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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.

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EDITOR,

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

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CONTENTS.

Editorial Paragraphs, - - - - -	73
Minim, or Nazarene Jews, - - - - -	75
The Restoration of Israel, - - - - -	80
Is Preaching a Special Privilege? - - - - -	86
At Least be Courteous, - - - - -	94
What is it to be a Jew? - - - - -	96
Our Platform, - - - - -	96

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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.

הַבֵּיטוּ אֶל-צִוֵּר הַצַּבְתֶּם
וְאֶל-מִקְבַּת בּוֹר נִקְרָתֶם
Isa. 51: 1.

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

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JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

If Jerusalem had remained the center of the Christian Church as it was in the apostolic century, and if the changes in doctrine and practice which came about in the first three centuries had not occurred, then might the case of Israel during the Christian ages have been far otherwise than it has been. It is remarkable that the Christian Church, which was at first composed all but entirely of Jews, has become during the time of her existence, all but universally anti-Jewish. Let us note a few things which have brought this about.

FIRST, we are struck with the fact that the simple Christian doctrine of Jesus and His disciples, which found such ready acceptance among the Jews of our Lord's day, was not retained in the purity of the teaching as it fell from the lips of the Master. All too early did theological zeal enter the hearts of those who were the pupils of those who had been with Jesus and learned of Him the religion of life and love. The "words of eternal life" which He spake had to be amplified and systematized, and formulated into a body of theological doctrine. His affirmations

concerning Himself and God his Father were made the basis of speculations deep and incomprehensible in regard to the nature of the Divine Being. His teaching of the kingdom of God and His Church was made to yield a far-reaching conclusion in regard to her power and authority, which never entered the minds of those who heard the teaching and which was never contemplated by our Lord Himself. Let us see what in the Christian teaching is most repugnant to Judaism, and we shall find that it is not so much what is the essential doctrine of Jesus Himself or of His apostles, as we find their words recorded in Holy Scripture, but rather the systems which have been since built up upon those teachings, and which we to-day are wont to deem the kernel of the faith once delivered to the saints. Let us not define our teaching more closely than our Master defined it. Let us not be wise above what is written in the Scriptures, nor require any more definite statements of doctrine than are there laid down. Let not the servants of our Lord demand of any one, Jew and Gentile, more than Jesus Himself demanded. Is the disciple above his master, or the servant above his lord?

As with doctrine so with practice. With the too definite theological teaching of the doctrine of the Trinity, the doctrine of the Atonement, the doctrine of the sacraments and their absolute efficiency, there came also such a radical modification of the practices of the early church as effectually to preclude the Jew from finding anything in Christianity to convince him that even the spiritual essence of Judaism remained in it. Christianity appeared to be, as it was boldly declared to be, a substitute for Judaism instead of a development of it. Instead of the spiritualizing of the ancient types, the Jew beheld a more elaborate material presentation of the doctrines of the forgiveness of sin and the atoning sacrifice; instead of a religion of heart service, with the simple rites instituted by our Saviour to indicate the real renewal of spiritual life and its nourishment, the Jew beheld a more elaborate and imposing ritual with numberless requirements more

intolerable than any yoke his fathers had to bear; instead of any reverent retention of a practice dear to his heart as a Jew, or even a discarding of the same in the spirit of liberty, he found a more slavish adherence to new and strange customs. The Sabbath and all the festivals were gone; everything Jewish was spurned; everything that could be distasteful to the devout Jewish heart was insisted upon with intolerant zeal. Well might he say, "If this be the teaching of your Master how can he be our Messiah?" Is it not for us in these later days to revert to the teaching of our Saviour Himself, to state the doctrines of our most precious faith in the most natural scriptural language, doing and teaching that which shall give greatest glory to Him of whom Moses in the Law and the Prophets did write? When we who are of the nations do this, then perchance will the eyes of Israel be opened to see that indeed our Master is also their Messiah and their Saviour.

MINIM, OR NAZARENE JEWS.

Minim, or "Nazarenes," is the name applied to the members of the faithful Church, or the national Jewish Christian Synagogue of the first centuries. This is the Church which had as leaders, the James, the Judes, the Simpons, who so faithfully preserved it from heresies. This is the Church for which the Holy Spirit inspired three Scriptures of the New Testament, the Epistle of James, the Epistle to the Hebrews, and the Gospel according to Matthew, and to which exclusively refers what is said in the Apocalypse, beginning with the 10th chapter.

