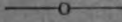


249

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

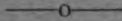
Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.



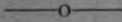
EDITOR,

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)



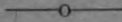
"The Lord hath chosen thee to be a peculiar people unto himself."
Deut. 14:2.



Vol. VI.

JUNE, 1893.

No. 3.



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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.

הַכִּיטִי אֶל-צִוֵּר הַצַּבְתָּם
וְאֶל-מִקְבַּת כּוֹר נִקְרָתָם
Isa. 51: 1

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

Vol. VI. ALFRED CENTRE, N. Y., JUNE, 1893. No. 3.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

THE antithesis between Jew and Christian is one of the most unfortunate in all our speech. And yet it is one of the most common. That it is not a true one can, upon a little thought, be easily perceived, and yet the terms seem naturally opposed one to the other. It has been said that much of the difference between those who are at great variance with one another, whether in religion, politics, philosophy, or whatever, would be avoided if those who differ would come together and arrange their definitions before proceeding to argument.

Now THE word Jew is both national and religious in its meaning, while Christian is only expressive of religious character. A Jew is a member of a certain race or nation, while a Christian may be of any nation. A Jew is of the tribe of Judah, or at least of the house of Israel, a son of Abraham. A Christian is a follower of Jesus Christ, whatever be his race or nationality. An Englishman, a German, or a Frenchman, can be a Christian or not. So a Jew can be a Christian or not. The proper antithesis to Jew is non-Jew, or Gentile. The proper antithesis to Christian is non-Christian. To be sure we hear of Ger-

man, Spanish, or Polish Jews; but these are all Jews, of the same race or nation, though from long dwelling in the several countries mentioned they possess many of the characteristics of those peoples. They are nevertheless one in quite a different sense from that in which German, Spanish, or Polish Christians are one. Besides the union of faith there is a union of blood and race as well, deeper under the providence of God than that of almost any other race of men upon the earth.

TO BE sure the word Jew has also a religious significance. But it is difficult to express this antithesis, without letting the other thought (a false one,) creep in; namely, that all people in civilized lands are Christians, and therefore one, just as the Jews are one. To non-Christian Jews, who do not usually fully understand the proper meaning of the word Christian, it is hard to explain the right use of these words. If it could be possible,—which it never will be,—to use the word Jew with merely the meaning of one who adheres to a religious faith, like Christian, Episcopalian, or Buddhist, then we might use the terms as fairly antithetical. If, too, we could remove the element of hatred and bitterness that is so unfortunately inherent in the word Jew from the point of view of the Gentile, and in the word Christian from the point of view of the Jew, then the words might be safely so used.

It will take a long time to eliminate the chances for misunderstandings between Jews and Gentiles. The latter will need to try to overcome their prejudice against the Jews, whether it be racial, social, or religious prejudice. Anti-Semitism, in its grosser or finer form, must become a thing of the past. Christians must, in their zeal for the evangelization of the world, be reasonable and consistent in their attitude toward Jews. They must care more that Jews come to Christ than that they come to Christianity, more that they see in Jesus their Messiah than that they cease to be Jews—as though that were possible! They must treat those Jews who are already virtually Unitarian

Christians as they do Unitarians. In prosecuting missionary work among Jews it must be done just as it would be done among Gentiles,—for the unbelieving Jew and the unbelieving Gentile are in much the same condition,—remembering that the unbelieving Gentile is often a member of the Church, with just about the same thoughts and feelings on religious subjects as the member of a modern Jewish congregation. The Jew must put his liberality to a severe test. He glories in this; let him prove it. An essential feature of Judaism has always been its belief in the Messiah. Nowadays great latitude of faith is rightly permitted on this point. Some Jews expect a personal Messiah in the future; some interpret the prophecies in this respect figuratively and as descriptive of the glorious development of humanity in all the virtues. Some believe that the Messiah has come in the person of Jesus of Nazareth. Why should these only be excluded from the Synagogue? It is bigotry so to exclude them, just as it is bigotry on the part of Christians to require of Jews that they accept all of the Gentile elements of the Christianity of our day, and to insist that they must join a “Christian” Church and forsake the traditions of their ancestral worship. Judaism contains a proper “Messianity,” to use a word coined by the Editor of the *Eduth le Israel*. True Judaism is true *Messianity*. True Christianity is the same. The true Jew is a true Christian,—must be in order to the completeness of his faith. He may be such, whether so called by men or not. May the one Father who hath begotten us all, who gave to us His Law, and sent to His people the Prophets, and in the fullness of time also His only Son, guide us all, whatever be our present faith, into all His truth, by the operation of His Holy Spirit.

THE MESSIAH WHOM ISRAEL AND THE WORLD NEEDS.

“And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even now at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children

within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."—Luke 19: 41-44.

