearty fellowship in matters of common interest touching the things of God. When we have spoken together of the providence of God and of faith in the divine mercy, we have been much of the same mind. In the late debate brought on by Colenso we were able, in comparing notes, to feel the same zeal for the value of the Old Testament and for the glory of the ever-blessed God. Whether we were Christians or Jews we were equally zealous to repel the infidel assaults of the famous master of arithmetic. We meet now and then with men whose sincerity and devotion we could not doubt at all; would to God that their sincerity led them to search the Scriptures and to examine the claims of our Lord Jesus. Such men lament that many of their people seem to have no religion, or—what is almost the same—to have nothing more than the outward form. Their being of the Israelitish race is distinctly recognized and never for a moment held back. The Sabbath is almost universally hallowed, for which let Israel put to shame many so-called Christian lands. Much is done that is commendable, much which exhibits high integrity and uprightness; but yet to a large extent the race is sunk in worldliness and misled by superstition.

Oh, that God would visit the Jew and endow him with an enquiring and unprejudiced heart, with a longing after the God of his fathers, with a deeper reverence and a truer zeal for the glory of Jehovah! The visitation of God may well be entreated that He would next grant *enlightenment* to His people, take away the veil which has been cast over their eyes, and enable them to see the true Messenger of the covenant. There are thousands of Israelites to-day who only want to know that Jesus is the Messiah, and they would as gladly accept Him as any of us have done. It seems to us so strange that they can read the fifty-third of Isaiah, and so many other plain passages of the prophets and of the psalms, without seeing that the man of Nazareth is the Christ; yet they do read, but the veil is on their hearts so that they do not perceive Christ in their interpretations. Alas, that the sun should shine

and Israel should be in darkness! With many of the seed of Abraham there is an honest desire to receive whatsoever can be shown to be the truth of God. If the Lord would touch the eye and remove the scale, what an enlightenment of the whole nation would follow! A nation would be born in a day. What joy for us, what honor to God, what happiness to themselves, if they might but be delivered from their present alienation! O God, Thou alone canst do this; we cannot. All arguments seem to be in vain, but do Thou behold and visit this vine.

When the spiritual life of the nation shall have been revived, and there shall be an enlightenment of the intellect, they will only need the Spirit to work upon the heart. Even as the Holy Ghost has quickened and regenerated us, so must it be with them, for there is no difference between Jew and Gentile in this matter. The same regenerative work is wanted, the same enlightening of the Holy Ghost; and if the Lord will do this, our hearts shall be exceedingly glad.

*What, then, can we do?* We are great debtors to Israel, what can we do for her? Some people are always afraid of telling Christian people to do anything. They mutter between their teeth, "The Lord will do His own work," and they are afraid that they should be interfering with God's prerogatives. Ah, my dear brethren, I am not afraid that some of you will ever do the Lord's work, for you do not do your own; that part which you can do is neglected. Do not be so mightily frightened lest you should be too active. It is God's work to visit Israel and gather out His people, and He alone can do it; but He works by means. What, then, would He have us to do?

I answer, the first thing is *praying for Israel*. You believe in the power of prayer, do you not, my brother? Why, some of us can no more doubt the power of prayer than we can doubt the force of a steam-engine or the influence of the laws of gravitation, because to us the effects and results of prayer are every-day things. We are in the habit of speaking with God about everything and receiving replies which to us are as distinct as if He had spoken to us

with words. We can speak boldly in prayer to God concerning Israel. No nation can be nearer to God's heart than the Jews. We may be bold with the mighty God. We may open our mouth wide, for He will fill it. We may plead with Him earnestly after this fashion—Wilt Thou not glorify Thyself by the salvation of the Jews? What couldst Thou do that would more signally strike the whole world with awe than if Thou wert to turn this wonderful nation to the faith of Christ? Thou hast taught them the unity of the Godhead; Thou hast burnt this into their very souls; now teach them the deity of Thy Son, who is one of Thee. Bring them to rejoice in the triune God with heart and soul, and all lands shall hear of it and say with wonder, "Who are these?" Great God, were not these Thy messengers of old? When Thou wantedst heralds didst Thou not look to Israel? Thou didst take James and John and Peter and Paul. Thou wilt find such as these amongst them now, if Thou wilt call them—both boastful Peters and persecuting Pauls, whom Thy grace can transform into mighty testifiers for the name of Jesus. Let us pray to God to do this. We can pray.