But are the *Minim* really Nazarene Jews? We will not limit ourselves to taking refuge behind Levy's *Neu-Hebraeisches und Chaldaeisches Woerterbuch*, which translates *Min*, "heretic, especially a Christian Jew;" and *minuth*, "Christianity, heresy." We shall call upon Jerome, who is an authority on this question, for, dying in Palestine in 420, he had known the *Minim*.¹

¹ Jerome *Ad Augustiniam Epist.* 89. "There exists to-day among the Jews, in all the synagogues of the Orient, a heresy whose adherents are called *Minim*, and

On the other hand, while recognizing that exceptionally, by extension or by mistake, heretics other than the Nazarenes have been called *Minim*,¹ the history of the sects of this period shows that this designation properly belongs only to these latter, and rabbinical literature proves that the *Minim* are really Nazarene Jews. In the Midrash *Mechilta* it is said that the *Minim* admit two divine powers.² This would cause us to think of Parseeism; but a pagan religion could not be called a Jewish heresy. Elsewhere the Parsees are called *amgushei* (magi), as in *Sanhedrin* 98a, and in the same tract (39a) figures an *amgusha*, who is explicitly characterized as a Parsee.

Could the *Minim* be Manichæans? Besides the fact that they were not a Jewish sect, they only designated by the term God the principle of good. That of evil is simply an *archon* (ruler). But with us the question is in regard to creation; now in Manichæism there are only emanations of the God of good, and generations of the ruler of evil. There is no creation in the system. Furthermore the two principles are in eternal opposition and have nothing in common. Finally the God which Manes imagined emanates the world soul and the life-giving spirit. There is a triad which does not correspond with the dualism of the *Mechilta*. We do not know a Gnostic sect, Jewish or Christian, which corresponds to what is said of the *Minim*.

As to the Ebionites, we must not even think of them. The principal reason of their being separated from the bosom of the Nazarene Church was their denial of the divinity of Jesus Christ. So we have come back to the Jewish Christians.

Besides this negative proof we have positive proofs furnished by the Talmud and the Midrash *Pesiqta Rabbathi*

whom the Pharisees condemn till now. They are commonly called "Nazarenes." They believe in Jesus Christ, the Son of God, born of the Virgin Mary, and say that He was put to death under Pontius Pilate, and that He rose from the dead; which is the same as He in whom we believe. But as they wish to be at the same time both Jews and Christians, they are neither one nor the other."

1) The *Min* of *Sanhedrin* 39a is evidently not a Nazarene Jew; he may be perhaps a Gnostic or a Gentile without respect for the Old Testament, or perhaps an imaginary being.

2) Fol. 74a, Ed. Weiss.

In *Sanhedrin* 38b, it is said that Adam was a *Min*, because he had violated the covenant of God. Minism, then, is a sect which according to the opinion of the Talmud, violated the covenant of God, or as in the case in hand, the Mosaic Covenant. Some lines below it is said that one may argue with a pagan *apikoros* (epicurean, unbeliever), but not with a Jewish *apikoros*; and immediately after this interdiction, which could not have applied to the doctors of the law, but only to the common people, *Minim*¹ are mentioned who base their doctrine on the plural Elohim. *Minim*, then, are Jewish *apikorsim*.

In a passage of *Pesiqta Rabbathi* (100b, Ed. Friedmann), the Lord Jesus Himself is accused of having taught the existence of two Gods, as the *Mechilta* affirms of the *Minim*. The doubt, then, that the *Minim* were Jewish Christians, is not well grounded.

Finally, see a last proof, which alone would suffice. This is the malediction against the *Minim* (Christians), which was introduced into the "Eighteen Benedictions" by the Sanhedrim of Jamnia, A. D. 90-110. See *Berachoth* iv. 3; Schwab's translation, vol., i., p. 82. Rabbi Tarphon, who lived in the second half of the first and in the beginning of the second century, calls the books of the New Testament the books of the *Minim*, and devotes them to destruction.² Now Manichæism, the only sect in which we would be tempted to see the *Minim*, appeared in the second half of the third century.