Christ weeping over Jerusalem at the hour when His sacrifice approaches, is one of the most striking incidents in the most sublime and touching of histories. One sees a frightful storm gathering on the horizon,—let us say rather a cyclone which will destroy everything. He who alone can avert the catastrophe is rejected. The hatred of every one is directed against Him. He knows that no bitterness, no humiliation, no cruelty, will be spared Him. But His soul belongs wholly to the people whom He would like to save. "O Jerusalem," cries He, shedding tears, "if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!" Can it be that Israel remains still insensible to such a love? Do they understand that, in the presence of nations who honor their great men, Israel refuses its homage to the One in whom is revealed a patriotism so pure, a philanthropy so elevated, a tenderness so sincere, a devotion so complete?

"Nothing is beautiful but truth," replies a rabbinical writer, smiling shrewdly. "Can we be moved by an error, and accord value to that which has profited us nothing? The Christ has spoken of gathering together and saving His fellow-citizens. What has He done to attain this end? For a moment the nation believed to have seen in Him the promised liberator. Crowds hailed him. But, disenchanted and embittered, they ended by hating the One who, a King without a crown, a Chief without soldiers, was drawing them to a road without issue. This saying of the self-styled Son of David, 'Render unto Cæsar the things which are Cæsar's,—was it not of a nature to exasperate the oppressed, who were expecting to see their tyrants disappear, and the Kingdom of Israel raise itself up with glory?'"

Israelites, you have been deceived then in regard to Jesus. He has not executed the programme which the impatient ardor of your Messianic hopes imposed upon Him. Very well. We are going to raise up from the

realm of fiction a Messiah who will satisfy you. Promising you the empire of the world, he will commence by giving to your fatherland its predestined limits, which will be in the South, the two gulfs of the Red Sea, and the deserts as far as the Persian Gulf; in the South-east, one of the branches of the Nile; in the East, the Euphrates; in the West, the Mediterranean from the mouth of the Nile to that of the Orontes; in the North, Mount Cassius.¹

Behold indeed the wished-for Messiah! There will be in His presence loud cries of joy, abundance of feasts and banquets; but in the midst of your rejoicings, think, happy proprietors of a vast territory, of the important questions which are to be placed before you, this among others: "What is to be done with the peoples who from time immemorial have inhabited the countries that have been given you? Shall we massacre them, reduce them to slavery, or expel them?" None of these alternatives is possible. The Messianic reign, beneficial to Israel, must also be beneficial to the whole human race. But idolatry and the infamies which it engenders must disappear. Loving one's neighbor does not consist in abandoning him to degrading errors; and it is not loving one's self to allow an infectious fireside to exist in one's home. These people then must adopt the Jewish religion. But how? By persuasion or force? If by force we must expect horrible scenes. If by persuasion, the result is more than a problem. As well control the wild ass of the desert, or place on the back of the giraffe saddle and stirrup, as make the ancient pagans adopt the religion of Moses, which in later ages has fascinated the poetical and elegant civilization of the Greeks. Can one imagine the people of Tyre and Sidon submitting with a gay heart to the minute regulations of Mosaism, consenting to adopt a rabbinical Sabbath, a Sabbath which during the dark hours does not permit a torch to be lighted in your apartment, a Sabbath which the learned men of Israel considered as scandalously transgressed when Jesus of Nazareth gave

1) See Guertz "Israel," p. 427.

sight to the blind man, strength to the withered hand, or placed a paralytic upon his feet? Can one imagine these merchants, these mariners, allowing themselves to be imprisoned in the close meshes of a ceremonial law which will isolate them from the rest of mankind and will prohibit them from eating or drinking with any one but a Jew?

“We will not be severe in regard to pagans,” they reply. “We will confine ourselves to demanding that they abandon their idols, worship the true God, and observe the Decalogue.” But with what right do you make these concessions? If your religion is from heaven who authorizes you to modify it? Let us admit that a passage of the sacred text permits it. What will you have gained? You will have instituted a society rivaling your own, and you will see renewed under a new form the old quarrel of the Jews and Samaritans.

By an excess of optimism let us admit that, recognizing that they are not to be massacred after the manner of the Canaanites, the peoples of which we speak will adopt the Mosaic religion; that seconded by them the Jews will penetrate into Rome, and will take into their own hands the reins of the government of the nations. Daughters of Zion, clothe yourselves again in purple, celebrate to the sound of the tambourine a glory before which pales that of David and Solomon's! But a grave and solemn problem presents itself. What is the future towards which we are advancing? It is a small matter to have arrived at a high position. The chief thing is to be worthy of it and to hold it.

“The thing that hath been it is that which shall be,” says the wise man. Is there not a chance that what came to pass upon a small scale among the sons of Jacob in the past ages will be reproduced on a large scale in the future? What has been the past history of Israel? Never has a river with violent waves and numberless cataracts been less manageable than the Hebrew people in their march through the ages. Under Moses in the desert riots succeeded each other, and the legislator himself escaped attack upon his person only through divine interposition.