The next thing we can do is to *feel very kindly toward that race*. I know all that will be said about converted Jews, and I lament that there should have been grave occasion given in many instances; but for my part I have been glad of late to smart a little for the sake of my Lord. I have said, "Well, it was a Jew that saved me; and even if this professed convert should have a hypocritical design upon my purse, I had better be deceived by him than turn away an honest kinsman of my Lord." I do not marvel that there should be deceivers among the Jews, for have we not plenty of such in our churches, who, for the sake of loaves and fishes and pelf, creep in among us, pretending to be followers of Christ when their hearts know nothing about Him? In all ranks and conditions of men hypocrisy is sure to be found; but, for all that, we do not turn round and say, "The Gentiles are a bad lot. We will have nothing more to do with them, because two or three of them have deceived us."

The Gentiles are always taking us in; we know they are, and still we have hope for them. And so we must always have hope towards Israel, and instead of thinking bitterly and speaking bitterly we must cultivate kindness of spirit both to those who become Christians and to those who remain in unbelief. I, for one, thank God that this land has now for several years swept away the civil disabilities of the Jew. He is no longer a stranger in the land, but he settles down in the midst of us and exercises all the rights of citizenship. May the kindness of feeling which has prompted this change—and it came, I think, mainly from earnest Christians—lead the Israelite to think kindly of our faith.

Another thing we can do, dear friends, and that is to *keep our own religion pure*. I marvel not that Jews are not Christians when I know what sort of Christianity, for the most part, they have seen. When I have walked through Rome and countries under Rome's sway and have seen thousands bow before the image of a woman carried through the streets,—when I have seen the churches crammed with people bowing down before pieces of bone, and hair, and teeth of dead saints, and such like things,—I have said to myself, “If I were a worshiper of the one God I should look with scorn upon those who bow before these cast clouts and mouldy rags and pieces of rotten timber, and I do not know what besides. No, no, good Jew, join not with this idolatrous rabble. Remain a Jew<sup>1</sup> rather than degrade yourself with this superstition! If the Lord has taught you to know that there is an unseen God who made the heavens and earth, and who alone is to be worshiped,—if you have heard the voice of thunder which saith, ‘Hear, O Israel, the Lord thy God is one God,’ stand you to that, and go not one inch beyond it if the way before you invites to the worship of things that are seen, and the reverence of men who call themselves priests, and the whispering out of every filthy thought into a con-

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1. Remain a Jew anyway. But believe on the Lord Jesus Christ, and be an obedient Jewish follower of Him, and Him only.—ED.

fessor's ear. No, no, no, Israel; thou art brought very low, but thou art far too noble to become an adorer of crosses and wafers, and pictures and relics."

Even in our own land there is a good deal which one would not wish a Jew to regard as Christianity. To my mind baptismal regeneration is about as glaring a piece of popery as there is to be found in the world; and they can hear that lie publicly taught in England. Grievous, too, it is to my very heart that they may hear it among those who profess a purer form of faith than that of which we have spoken. Try, brothers and sisters, to keep Christ's religion as Christ taught it. Purify it. Let it come back to its original form.