If the Jewish Christians spoke only of two heavenly beings, the Father and the Son, it was because the existence of the Holy Spirit being recognized by the Jews themselves, it was not necessary to debate this question with them. This last point is characteristic. It proves

1) It is true that some editions have *Tsaddukim* (Sadducees), but unaltered editions have the word *Minim*.

2) "I swear by the life of my children, if such writings (the Gospels) came into my house I would burn them entire with the divine names; for if an enemy pursued me I would take refuge in an idolatrous temple sooner than in the house of the *Minim*; the idolaters deny God without having known Him, while apostates are worse, since they deny God after having known Him." Jerusalem Talmud. *Shabbath* xvi. 1. Schwab's Translation, vol. iv., p. 163

that these believing Jewish Christians were strictly and immovably attached to revealed facts, without taking the useless and dangerous pains to systematize these facts, as their brethren of the Gentiles were led to do.

The origin of the word *Min* is uncertain. Levy's dictionary make it to be derived from an Arabic root which signifies "to lie." If we admit this etymology, we see that a word to designate a Jewish sect—for which the Jews had an equivalent in their own language—would have been borrowed from the Arabic language only in case it would in some way naturally occur to the adversaries of Jesus Christ. Now, contrary to Hebrew usage, Jesus was fond of using the word "Amen" (in our versions translated "verily"), as the beginning of a sentence: "Verily, verily I say unto you," etc. In the visions of the Apocalypse John understands the Lord to give Himself the name "Amen." Rev. 3:14. The Jews must have been struck by the unusual use of this affirmative formula. Jesus' enemies could have made of the word "Amen" an injurious epithet, by transforming it with a slightly different pronunciation "*ha-min*," "the liar."

Similar malicious alterations of phrases are found in ancient rabbinical literature. Thus, according to Levy's Dictionary, in the *editio princeps* of the Talmud the Gospels are called *Avengillaionim*, ("leaves of iniquity," from *aven* and *gillaion*), an expression which later from fear of censure was changed to *ha-gillaionim*. Thus also the name of *Bar-Cochaba*, "son of the star," was changed justly to *Bar-Cozeba*, "son of a lie."—From the French of Pastor Krueger, in *Le Reveil d'Israel*.

The foregoing interesting article brings to our notice a very remarkable historical and linguistic matter. We are constrained, however, to differ slightly with the writer in the view taken of the use and application of the word *Min*, and also with regard to its etymology. There is no doubt, of course, that מין (*Min*) in the Talmud referred principally to the Christians of the ancient Jewish Synagogue. This the greatest scholars, well versed in Talmud-

ic lore, must admit. And this fact is, as our author shows, valuable evidence as to the pure Jewish Christianity of the early days of the Christian centuries. But it seems as though in the course of time, soon after the second century, the signification of the word *Min* became broadened, and it was employed to denote any and every sort of Jew who dared to deviate from the path trodden by the rabbis of the *Perushim* (Pharisees). Any one who dared to entertain other dogmas than those then adopted by the men of the Synagogue, was called a *Min*. Therefore the word was often used interchangeably with *apikoros*, as in *Sanhedrin* 39a, or Sadducee, etc. Because thus in the course of time the word lost its original meaning perhaps the rabbis of the Talmud were not familiar with its root and its origin.

But what is the derivation of the word *Min*? Here we must differ with Dr. Levy and Pastor Krueger. It appears to us that the explanation given by other Jewish and Gentile scholars, and accepted by the late Rabbi Dr. Joel (Professor in the Rabbinical Seminary in Breslau) in his *Rueckblick*, is more acceptable. The followers of Christ were called in Hebrew *Maaminim*, believers, *i. e.*, believers *par excellence*. Their adversaries in their anger cut off the first syllable, and called them contemptuously *Mnim*. The word *Min* in Hebrew means "kind," or "sort;" hence a sect or variety. To express contempt by thus changing the word was very customary in Talmudic times. It is as if the adversaries of the believers said to them: "You are not *Maaminim* (believers), but *Minim* (sorts, sects), not of us."

That the Jews would be struck by the unusual use made of the word *Amen* by Christ and His followers cannot be denied. But this is even indicated in the word *Maamin*, which signifies a believer; *i. e.*, one who says "Yea" and "Amen" to what he accepts as true.