The epoch of the Judges, destined, it would seem, to open an idyllic future to the twelve tribes, under their vines and fig trees, was often agitated and anarchical. Scarcely had royalty given to the nation a little added glory when there arose the schism of the ten tribes. These were detestably governed, and the fate of Judah was but little better. The prophets of Jehovah were persecuted in both kingdoms. Idolatry did not cease in Judah until Jerusalem had been destroyed by Nebuchadnezzar.

But Jeshurun waxed fat and kicked;
 Thou art waxen fat, thou art grown thick, thou art become sleek;
 Then he forsook God which made him,
 And lightly esteemed the Rock of his salvation.
 They moved him to jealousy with strange gods,
 With abominations provoked they him to anger.

Of the Rock that begat thee thou art unmindful,
 And hast forgotten God that gave thee birth.

Deut. 32: 15, 16, and 18. R. v.

Re-established in their country, Judah became troubled by dissensions which opened Jerusalem to the Romans. These dissensions degenerated later into frightful civil disorder.

Is it under such conditions that the chosen people will take the place assigned to them at the head of the nations? Will it be permitted to them to say to the nations: "The happiness and peace which neither Greece nor Rome has known how to give to you, you will obtain through us?"

Israel will be an instrument of salvation only on the condition of receiving the Christ, who came to create a new life. It is necessary that, coming forth out of the swaddling bands of Moσαism, and baptized with a divine baptism, they should become, as a people, what their Messiah was as a man, the Servant of Jehovah. It is necessary that, penetrated by the Spirit from on high, the spirit of love and holiness, they shall undertake the conquest of the human race, not in order to subject it to themselves and their fastidious observances, but in order to draw it into a complete and joyful consecration to the divine will.

To consecrate to God his body and soul, to circumcise

himself spiritually, to crucify the flesh, its pride and its covetousness, to make of his body the sanctuary of the Holy of Holies, was that about which the Jew troubled himself but little, enamored as he was with a glory entirely of this world. And it was with him as it was with the barren tree which was cut down and cast into the fire. Christ had foreseen the burning and wept over it.

That which remains of Israel to-day is a trunk, come forth from a stump cut level with the ground. In order to be fruitful this trunk awaits the graft of the Divine Gardener. Already a vigorous branch, detached from the first trunk, and planted in the Messianic soil, has borne the most marvelous fruits the world has ever seen or tasted.

Impartial men, speak whatever are your opinions or beliefs. What is there in the history of the human race to compare in beauty and grandeur with the work accomplished by the disciples of Christ in the midst of paganism? Israel has given you in the person of Christ and His dearly beloved the fruits of humility, the fruits of self-forgetfulness, and the absolute devotion to the One who alone is worthy to be loved. Israel will enjoy these fruits as a people, when, deploring their worldly mistake, they shall look back to Him whom they have rejected, and say with tears and with tenderness: "Blessed is he that cometh in the name of the Lord!" Then it will not be difficult for them to take their high and glorious position under Providence in the midst of the human race. The nations, recognizing the traits of gentleness, kindness, justice, and truth of Him who has been their great benefactor, will say to them: "Draw us; we will run after thee!"
—*From the French of L'Ami d'Israel.*

A JEWISH KINGDOM IN SOUTH RUSSIA.

A people highly interesting in many respects were the Khazars. Originally a nomadic people comparatively insignificant, of Finnish-Tartar stock, they were master of the west side of the Caspian Sea, and extended to the

Black Sea. About the year 450 A. D. they were incorporated into the kingdom of the Huns, but some years after that they again acquired their independence. This fact seems to have misled various writers and caused them without further investigation to stamp them as Huns. A short time afterwards they fell under the dominion of the then mighty Bulgarians, whose yoke they soon shook off. Then they became the terror of all their neighbors, even of the Persians and the Greeks. Their kingdom extended itself more and more, and covered a region which was about three times as large as Germany, and reached from the Ural River to the Bog, and from the Caspian to the Black Sea. Their capital city was Balangiar, or Balandshar, the modern Astrakhan. In consequence of their conquests, and perhaps also of other events, they in time gave up their nomadic life and founded strong dwelling-places, of which some traces are still in existence in the Crimea, where they were the longest, and in other parts of Southern Russia.

The ancient Khazars were heathen, devoted to the middle Asiatic Nature worship, but they were nevertheless religiously very tolerant, and suffered all creeds. In the eighth century Jews, Christians, and Mohammedans, were found in large numbers in their country, where they enjoyed equal rights with the heathen natives. In order that no one should be oppressed on account of his belief, the highest judicial court, at which the Khagan of the country presided in person, was appointed from representatives of all creeds together.

This people was governed by an elective monarch, or Khagan, who wielded an absolute power. The Khagan had the power of life or death over all of his people from the highest to the lowest. Indeed, if the Prime Minister himself had displeased him and in consequence received the command, "Go hence and die," he would have gone at once to his house and hanged himself, or otherwise put an end to his life.

One of the wisest and most intelligent of the Chagans of Khazaria was Bulan. With much zeal he looked after

the welfare of his country, built cities, constructed roads, cultivated art and science, invited cultured foreigners into his country, and in every way sought to lift his people out of the barbarism in which they were still living.