*Labor also to be Christians in ordinary life.* If a Jew says, "I would like to see a Christian," do not let him see a person full of superstitions. Let him see one who believes in the triune God and who tries to live according to the commands of God, and who, when he talks about Jesus, lets you see the mind which dwelt in Jesus, the same mind being in him. When once the church of God shall bear a clear testimony to the truth of God both with lip and life, great hindrances will be taken out of the way of Israel. I know you say, "Well, Jews ought to know that we hold a very different faith from the Romanists." I know that you think so, but I am not able to perceive how the Jews are to learn the distinction, for Papists are called Christians as much as we are. Their religion is dominant in some countries; it is prominent in every country. How is the Jew to know that it is not the religion of Christ? and as he thinks that it is so, he declares that he will have nothing to do with it, and I, for one, cannot condemn him, but approve of his resolve. I only hope that as the years roll on we who worship God in sincerity and have no confidence in the flesh, we who are saved by the faith which saved Abraham, who is our father after the spirit though not according to the flesh,—that we, I say, may be able to bring this purer faith more clearly to the knowledge of Israel, and that God will lead His ancient nation to be fellow-heirs with us. We must keep our doctrine pure, and

hold it individually with clean hands and a pure heart, or we have not done all that we can for Israel.

This being done, I will next say that we must *each one evangelize with all his might*. Do this not among Jews only, but among Gentiles. Wherever you are, tell abroad the knowledge of Jesus Christ. Do not live a single day, if opportunity serve you, without testifying concerning the love of God which is revealed in the cross of Calvary. Your prayer should be for the whole Church of God—"Behold, and visit this vine." And as a large number of God's elect ones are as yet hidden in darkness, let us pray unto the Lord that He would visit this vine and make these branches to spring out into the light, that on them also there may be rich clusters to His praise.

Brothers and sisters, we are saved ourselves, are we not? Come, ere you go away, let the question be put to you, Are you saved? Are you really believers in Jesus? Is the Christ formed in you? Have you realized Him? Are you trusting Him now? Will you live to Him? Are you consecrated to Him, spirit, soul, and body? If you are, that is the first thing. If you are not, I cannot ask you to pray for Israel, or for anybody else, till first of all God has put a cry into your own souls for yourselves. If you are saved then let me ask myself and you, "Are we doing all we might for the honor and love of Jesus?" Sitting on these seats, might not many say, "We have not begun to live for Christ yet as we ought"? May the Lord quicken you. There was a young man here on Thursday night when I closed with some such words as these who derived lasting benefit from them. He was a gentleman doing a large business, to whom it had never occurred that he might preach Christ. It did occur to him that night, and he went to the town in which he lived and began to preach in the streets straightway. He is now the pastor of a large church, though he still continues his business; and his is an example to be imitated by many. I would to God some young man might be quickened to feel that he must do something, for Israel, perhaps, for Christ certainly. And you, sisters, may you feel a divine impulse upon you while you pray God to visit the vine which He has planted. May He also visit you and make you fruitful vines unto His praise. The Lord bless every one of you for Christ's sake. Amen.

## THE TRUTH ABOUT THE RUSSIAN JEW.\*

\* \* \* \* \*

The Revocation of the Edict of Nantes did not cause a more general movement or lead to more rapid changes in England than the May laws and the consequent passing away of the Jewish population of Russia will bring about in other lands. What may be the effect of these changes must depend on the moral, intellectual and physical characteristics of the emigrants. If the Jew be essentially a parasite—one who lives by exploiting the vices of others, to whom existence is impossible when away from the higgling of the market, the rustling of bank notes, and the chinking of coin, then he is not only a bad citizen for Russia, but he is equally ineligible for settlement in North or South America, or in any other portion of this planet to which he may hope to wend his way. There is no escape from this position. If the indictment brought against the Russian Jew by Madame Novikoff and her school can be seriously and effectively maintained, then the quicker Russian tribulations make an end of Israel the better for the rest of the inhabitants of the civilized world. Nor should Russia act alone in this matter. If there be a serious danger of Europe and the United States being devoured by a locust-swarm of vicious and mercenary Israelites, it is high time for all nations to awake out of sleep, to be up and doing, to smite hip and thigh at the scattered tribes, and to join Holy Russia in her romantic and religious endeavors to combine the preservation of her nationality with revenge for the crucifixion of our Lord, and thus display to the Jews the practical teachings of our common Christianity.