How much trouble he avoids who does not look to see what his neighbor says, or does, or thinks; but only to what he does himself, that it may be just and true.

THE RESTORATION OF ISRAEL

The greatest blessing that God has promised to the Church is yet future, viz., the restoration to her bosom of the wanderers of Israel. This is declared again and again by both prophet and apostle. The remarkable vision granted to the prophet Ezekiel, of the valley of dry bones, symbolical of the present condition of the Jewish people, which would seem to forbid the possibility of their restoration, occurs in the midst of a prophecy which, nevertheless, assures us of it. Ezekiel 37. A prophecy, which nothing that has already occurred, such as their return from Babylon, has satisfied, and which nothing can satisfy, but their final restoration to their own Church and their final possession of their own land. They are to be taken out of their graves, recovered from among all nations, and brought into their own land; and it is only in their own land that the two divided kingdoms of Judah and Israel shall become one. Their present scattered and unconverted state is fitly represented by a number of dry bones. No longer a body, but separated, bone from its bone,—their civil and ecclesiastical polity broken up—never has there been the least approach towards the reconstruction of any government of their own. They have lived under every sort of rule, mixed with every people under heaven, and yet kept wonderfully distinct; like the Gulf Stream in mid-ocean, projecting its current in a contrary direction to it, and preserving its waters in distinction from it. They have never been anything else than the skeleton of a nation, and a skeleton whose bones have been detached and spread confessedly throughout the whole world. No more do they possess that life and spirit which distinguished their holy ancestors, but are as dry as bones which have been long dead—not only devoid of everything like true religion, like other sinners, but singularly averse from it; not only dry, but very dry. They retain something indeed of the semblance of religion, but it is that which a skull retains of the human countenance. Their hopeless condition is fitly expressed by the question addressed to the prophet, "Can these bones live?" Judg.

ing by sense alone, the answer must have been—they cannot. There is no people so hardened against conviction, none who have lived among Christians so much in vain, none who are so unwilling to be reasoned with, none whose conversion is so improbable. Even they themselves seem to have no hopes but what are of a worldly nature.

And now, if at any time there had come to us a voice from heaven, demanding whether such dry bones could live, our only response would be, "O Lord God, thou knowest." The bones are scattered—who shall collect them? They are dry—who shall animate them? But yet ministers of the gospel are commanded to prophesy respecting these dry bones; to declare in unqualified language that the Jews shall again be brought back to their fold, the Church of God, and to their land, when "the times of the Gentiles are fulfilled." And what has already occurred is sufficient to confirm our faith in the fulfillment of the divine prediction, and to admonish us not to argue from a difficulty to an impossibility. Let not Christians exclude Israel from their prayers, their sympathies, their affection, and their labors. "God hath not cast away His people" Israel. Let us not cast them away. The Abrahamic Covenant that made them a nation is still in force, and provides for their continued existence, and their ultimate restoration to all their glory, and all their privileges. It made them what they were, and it will again make them even greater than what they once were. Its hold is upon them, never to be removed. God hath not cast away His people Israel. They are not cast away totally nor finally. Not totally, for a chosen remnant has always existed, and does to this day. Not finally, for in the latter days the whole nation, and not a remnant simply, as many suppose, shall be restored. "And so all Israel shall be saved," says the Apostle. And this will be when "the fullness of the Gentiles shall have come in;" *i. e.*, not the general conversion of the world to Christ, as some take it, for in this work restored Israel is to be the chief agent; but, until the Gentiles have had their full time of the visible Church, all to themselves,

while the Jews are out, which the Jews had once all to themselves, until the Gentiles were brought in. To represent the restoration of the Jews as subsequent to, and consequent upon, the conversion of the nations, is contrary to the argument of the Holy Ghost: "If the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness!" "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Who can estimate "the riches of the world," occasioned by the fall of the Jews?—The triumphs of the gospel in many lands, the number of converts, the illustrious army of martyrs, the innumerable blessings to society, the splendid monuments of Christian civilization, and culture and genius! And yet all this is not to be mentioned in connection with the universal and wonderful effects which are to follow the restoration of Israel! If the diminishing of the Jews has enriched the world, what shall their fullness do? Through their fall multitudes of individuals have been brought to Christ; but by their recovery multitudes of nations shall be brought to Christ. The conversion of the whole world to Christ, the coronation of the King of Zion as the King of Nations, can be effected only by the Jew.