It could not be otherwise than that this zealous and enlightened prince should also turn his attention to religion. Endowed with a keen natural power of reason, he soon came to the knowledge of the corruption and unreasonableness of the whole system of idolatry, and then he saw that there was something deeper and truer in the religion of his subjects from abroad. He concluded to forsake heathenism and adopt either the Jewish, Christian, or Mohammedan creed. He chose the first, and in the year 740 A. D. came over to Judaism with some of his people, especially the great ones of the kingdom. According to Jost,¹ for about 250 years Jewish sovereigns sat upon the Chasarian throne. Rommler² states that as late as 1140 a Jewish Khagan ruled Khazaria.

It does not seem to us of importance to go deeper into these varying details, since the one which claims our attention more than all is the matter of this change of faith. We are told that after King Bulan was convinced that idolatry was an error, he sought to investigate and find the true religion. We do not know whether he himself strove to solve this question; but the fact is that he summoned a Rabbi, an Iman (a Mohammedan priest), and a Christian preacher, to discuss this question in his palace, and at last he decided for Judaism.

In this matter of doubt in regard to change of faith, Bulan has had his followers in every age, especially among Jews. To us there come often questions such as these: "What am I to believe?" and "What religion is the true one?" But we are not to believe that these questions arise always from a feeling of a need of salvation or a disposition to seek after the truth. On the contrary, they are raised for the most part by those to whom it does not con-

1) History of Israel, VI., 114.

2) Allgem. Encyl. der Wissenschaften u. Kuenste. XVI., 232.

cern whether they are Jews (that is, whether they live as such or not), or Catholics, or Protestants, or Mohammedans. These "Heathen in the Circumcision," who know from the heart very little of religion, really consider these questions of religion as merely dispute of words. For these classes of men we have only the answer: "Go first and learn that ye are men. Know first what we enjoy, and become worthy of it. Then come again, if ye do not then know what to do, and ask us again."

With the unbelieving Jew it is exactly as with the unbelieving Gentile. Neither considers man to be a creature laden with sin and worthy of condemnation. Hence it is to them only a myth that the God over all should become incarnate (clothed with a human body,) in order as Jesus of Nazareth to take upon Himself the sins of the world and to bear them upon the cross. They believe often enough that they are God, and they recognize no higher being than man is (?). This is above all the greatest folly. It is but suited to the people of the shops. Yet in spite of this darkness they are not in a condition to rise to the height which is really possible to man. They do not know that man will live forever; that the atoms of the existing human body at some time will be brought together once more to contain the immortal spirit, which in a more perfect manner than before will serve it as a shell. Of course they view the resurrection and the judgment as a fairy tale; likewise the words of Jesus, "Every idle word that men shall speak they shall give account thereof in the day of judgment." Matt. 12:36. Consequently they think they can do without a Messiah, who in that day shall be their Advocate, their security to take their place, and that they can reject Jesus. The result is that they have no idea of the glory, or of the blessedness of being a redeemed child of God. Oh, did they but think it worth while to ask: "If this should be true what would we receive of Thee?"

We must not fail to notice that here and there, too, earnest-minded people, who approach Christianity, are puzzled at the multitude of denominations or ecclesias-

tical organizations. Which is right! Which has the genuine ring?¹ That of the Catholic, the Protestant, or of this or that congregation, whatever it be? It would be pretty difficult to make selection among all these Churches. What one has of good is lacking to another, the latter possesses what is wanting in the former, and the Jew seeking after truth will at last find no certain peace. What then shall we advise such a person? We know nothing better than what Lessing makes the Jew Nathan answer the Sultan Saladin, "I am a Jew."

True or Biblical Judaism is true Christianity. Both belong together, are in fact inseparable. One becomes a Jew only through birth; one becomes a "Christian" only and solely through the free grace of the Saviour Jesus Christ, which each and every one must seek from God on his knees in humble faith. Judaism in its proper, natural sense, is limited by its nationality, while Christianity is cosmopolitan. It is an invisible kingdom in which one becomes a citizen only through the merits of Christ. Hence the Japanese as well as the Chinese, the Slav as well as the German, the Turk as well as the Jew,—can be a Christian. Nationality therefore does not come into the matter at all; it is not touched by Christianity. The Catholic Church calls the Protestants "heretics," and some of the Protestant Churches call others "sects;" and both (whether right or wrong we will not say, yet it rather seems the latter) look with disparagement, even with contempt, upon apostates;" and is the Synagogue to have less right to do this than have the Churches?

In matters of faith the conscience ought not to be compelled, and in this the Synagogue is at least as tolerant as any other Christian Church. Indeed, it goes so far that it no longer is troubled about the creed of the individual. Accordingly it can have no objection at all if individuals, or a larger circle of its members, entertain the conviction that the Messiah *is* already come, and that this Messiah is none else than "Jesus Christ of Nazareth."