What are the facts of the case? Almost without exception the press throughout Europe is in Jewish hands and is largely produced from Jewish brains. International finance is captive to Jewish energy and skill. In England the fall of the Barings has left the lonely supremacy of the house of Rothschild, not wholly to its advantage, unchallenged and unassailable. In other walks of life, wherever material comfort and personal safety can be attained by nimble brain, deft finger, or quick imagination, the Jew is found to take the highest place. Medicine, law, surgery, politics, journalism, music, and art, are being more and more captained by men of the Jewish race; and it is certain that the process is not on the wane. Prize-fight-

\*By Arnold White, in *The Contemporary Review*, May, 1892.

ing and war have been largely left to the Gentiles, although Mendoza and Bendorff are names of celebrated Jewish pugilists that will occur to all. Three Russian generals have described to me the dauntless courage of Hebrew soldiers at the Schipka Pass. In one instance a call for twenty-five men to engage in a forlorn hope was answered by thirteen Jewish soldiers. Is this intellectual pre-eminence of the Jews to be regretted? The answer depends on the circumstances and environment of the questioner. The stupid and self-indulgent, easily passed in the race of life by clever men, naturally join the ranks of anti-Semites. But there is another class of Jew-haters who cannot be so easily dismissed. Men like M. Pobiedonostzeff, who hold that it is better to lose a limb or an eye than enter whole into hell-fire, cannot be justly accused of personal motives. To such men as the Procurator of the Holy Synod the evils of these later days are inseparable from the growing worship of material comfort. M. Pobiedonostzeff is a rock against which the waves of materialism beat in vain. Vanished may be the national faith of England, of France, of Italy, but, safe-guarded by the Czar and his orthodox servants, the faith of Russia shall suffer no preventable danger from the cult of the Golden Calf. Russia is honest in this matter, and is under no illusions. She does not pretend to love the Jew, who is believed to be the most ardent worshiper of the Golden Calf, or to chasten him for his soul's good, as the Holy Inquisition smote and racked the faithless children of the church in the days of yore. But she considers his faith an insult to her church, his presence a menace to her unity, and his scheme of life an outrage to her national pride.

The main object pursued by the governing classes in repressing the Jew in Russia is sheer self-defense. Russians hold that the bright Jewish intellect, if allowed free play, would contaminate the whole Empire within a short space of time. It has been calculated that if the repressive laws of Russia were repealed, and the Jews allowed access to any and every post in the service of the Empire, eight years would not pass before every post worth having outside the army and navy would be filled by an official of the Hebrew faith. I believe the statement to be little, if at all, exaggerated.

It behooves those who write about Russia to take care that what they write is true. Russia is magnanimous. She contradicts nothing. She subsidizes no reptile press, and if she be defended at all it is by agents who can be dis-

avowed. Silent under such attacks as those of Mr. Kenan and the writer who uses the name of Lanin, Russia appeals from the present to the future to justify her in the policy she adopts. Confident of vindication by posterity Russia magnanimously ignores those who regard her conduct to the Jewish race as a cruel revival of Middle Age barbarities, in harmony with her simple Constitution and her lagging Calendar. If taxed with the assassination of the spirit of a whole race, she is conscious of being animated by the holiest of motives and believes herself justified by the logic of facts. But she is silent. It is not an attack on Jews as such by which the May laws were justified, but on materialism itself. A race notoriously sober and naturally spiritually-minded, as the Russians are, needs to be preserved in the integrity of their faith and in the purity of their high calling. To shrink from necessary measures of restriction would be, they argue, sheer desertion of principle and of duty and a display of base opportunism worthy only of the worshipers of the Golden Calf.