As God had but one Church under the Old Testament, and as the various churches that do now exist, are scriptural and fruitful only in the proportion in which they partake of the root and fatness of this one grand Old Testament Olive Tree; so, when Israel re-enters the Church of God, its own Church, that Church shall be again, in every respect, one, the denominational differences that now mar its unity and impede its progress, ceasing, and this united Church of the New Testament shall enter upon a new career of unexampled splendor, power and success.

When the fullness of the Gentiles shall have come, then a whole nation of seven millions or more will be restored to their own Church; for, remember, it is the Jewish Church into which we have been taken. The middle wall

of partition was taken down, not to let Jews into the Gentile Church, but to let Gentiles into the Jewish Church. The new dispensation, as well as the old, had its foundations laid by Jewish Apostles and Prophets, and among the ancient people of God. Jewish missionaries planted the cross throughout the Roman Empire. The New Testament Church was, in all its offices, represented by members of the House of Israel. The multitudes of them that believed through the preaching of the Apostles were mainly Jews. Jews gave to the world, not only the Law of God, but also the Gospel of Christ. The Christian Church was established long before any number of Gentiles were converted to the faith; was constituted of Jews exclusively for fifteen years after the Ascension; and during the first century consisted principally of Jews, the Gentiles forming almost everywhere the minority. "Salvation is of the Jews," always and forever, for it is "the blessing of Abraham that has come upon the Gentiles," and will come upon them in all its fullness when the entire nation of Israel shall be restored to the Church.

Restoration to their Church will be followed by restoration to their land. People and land are bound together in indissoluble ties. As defection and dispersion were connected, so reconciliation and restoration will also be connected. The great Abrahamic Covenant secures both the people for the Lord and the land for the people, "for an everlasting possession." Numerous predictions declare this. The dispersed among the nations are to be restored to the Church, and then re established in Palestine. "Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land." Jer. 23: 6, 8.

It is true that very many Jews are already in Palestine, and it may be, as some think, that all will be there ere they get "the new heart" promised to them. But, in

that event, they will be there only as sojourners. Their covenant right to Palestine takes effect, and their covenant possession of it begins, only upon their reconciliation to God, and restoration to their Church. Their conversion will be effected by a glorious outpouring of the Spirit, causing the veil to fall from their eyes, and leading them to see in the rejected Christ their own Messiah.

They will then look upon Him whom they have pierced—with astonishment will they look upon their crucified Saviour—and then shall they mourn with a bitter mourning, as one mourneth at the death of the first-born. The mourning will be universal and particular. “The whole land shall mourn.” “The family of the house of David apart, and their wives apart,” or the representatives of the royal line shall mourn. “The family of the house of Levi apart, and their wives apart,” or the representatives of the sacerdotal line shall mourn. Then “all the families that remain, every family apart, and their wives apart.” Such a mourning will then take place the world has never seen. Such a mourning will move, excite, and shake the world. And then what wondrous effects will ensue throughout the earth! Already the languages of earth are at their command. And the resources of earth are coming more and more under their control. And the discipline to which they have been subjected has produced a capacity for endurance and a tenacity of purpose which, with other qualities when sanctified, fit them to be the most valuable missionaries in all the world. And then, if not before, will the universal observance of the unrepented law of the tithe, still honored by them, be restored in the Church of God; the effect of which will be to speedily cause the Millennial dispensation to culminate in power, honor, and majesty.

Then shall the crown of earth's power and grandeur and glory be placed upon Israel's brow. Then shall her songs of victory be chanted in sublimer strains than Moses or Isaiah knew. And then, the exultant shout of a people, redeemed, regenerated and disenthralled, shall thun-

der through the land, "In the name of our God we will set up our banners."

"Behold! the Mountain of the Lord
In latter days shall rise
Above the mountains and the hills,
And draw the wondering eyes.

To this the joyful nations round,
All tribes and tongues shall flow,
Up to the Hill of God. they say,
And to His courts we'll go.

The beams that shine on Zion's Hill,
Shall lighten every land,
The King who reigns in Zion's towers,
Shall all the world command."