1) The allusion is to the ring in Lessing's "Nathan der Weise."

We will not reckon with such, who nominally¹ leave Judaism on account of their faith, or those who have done so. Every one must see to it, where he stands; but we should like to lay before them one question: If after their conversion to Christ as before they had still belonged to the Synagogue with their relatives and acquaintances, would they not doubtless have had a good influence upon a larger circle in the Jewish congregation, and so have been able to lead many to Christ? On the other hand the going over to a Christian Church works only to provoke opposition and makes unnecessarily an almost impassable breach between Jews and Jews. Otherwise the individual Jew who believes on Christ does not need to cast away Christian fellowship. Every reasonable, truly converted Christian will gladly receive him with open arms, and accord him that fellowship as a Christian Jew, a brother in Christ. Therefore we cry to every Jew: "Be a Jew! and be a Christian!"—*From the German of "Bezalel."*

CHRISTIANIZING THE JEWS.

A number of rabbis and other prominent members of the Jewish churches of New York seem to be much excited over the efforts which are being made by various Protestant societies to gain converts. It is charged that the methods used are illegitimate, that, while no fault can be found with an attempt to win men over from their old faith by argument, it is not in accordance with the laws of morality and is an injury to religion to buy them over.

One rabbi said recently in a sermon :

"The Christians of New York have gone in to convert the Jews by wholesale. They are making a regular business of it. The Christian missionaries and so-called 'converted' Jews are paid commissions for making converts, and in order to make their business brisk and produce a good showing they divide their commissions with their 'converts.'

¹⁾ We do not believe that anybody can stop being a Jew. "The Jew remains a Jew though baptized in nitric acid."

"Look at the spectacle of a Christian church bribing Jewish children to go to their Christian 'conversion' schools by gifts of cake and candy, and look on that other spectacle of a rival 'conversion' school competing with the first named by offering bribes of shoes and clothing. These are recent and frequent spectacles in this city. They fain would make converts by oppressing workingmen on the one hand and by tempting them to turn from their religion by offering them remunerative labor. Converts are made by social ostracism, by legal prosecution, by persecution, and by force."

But he has not so much to complain of if, as he says, the money contributed so freely by Christians to convert Jews is utterly wasted. He assures the givers that they might as well throw it into the street, and that those who take their money and pretend to be Christians remain Jews at heart, unless they were infidels.

Another rabbi takes a different view of the case. He is inclined to attribute the success of the efforts which are making to convert the Jews in New York to the neglect of the ministers of that creed rather than to bribery on the part of missionaries. While admitting that there may have been some attempts to purchase souls, he says :

"Teachers of our faith should have exercised a more careful watch over the spiritual welfare of the people in the crowded districts. We have not done our duty by them. We have encouraged them, by failing to provide what they need, to go to Christian missions. We ought to provide religious schools in that section for free instruction. The young should be reared in the faith of the church. Under proper instruction there would have been no danger of departure from that faith. It has been a great mistake on the part of our people not to guard against the inroads that missionaries might make, for we have had fair warning and the means at command to prevent any consequence of that nature."

Probably there is much truth on both sides. There have always been people who have been filled with special zeal for the conversion of the Jews, and they have not al-

ways been scrupulous as to the methods adopted. If they could win a man over from unbelief to belief with a suit of clothes they have looked on it as a good investment. Their success, however, has not been equal to their hopes. The sons of Israel have often plundered the Gentiles and gone on their way rejoicing. There are those who have changed from Judaism to Christianity, but their number is not large, and they were not purchased. The "assisted" converts are a poor lot.

There is now in New York an enormous population of Russian Jews. Contrary to what was expected by some, they have a passionate eagerness to learn. Whether it be due to their business sagacity or some other cause these new-comers want their children to learn English—to learn all they can. The children are generally as eager to learn as their parents. If they have no time to go to city day schools they will go to night schools, denominational or undenominational. It makes no difference to them where they get it, and if a Protestant night school teaches them what they want to know and throws in shoes and candy they will take them. If a Jewish school were next door to the Christian one doubtless they would go to the latter. Therefore that church should meet school with school.

Even if this is not done it is not likely that there will be any alarming number of conversions among the Jews. The money expended in trying to make them might produce better results if used to convert nominal into genuine Christians. For centuries the work of Christianizing the Jews has been carried on. Force, argument, and persuasion have all been employed, and how little has been accomplished. It is probable that the New York rabbis are worrying themselves unnecessarily, but if their alarm makes them harder workers for good among their people the community will be the gainer.—*The Chicago Tribune.*

ACCORDING to official reports the number of those Jews in Russia who in the year 1892 were inscribed for military service was 50,224, out of a total number of 881,681 of those who had to present themselves before the authorities for examination. Fifteen thousand four hundred and thirty-eight, nearly one-third of all those young Jews, were held for the service, which clearly contradicts all insinuations against the Russian Jews, that they are physically incapacitated for military service.

MISSION SCHOOLS.