If M. Pobiedonostzeff bravely defends the Eastern Church against Jewish materialism on grounds of religion, it is impossible to deny that he is supported on other grounds by the main body of "tchinovniks" throughout the Empire. "*Les ennemis de Christ*" do not present to the average Russian official, perhaps, the embodiment of materialistic and of anti-spiritual forces in the sense in which they are so regarded by the Holy Synod. But every official feels that if the barrier now placed against Jewish freedom to pursue any career in the Empire were removed, his place would shortly be in danger. *Bon enfant* himself, he dreads the intellectual struggle with the Jew on equal terms. Intellectually the average Jew towers above the average Russian, as physically the Russian often towers above the Jew. Intellectual jealousy and fear of supersession supply the effective forces to anti-Semitic prejudice in Russia. In point of fact religious antipathy has but little part in the measures directed against Russians of the Hebrew faith. As in Egypt, the children of Israel are fruitful and wax "exceeding mighty," and the Emperor fears, as Pharaoh feared, that the land will be full of them; and as the Egyptian "tchinovnik" afflicted their Jewish ancestors with burdens, so not only do the Russian taskmasters strictly follow their Egyptian predecessors, but Israel multiplies and grows in the midst of calamity as did their forefathers on the banks of the Nile. Now, as then, their service is with rigor, and as the treas-

ure-cities Pithom and Raamses were built by them for Pharaoh, so the edifice of Russian commerce in Moscow and Kieff is mainly due to Jewish effort and to Jewish skill.

Although the statistics I am about to give of the actual position of the Jewish people in Russia are taken from official sources, they have never, so far as I know, been available to the English or the Russian public. I am indebted to the researches of MM. Oulenikoff and Soubotin for the opportunity of setting forth in a concise form the existing economic and vivid effects of the Jews in Russia on the general population of the Empire.

The following table, compiled not from Jewish but from official sources, shows the relative condition of the population in the fifteen provinces constituting the Pale of Settlement, the twelve provinces adjacent to the Pale, the twenty-three remaining provinces, and the whole of Russia respectively :

	Fifteen Jewish provinces, The Pale.	Twelve adjacent provinces.	Twenty- three other provinces.	All Russia.
Annual mortality per 1,000 inhabitants for period 1867-85.	36.6	40.3	41.1	No returns
Annual increase of population 1867-83.	1.72 per ct.	1.47 per ct.	No returns	1.28 per ct.
Arrears of land tax from peasant proprietors in 1882—the last year of official returns.	11.7 per ct.	26.6 per ct.	44.3 per ct.	27 per ct.
Number of cattle per 1,000 dessiatines* of arable land 1883 (no later returns published).	639	480	541	539
Increase of horses in 14 years—1874-88.	116 per ct.	11 per ct.	6 per ct.	27 per ct.
Increase of cattle in 14 years—1874-88.	26 per ct.	11 per ct.	17 per ct.	19 per ct.
Capital owned by village communities per 1,000 peasants, 1887.	681 roubles	403 roubles	No returns	521 roubles
Consumption of alcohol per 100 inhabitants, 1888.	30.6 vedro†	27.7 vedro	27.2 vedro	28.0 vedro
Deaths from drunkenness in 1887 per 1,000,000 inhabitants.	12.0	61.0	77.0	50.0
Houses of ill-fame per 100,000 of town population.	57.0	109.0	80.0	77.0
Incendiary fires (per 1000 fires) for 1883-87.	7.	15.0	11.0	11.0
Commercial licences per 1,000 inhabitants, 1887.	9.5	10.2	17.3	—

\* The dessiatine—2.69,972 English acres. † The vedro—2.707 imperial gallons.

## SPACE.

Jews may inhabit.....912,000 square versts, or 19 per cent.  
 Jews are forbidden to trespass on.....3,858,000 square versts, or 81 per cent.  
 not including Siberia, the Caucasus, and Asia Minor.  
 The number of agricultural Jews is.....64,000.