We have reason to remember the Jew at a throne of grace, and yet how few prayers are put up in his behalf! The same incredulity that was manifested by Jews, at the beginning of the New Testament dispensation, touching the introduction of Gentiles into their Church, is now exhibited by Gentiles, in even greater degree, touching the restoration of the Jews to their own Church. The accomplishment of the latter is considered a far greater and more difficult work than was that of the former; which is contrary to the argument of the Holy Ghost, "If thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree!" The blindness that has, in part, happened to Israel, will not last always. Through their unbelief, a dispensation of mercy came to the Gentiles,—not to the extent of national conversions, but an eclectic dispensation, "to take out of them a people for His name," as the Apostle James declared in the Jerusalem General Assembly (Acts 15: 14); an extraordinary dispensation, termed by the Apostle Paul "a mystery,"—"the mystery hid from ages and generations, but now made manifest to the saints, that the Gentiles should be fellow-heirs (with the Jews), and of the same body, and partakers of His promise in Christ by the gospel,"—a parenthesis, as it were, in the settled economy of ages, during which the first fruits, only, of the Gentiles, are gathered into the Church of God; for the reaping of the harvest of nations

will be the glorious work of Israel, under the universal dispensation inaugurated by their restoration. The greatest blessing that can be given to earth is the restoration of Israel to the bosom of the church. No other event is to be compared with it for the magnitude and grandeur of its consequences. It will place the Church of Christ on an elevation before the eyes of the nations never yet attained. Her conquests, thenceforward, will be rapid, universal, complete. The Gospel-car will be borne with resistless energy through the earth, and the banner of the cross float in triumph round the globe. Mark the words of the inspired Apostle: "If the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness!" "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Its effects will be so wonderful that he compares them to the changes that will be witnessed at the resurrection day.

Oh then, let us fervently supplicate the God of Israel to hasten that auspicious era, and let us look forward in the confidence of faith and the assurance of hope, to that happy time when Jew and Gentile shall together rejoice in the blessings of one common, free, transcendent, blood-bought salvation, and with united hands place the crown upon the Saviour's brow.

"Mail glorious day! expected long,
When Jew and Greek one prayer shall pour,
With eager feet one temple throng,
With grateful praise one God adore."

—*Extracts from an old Report presented to the Presbyterian Church in the United States in May, 1874.*

IS PREACHING A SPECIAL PRIVILEGE?

In the last number of THE PECULIAR PEOPLE we printed two extracts from Jewish papers, not as a *captatio benevolentiae*, but to show the temper of the Jewish mind on the subject of missions. Perhaps unwisely, we did not duly comment upon some things said by the rabbis whose words we copied, for the reason that much could not be

said in the little space then left in that issue. We desire now to revert to these extracts, which, while they contain some wholesome truth for Christians, present also the stock remarks always made by Jews when the Gospel is preached. To send missionaries to the Jews is to insult them. Why? If one has a truth which to him is precious why is it an insult for him to bring it to his fellow-man? If one cherishes a belief which he considers to be of the greatest good to the world, why is it an insult to the world for him to proclaim it to those who will hear? Is it an insult to fulfill the great natural law which renders it an obligation for all who have truth to spread the truth? We think Christians, whether Jews or Gentiles, should be wise and courteous in preaching the Gospel to the Jews, or to anybody else; we think preaching should be followed up by example truly setting forth the same. But where, pray, is the insult in presenting the claims of Christ and His Gospel to anybody, above all to the Jews, when He Himself was a Jew, and preached to the Jews? Has not Dr. Harris mistaken the idea of right? He says: "To send missionaries to convert us is an insult to our faith, and to us. We are not barbarians." But if he and his congregation were barbarians, where were the difference? If it be an insult to proclaim our views and our doctrines to educated and refined men, must it not be also to the uneducated and unrefined? But on the other hand we ask, Have we not the right to open halls and preach our doctrines to every one who will come to hear us? May we not be permitted to invite every one we can to hear our message? Have Dr. Harris and his applauders an adequate conception of the right and wrong in the matter? We do not force people to hear us. All we do we do in a legal way. It is quite natural for us to devote as much as we please of our "zeal" and our "purses" to the cause of promoting our views as it is to other people to do the same for their views. Is it not therefore folly here to talk of insult? Is it not over-sensitiveness to be insulted by that? What is to hinder them from preaching their doctrines also? This is a free country. They do, in point of fact,

make use of their privileges. Have we not the same right? Where is the insult?