The following correspondence may not be profitless to those who read it :

ANADARKO, Oklahoma Territory, May 3, 1893.

Rev. William C. Daland, Dear Sir:—My heart is deeply stirred because of some articles in the April number of THE PECULIAR PEOPLE. Will you please be so kind as to tell me if any definite work is being done for God's chosen people? Have any schools been organized for the purpose of educating the children of the present day on Christian principles? Oh, how my heart yearns to see missions established among this people,—but if this is not God's plan, whatever may be put on foot to bring this people to Christ. I am at work among the Indians, and God is greatly blessing our efforts at this place. Pray for us, that we may win many souls to the Saviour. Please write me as regards the present outlook for the Jew, for I am greatly interested. Respectfully,

Miss —————

WESTERLY, R. I., May 10, 1893.

My Dear Miss —————:—In reply to your good letter of the 3d inst, I would say that there is work done for the Jewish people, much of it; and yet not nearly as much as might be done, and I think not always wisely done. In Europe there are Jewish Mission Societies in plenty, employing a great many missionaries. In this country there are but few. There are several individual enterprises and some denominational missions, such as those of the Episcopalians.

There are some schools, perhaps of the kind you mention, in large cities; and here is a great difficulty. It is one thing to send missionaries to Jews in unenlightened lands and another thing to send them to Jews in our own land. The missions to Jewish children in large cities, where they must take their place alongside the schools (both Sabbath and Sunday-schools) which the Jews have for their own children, have a very delicate task to perform. There are many poor and ignorant Jewish children

whom these mission schools can take in. But the better class of Jews here, and those most active in philanthropic work, are the liberal conservative or moderately reformed Jews, who have ceased to regard Christ with aversion, but who honor Him and give to Him and His words just the same place that the radical Unitarians do, such as All Souls' Church in Chicago does.

These have schools for Jewish children and try to give them ethical instruction and help them to a better and a higher life. Their methods are those of the modern Sunday-school or Mission. Now to put alongside these a Christian school, not as a simple competitor, but one aimed directly to get these same children, is regarded by the Jews as an insult. We can put a school near a Unitarian one in a large city, but to put there a school for the purpose of converting the Unitarians would be considered by them as insulting. The only way, so far, that Christians have been able to get the Jewish children into their schools has been either: (1st) To deceive the parents, who naturally do not wish their children converted, by telling them that they are "Hebrew Schools," showing them cards in Hebrew similar to those used by the Jews, or in some other way, sometimes admitting that the school is kept by Christians, but saying that only the Old Testament is taught, or if not that, that the Old Testament is taught, letting the parents suppose that it is *only* the Old Testament, etc., etc.; or (2d) To attract the children by little gifts, or to influence the parents by charity bestowed upon them so that they thereby gain their consent. Of course the rabbis tell the parents not to give their consent, and so there is bad feeling and trouble. We have to proceed in this matter as we would in trying to convert Roman Catholics or Unitarians, and I very much question whether we have a right to act in any but the most open way, and that way has not, it appears, been remarkably successful. Of course in the Orient or in a degraded country, we can send missionaries and help them. There the Gospel wins its way naturally, and we have a free field. I honor the work of the English Societies, in Palestine and in other lands. But

the work of the most of the missionaries in England and America (and Germany too,) has not been of the best. It is very, very hard to convert a Jew, and when he is converted it requires St. Paul's gift as a "discerner of spirits" to tell how long he will stay converted, and whether his apparent conversion is the result of circumstances, of bribes, or whether it is a true work of grace. I believe we have a great work to do for the Jew. I believe in missions to them. I know there have been many rightly and truly converted to Christ. And yet I am compelled to believe that a great part of what is done is done in a way to dishonor Christ, and in a way to produce deceivers instead of converts. I do not think the fault is in the Jewish character, as is often asserted; but our Saviour said: "By their fruits ye shall know them." and the great majority of the converts produced by the missions to the Jews are scamps.

Let us labor, pray, and wait. God will in His own time do His will for His people. In the meanwhile in all our mission work let us be as wise as the serpent, but at the same time (which is not easy,) as harmless as the dove. I can tell you of mission work in New York and in Chicago in this country, and there is plenty of chance for the expenditure of dollars and tears and prayers, but I think the work is not wise. To be sure I have no clear remedy, and no very good substitute to offer. Christ is apprehended by Faith and not by Reason. Therefore it is hard to *convince* a Jew, or anybody else. But in bringing a Jew, whether child or adult, under such influences as will render Faith a natural thing to him, we must be careful not to put him where he will sacrifice Truth and Honor, or where he will see Christians sacrifice them. God's Law, which requires *Truth*, is as eternal as His Gospel, which is of salvation through *Faith*.