COMMERCE

*In the Jewish Pale, or the Fifteen Provinces.*

The number of Jewish merchants was in 1886.....	11,468, or 55 per cent.
The capital employed by Jewish merchants was in 1886	437,000,000 roubles, or 47.1 per cent.
Average turnover per Jewish merchant.....	38,000 roubles.
Average turnover per Gentile merchant.....	53,600 roubles.
Number of Jewish traders per 10,000 Jews.....	34.1.
Number of Gentile traders per 10,000 (excluding peasants).....	18.8.
Jewish retail traders in 1884.....	60,729, or 67 per cent.
In the hands of the Jews in 1886:	
Brandy distilleries.....	2.5 per 1,000, or 55 per cent.
" stores.....	1.8 per 1,000, or 89 per cent
" retail establishments.....	37.7.
Number of Jew manufactories in 1886.....	1,460, or 31 per cent.
Value of their manufactures in 1886.....	47,300,000 roubles, or 16 per cent.
Average value of products per Jew manufactories.....	32,000 roubles.
Average value of products per Gentile manufactories.....	78,000 roubles.
Number of Jewish artisans, 1886.....	293,000.
Land leased by Jews, 1885.....	1,993,000 dessiatines, or 4.14 per cent.

CRIMINAL STATISTICS.

In all Russia the average number of Jews and non-Jews convicted of crime for the period 1875-85, per annum, was as follows:	
Jews (per 100,000 Jews).....	259
Non-Jews (per 100,000 non-Jews).....	426
The proportion of Jews convicted of political crime was	
For the years 1881-85.....	13 per cent of the whole.
For the years 1886-87.....	14 per cent of the whole.

Those who will take the trouble to study the foregoing statistics will discover that the popular notion of the evil effects of Jewish influence in Russia is nearly destitute of foundation. It must be borne in mind that the figures given are in each case taken from official sources, and it is justifiably surmised that the reason why government has ceased publishing statistics is because the evidence is so manifestly in favor of the Jews, that the course now adopted of making their lives bitter with hard bondage acquires no warrant from the statistical facts.

(To be continued.)

BARON HIRSCH, the great financier and Jewish philanthropist, is doing a great work in assisting his persecuted people in escaping from the tyrant of Russia and emigrating to America. Many of these people are poor and in distress, but are industrious and frugal people. Every emigrant receives a donation of 500 roubles. This is a noble work, and the name of Baron Hirsch will live forever as a grand, noble man.

Why are the Jews a despised race? There is much that is grand about this people. No people were ever

more faithful to one another. It is a grand race, and has produced many great and grand people. The great Neander was a Jew; Napoleon's marshals, Soult and Massena, were Jews; the world is filled with illustrious scholars, poets, statesmen, philosophers, and financiers. How can any people under Christian influence hate such a people? Do we not worship a Jew? The mystery of the incarnation found expression in the flesh and blood of a Jew. Moses, the great law-giver, was a Jew; David was a Jew, and we sing his psalms and dwell with delight upon the passion and poetry of his noble songs. It was Jewish biographers that gave us the history of Christ, and tells us "the old, old story." The Jews were God's own people 4,000 years ago, when we were savages and barbarians. We are living in the light of their teachings. A wonderful people, without a flag or country, found in every nation and every country where civilization or commerce exists, and yet are one people. Does not this race still bear some subtle relation to the plans of the Eternal?

Let us welcome these industrious, persecuted people to our shores.—*The North-Western Financier.*

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### CORRESPONDENCE.

To the Editor of THE PECULIAR PEOPLE:

*Dear Brother;* I beg leave to send for publication in your worthy periodical a communication which I received from a Gentile Christian, a true lover of God and His people whose acquaintance I found lately. Having made some remarks to him on a letter he wrote me regarding the promises of God about the Jewish people, he wrote this communication, which I am confident will be of interest to many readers of THE PECULIAR PEOPLE.

BEN ISRAEL.

*My Dear Brother;* You will notice in Dan. 9:2 that Daniel understood by books as well as having direct communications from God. You will also find in Col. 1:25 that the fulfilling of the word of God was given to Paul, sent outside of Judaism to the Gentiles, so that the word

of God as so graciously given and preserved, is complete. God has no further communications to give, and will give no more, either to Jew or Gentile. I thought it well to call your attention to this, because there are so many claiming to be receiving fresh communications from God. Whatever is claimed beyond the written word of God is not of God.<sup>1</sup>

There is that which is absolutely necessary to all. The right understanding of the Scriptures must be from God Himself. A little variation of Cowper states the truth :

"Blind unbelief is sure to err,  
And scan God's lines in vain ;  
God is His own interpreter,  
And He can make them plain."