Dr. Harris cries out: "Let them kill us, . . . but let them not send their missionaries to 'save' us." What does this mean? Is it earnest sense? To us it means: "Kill us or else stop being like yourself." For we who thoroughly believe that Jesus is the Messiah promised of old cannot keep silent about it. We *must* preach our message. We must, to be honest and true to ourselves. To be sure we do not advocate mean tricks, but we do advocate an upright and honest proclamation of our faith. But can this be seriously called an insult? What Dr. Harris said about being blackballed at the clubs, and then being defended in the Christian pulpits on the following Sunday, is not, it seems to us, exactly fair. Can he make those who defend responsible for those who blackball? Is Dr. Harris a master in Israel, and has he not yet learned a simple truth? Those that blackball are as responsible for those that defend, as those defenders of the Jews are responsible for those that blackball. Is this not ingratitude? What shall an honest Christian minister do when he learns that the Jews are attacked, hated, and blackballed? Shall he keep silent and let the wrong go unrebuked? He must tell his people what is right and what is wrong. Otherwise he would be untrue to his conscience and to his sense of justice. Can our mouths be closed to the utterance of what is simple justice, merely because Dr. Harris somehow strangely deems it an insult?

He bids us allow the Jews to train their children to understand their honor as Jews. But who forbids them? No one interferes with them in this. They have means enough and liberty enough to do so. And to their honor we say we think they do so train their children.

Lastly he says: "Instead of directing its efforts to *destroy** a legitimate religion, . . . let Christianity rather join hands with Judaism," etc. What is this? We have no desire to destroy anything. We are simply preaching

* The Italics are ours.—ED.

our theories and our doctrines. We rather believe we are building up Judaism when we advocate belief in Christ. Dr. Harris differs with us in this. We allow him to promulgate his ideas. May we not be allowed to promulgate ours? But let there be no hatred or enmity between us. We may openly differ while being yet good friends in every respect. Let all animosity go. Dr. Harris gives the impression that he and his friends mistake the real Christian idea of mission work. We should like them to read what we wrote in *THE PECULIAR PEOPLE*, Vol. IV., No. 11. Mission work is simply the promotion of our ideas by whatever honest means is possible. Opening halls, inviting people, and preaching to them, we consider to be honest. No one is compelled to come if he prefers not to do so. Promoting our ideas by the printed page we consider to be honest. No police authority compels the reader to accept our views. Bribery we consider wrong. Deceit we consider wrong. Against these let Dr. Harris and all honest men protest; but let them not brand as wrong what is simply the indefeasible right and privilege of every one.

It is much the same with the other article, which contains part of Dr. Gotthell's sermon. The remarks by the paper itself seem to us foolish and incorrect. So far as we know there was no Galician *Chasid* who made false presentations of ancient customs. It was, if we are rightly informed, Mr. Warszawiak, in regard to whom we have nothing to say, but that he is not a Galician. But the paper does not understand the idea of mission work when complaint is made of "clergymen who collect money for missionary work and promote it by all means in their power." Why? Is that not natural? Would not anybody else do the same? If our ideas and beliefs are sacred to us we must promote them. Why not? But let us turn to Dr. Gotthell himself. He says: "My idea is that the sending of a missionary to us indicates a disturbed element among our Christian neighbors." We are astonished at these words. Let Dr. Gotthell think with his usual depth and breadth. Doesn't he by all the means in his power pro-

mote his views? Is he therefore disturbed? Do not his congregation and co-religionists do the same? Is there therefore among them a disturbed element? Why should not we be allowed to do what is the natural result of our honest beliefs, so long as it is only what is upright and open?

Dr. Gottheil is right in condemning the array made in Dr. Crosby's church, to explain the Passover. Or else the Christians need to declare publicly that they would not feel offended if Dr. Gottheil were to drag their ceremonies before the public. We, for our part, should not object if any rabbi were to give a public exposition of the rite of baptism as practiced by any Christian Church, if it were done for true edification. We do declare that we have all possible respect for the rites of other beliefs, and we would shun the idea of giving an exposition of the rites of another belief for any other purpose than that of edification in the best sense. Our public sometimes needs an exposition of the Passover in order to understand better how Christ and His apostles celebrated the feast. We believe the ceremony has not materially changed since that time. But if any one does this for any base purpose, to make people laugh, or anything of that kind, we consider it an outrage, and it surely brings the Christian public into contempt for doing so.