May be you have come to the wrong place for information. The missionaries to the Jews all dislike me, because I am an "enemy to missions," and the Jews hate me because I am trying to "convert" them. Both are right and both are wrong. I am an enemy to whatever is de-

ceitful, false, and dishonorable in dealing with any one, especially with those who have a true religion, and whom we have to meet along with those who bear the Christian name, no different in doctrine and no better in morality than the Jew. I am trying to persuade my Jewish brother to see in Christ his Messiah and personal Saviour,—I will not say the "Very God of Very God," of the Nicene Creed. May the dear Master, who has so many loving and loyal followers, and so many who are not, who wept over Jerusalem and said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," lead us all to think and do the right thing for the salvation of His dear chosen people.

With a true heart, yearning for the unity of all Christians and the coming of Israel to their rightful Lord, also longing for purity of heart and life among all who call themselves Christians, I am,

Your friend and brother,

WILLIAM C. DALAND.

P. S.—For your work among your "children of the forest" I shall ever pray. May God bless you!

In connection with the foregoing it might be well to peruse the following from two Jewish papers:

In his lecture last Friday evening, in the Temple Israel, on the topic: "The Religious Right of the Minority, Apropos of the Movement to Convert the Jews," the Rev. Dr. Maurice H. Harris hit hard at the promoters of the conversion of the Jews. Among other things he said:

"I say to send missionaries to convert us is an insult to our faith and to us. We are not barbarians; we are not besotted revelers; we know what duty is—none better. Come to us to learn religion if you will, but not to teach it. In the field of religion we are the masters, 'the witnesses of God,' and the world has sat at our feet.

"I say that Christians insult us more when they pat-

ronize us than when they persecute us. Let them kill us, if they will, as they are doing in Russia, but let them not send their missionaries to 'save' us. I say that we are being perpetually humiliated, and more by our would-be friends than by our open foes.

"It is hard enough to be blackballed at the clubs, but then to be defended in the Christian pulpit on the following Sunday, and to be informed that we are quite respectable people—that is intolerable. Some of us, unfortunately, have not sufficient self-respect, and feel flattered when we ought to feel indignant.

"Ex-Mayor Hewitt was asked to speak before the Young Men's Hebrew Association some years ago. In his letter of regret he incidentally mentioned that there were very few Jewish criminals. Instead of stinging it pleased the audience. If asked to speak before an Episcopalian society, would he have ventured to tell them that there were few Episcopalian convicts? Ex-Mayor Hewitt meant well. The intention was kindly. But insult that is unconscious because instinctive always cuts deepest.

"Therefore to our friends, as to our enemies, I say, 'Let us alone.' Let us train our children to understand that wherever they may go their presence confers honor quite as decidedly as it receives it. To those amiable but narrow partisans who, anxious about our souls, contribute liberally toward Jewish missionaries, let me say: 'Devote your zeal and your purses to more worthy and less thankless causes.' For the Jew to renounce monotheism, a belief in one sole God, and to accept a belief in a triune God, is a step backward. Even progressive Christianity, in its latest and highest development—Unitarianism—has gradually dropped this last remnant of paganism.

"Instead of directing its efforts to destroy a legitimate religion that has been morally helpful to mankind, let Christianity rather join hands with Judaism in bringing their united influence to bear on those who have no religion, the absolutely godless, or those sunk in a selfish, sensual materialism."

It was high time that a protest came from the Jewish pulpit against the efforts of Christian missionaries to convert Jews; not against such individuals only who, like a

certain Galician *chasid*, would sell their souls for a mess of pottage and make false presentations of ancient customs, but against their backers, clergymen who collect money for missionary work and promote it by all means in their power. A very timely and powerful lecture on "The Christian Mission to the Jews; or Who Needs Conversion?" was delivered by the Rev. Dr. Gottheil on last Sabbath.

He said among other things:

"Have you ever seen him? Have you ever read of him, this missionary to the Jews? I am safe in saying you have not, or but very few of you, at most, who worship in this place. Why, then, have I chosen him as the subject of this discourse? I owe an explanation for my discourse this morning.

"My idea is that the sending of a missionary to us indicates a disturbed element among our Christian neighbors.

"I have seen on Fifth Avenue an announcement that in public meeting the Jewish passover would be explained—an exposition given of it. What was the need of this? Any Christian can know what the passover is. Our homes are open. There is nothing hidden about our sacred observance. How would this work if it were tried the other way? Suppose I proposed to give an exposition of the mass, as it is celebrated in the Roman Catholic churches, and dared array myself in priestly robes, and with the bread and wine gave an illustration of the sacrament. Suppose I attempted to give an exposition of the rite of baptism as it is practiced by the Baptist Church. These things would be an outrage which would bring us into contempt. Why then are our ceremonies alone to be dragged before the public?"

Dr. Gottheil then spoke at some length on the proposition that the mission work is carried on among the poor and ignorant. No attempt is made, he said, to convert the educated and wealthy.

"I have met many Christian clergymen," he said, "and I enjoy their friendship. They are broad-minded, cultured, refined men. Not one of them ever tried to convert me. If the conversion of the Jews is so important that collections are taken up to carry on the work, why is it not tried on us? Why is it that only the poor are approached? Why is it only these whom they attempt to turn from their ancestral faith? O God! how can men approach their fellow-men, starved and suffering Jews,

and tell them that they are accursed because they are Jews?