I have received understanding of God's word directly, through books and through living teachers. The one thing necessary, I found, could not be left undone. It must be strictly a personal matter with God, and settled with Him beyond all question, for Him to give the right understanding of the word is full assurance in the soul. This is strictly an individual matter, and the pathway of one cannot be made the pathway of another.

Whether Paul understood all He wrote by inspiration I am not prepared to say. Of one thing we may be sure, outside of the apostles the church never did understand. Whether Paul understood the fullness of the Gentiles I do not know, but I consider that he did.<sup>2</sup> The important thing for us in these last days, especially God's servants, is by all means to understand. "Ye are the light of the world." Let us be sure that we get the true light and make it shine in the world, whatever may be the opposition of the darkness.

Under the Law, that is, under responsibility, the Jewish people, as a nation, proved their utter inability to become the head of the nations and govern the world, just as Noah, when God gave the government of the earth into his hands, by getting drunk, proved his utter inability to govern himself. The strict charge given to Israel in Numbers 33:52 was never fulfilled. Please read it and

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1) Oh, how many there are now claiming direct communication with God, and having special messages from Him, as if He had forgotten to send them through the prophets. The Lord has not concealed a thing, what He was to do with His people, from the prophets of yore; but He revealed everything to them. See Amos 3: 7.

2) My opinion, I wrote him, was that the Apostle Paul saw only as through a glass darkly when he said in Rom. 11: 25 (R. V.) "that a hardening in part hath befallen Israel, until the *fullness* of the Gentiles be come in."—BEN ISRAEL.

also Joshua 24: 23. How solemn! "Put away the strange gods which are among you." The answer was equivalent to saying, "The Lord our God will we serve, but we will not put away the false gods; that is not necessary." So Israel never became the head of the nations, and has not yet governed the world. Government was taken out of the hands of Israel and placed in the hands of the Gentiles, beginning with Nebuchadnezzar, and until the fullness of the Gentiles be come in Israel cannot again assume the sceptre. There is also another responsibility given to the Gentiles. The gospel has been entrusted to their keeping, and their cup of iniquity must be full in both respects before being cut off. Then the sceptre will again be given into the hands of Israel, and when they are told to uproot a nation from under heaven they will not fail in slaying every man, woman and child. There will never again be the sparing of women, however handsome they may be. Israel is God's battle-ax, His sword with which to punish the nations, and when his sword is again made ready it will never fail in doing its duty as it has done in the past. In the meantime the church is another thing, as Paul declared. It was the mystery hid in God and not revealed in the Old Testament, but to the apostles and prophets of the New Testament. Simeon Peter was one of the prophets (see Acts 15: 14), and God is still visiting the Gentiles, taking out of them a people for His name. The professing church, however, is doomed to destruction.<sup>1</sup> Beginning as a grain of mustard seed (see Matt. 13) it has made its way through the earth becoming a tree, an earthly power, birds of the air, all kinds of evil, lodging in the branches, using their superstitious claws of power to scratch in the money, mammon, in every possible form they can, making the high and holy God of heaven a vile and disreputable Being. I have not time to write more just now. . . . If I can be of help to the Word, whatever the Lord requires at my hands, I shall look to Him that my duty be faithfully done. The Lord lead us farther into His green pastures.

Yours in Him that died for us,

WILLIAM WEBSTER.

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1) We are glad to print this letter at the request of a reader of our magazine, but we must say just here that it is dangerous for anyone to make too positive statements in regard to the future. The Jewish people in our Lord's time misunderstood the prophets and so failed to see in Jesus their fulfillment. So to-day we may as grievously err if we with our finite intellects deduce special conclusions from prophetic words. Prophecy can only be truly interpreted as it is fulfilled.—Ed.

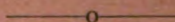


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