"I hold that to disturb a man's faith is about the most awful thing that man can do. To tell him that his soul is lost, cursed of God, because he believes in the faith of his fathers—I would shrink from it.

"What have they to offer for this? What do they know that we do not? Our people are temperate. Drunkards are not as numerous as among Christians. The sanctity of the home is maintained. The Jews love home; they are a thriving people; they have the energy to make valuable citizens. Will the missionaries be able to make them any better? Compare two congregations—one of Jews and one of Christians—in sobriety, industry, and morality.

"We must insist that our Christian neighbors treat us with equality. We must insist that they cease to treat us as if we were African barbarians. We must insist that they treat us as their fellow-citizens. We ask simply that they treat us with such dignity as we are entitled to."

ALL the debris of prayer-books, Bibles, etc., from the recent fire in the old synagogue in Rome have been reverentially buried in the cemetery, and a memorial stone is shortly to be erected over the grave.

THE Jews of Philadelphia are considering the formation of a Jewish Branch of the Chautauqua Literary and Scientific Circle. The Circle is willing to make provision in its courses for special instruction to members of the Jewish faith.

IN the city of Cassel, in Prussia, the Jews have been condemned to pay a fine for public desecration of Sunday. The crime committed was the digging of a grave, and although it was proved that the burial was for sanitary reasons necessary on that day, this extenuating circumstance was not accepted.

WHAT fruits anti-Semitism has produced in Germany a Berlin correspondent of an English paper shows from

the following incident which occurred just before the recent Passover at Posen, a town with a large Jewish population: "A workingman named Max Przychalla, a Christian, living in the town, was taking the little three-year old son of some relations to his house. As the child started crying bitterly he took it in his arms and tried to comfort it. His hurrying through the streets, and his somewhat Jewish appearance, must have awakened the suspicion of pedestrians. Like wildfire the report spread in the street that the child was being kidnapped to be slaughtered by the Jews for ritual purposes, Passover being near. In a moment hundreds of persons had collected, surrounded the man, and tried to drag the child from him. He was knocked down, and would barely have escaped with his life if the police had not interfered and protected him from the rage of the mob. It was only after a policeman, who knew the man, had explained how matters stood, that order was restored. Przychalla sustained, however, such injuries that he had to be taken to the hospital.

MR. JESSE SELIGMAN, who has been a member of the Union League Club in New York City since the year 1868, and who has several times occupied the office of its vice-president, has sent in his resignation because the club refused the admission of his son, Mr. Theodore Seligman, the lawyer, who had sent in his name for proposal. Mr. Theodore Seligman is a member of the Crolley, Lawyers' Lotus, and Harvard Clubs, as well as of the Bar Association, and his adversaries, no less than his friends, give him the very best of reputations. He is a quiet young gentleman of literary tastes and an honored graduate of Harvard College.

The reason for the black ballots that signified his refusal is simply the fact that the Union League Club does not wish to admit any more Israelites; and indeed, its only Jewish members are Mr. Einstein, the past Republican candidate for Mayor, and Mr. Jesse Seligman. And yet

the reproach will remain the same as heretofore: "The Jews are an exclusive people who keep aloof from their fellow-citizens and therefore form a state within a state." Such sentiments will descend like a sacred tradition from father to son of thinking and thoughtless men alike, and will be believed to be an infallible axiom, in spite of the most striking proofs to the contrary. Clearly anti-Semitism is found on this continent as well as in Europe. We are pleased to note that the Union League of Philadelphia, which occupies an even more important part in the social and political life of that city than its sister organization in New York, has always been free from the taint of intolerance. It made a Jewish minister an honorary member, and has welcomed among its members a number of prominent Israelites. Neither its social prestige nor its political importance seems in any way to have been diminished thereby.

WHAT IS IT TO BE A JEW?

It is to be in sympathy with whatever is pure and ennobling.

It is to translate into life the golden texts of our sages.

It is to be faithful to the ideals of Judaism, which indicate the loftiest humanity.

It is to hold fast to the essentials of Judaism and to breathe into form and ceremony all the spirituality and beauty we can.

It is to lead a modest life, to avoid extravagance and exaggeration, to be prudent, economical, thrifty.

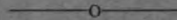
It is to cultivate the home virtues, to sanctify the dwelling by home worship, to promote kindness and charity.

It is to join in any movement for human betterment, to avoid dissension and bitterness, to cherish the brightest ambitions, and do our utmost to swell the choir of human adoration of the One Only God.—*The Jewish Messenger.*

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All Communications for the Editor should be addressed,

THE REV. WILLIAM C. DALAND,
118 Main St., Westerly, R. I.

Agent for England:

THE REV. WM. M. JONES, D. D.,
13 Park Villas, Newington Turning, Highbury New Park,
London, N., England.

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