Again Dr. Gottheil is right when he casts opprobrium upon those who go to the Jews and tell them that they are accursed because they are Jews. If, indeed, such assertions are ever made. We confess that we never have asserted such things, and we have never heard such assertions except from Jews themselves. Dr. Gottheil is also right when he asks why we do not try to convert him. For our part we confess we do try to convert him and all educated people like him, in such ways as we think allowable. We promote our ideas by delivering discourses to explain them, and also by the printed page. But we cannot force our ideas upon him, and we would not if we could. Our conception of mission work is to promote these ideas entirely irrespective of those who may accept

them. We are good friends even if he does not accept our view. He cannot say, "It is not tried on us." It is tried on him. If he does not read what Christians write, or if he does not come to the halls or to churches to listen to Christian preaching, it is not the fault of the Christians. But perhaps his question may be understood to mean, "Why do not Christians open a hall up town somewhere on Lexington Avenue to preach to the educated and well-to-do up town Jews?" If this be what he means, he is right also in this. And this indicates great cowardice on the part of Christians if they fear to do it. We have thought of this more than once. There are very many wealthy churches up town, who have the best pastors with great gifts of oratory. There is the Union Theological Seminary on Park Avenue with a faculty of learned professors and educated students. Why do they not attempt to bring a knowledge of true Christianity to the Jews their equals? Why does not Dr. John Hall, or some one of his peers, attempt to speak to the Jews? We recognize the delicate nature of such an attempt. We expressed this in our last number. But the trouble is they are afraid that no Jew would come to hear them. Now, if this be so, why do such Christian people rush into the mission business with such illiterate and uneducated men as those that are working in New York? Why do these thoughtful pastors think that such persons can do what they cannot do? Our idea is that they themselves ought to preach to the Jews, and the best men of our century are not yet adequate to this task. We think that the attempts hitherto made to delegate our duties to men not equal to the task is a disgrace to the Church of Christ.

But this is not all. We have another word with Dr. Gottheil. Let him see how Christians reason in regard to existing missions. They say: "Is it not our duty to preach the Gospel everywhere to all classes of people? Now, these down town Jews speak a dialect which we cannot speak. Can we preach to these? Certainly not. Now there come men who can speak their language and preach

to them, and they are flocking in masses to hear them. Shall we not help the men who are doing the work we are not able to do? Preach we must, if we would be true to our convictions. This is natural. It is also natural to aid the one who does it in our stead. Why do these masses come to hear these missionaries? Who compels them to come?" If Dr. Gottheil will see now how Christians thus reason he ought not to feel any bitterness toward them. For Christians cannot help promoting their ideas. All that Dr. Gottheil can and ought to protest against is the use of dishonorable means. We ourselves do this, and have done so continually. We protest against "Homes for Inquirers," and against "help" given to any of those who come to listen to the preaching. If Dr. Gottheil would simply turn his lance against these and similar things, he would do much good. But let him not tell Christians to stop what they have a perfect right to do. To promote our opinions we surely have a just right, and such good reasoners as the rabbis ought not to desire us to relinquish our right, or to try to persuade us that we are "insulting" any one in the simple exercise of our right. If our existence chance to become an insult shall we meekly cease to live? For a man with ideas and convictions to give them up is virtual death. Dr. Gottheil ought not to say: "To tell him (the Jew) that his soul is lost, cursed of God, because he believes in the faith of his fathers—I would shrink from it." This is an utter perversion and misrepresentation of our belief. We do affirm salvation in Jesus Christ. Let Dr. Gottheil and others learn what that meaneth. This is our conviction and we cannot help telling it. Should we shrink from it? The honored rabbi has other convictions, and does he shrink from telling those? He insists that he should be treated with equality. He is so treated. He is permitted to preach his idea of salvation. He may invite any people he pleases, and preach to them. Nay, more, it is his duty to do so. If he does not publish his convictions for the benefit of the world it is not our fault. But let him not complain if we publish ours. If we had protested against his preaching,

then his cry, "Treat us with equality," might have some justification. But not till then.

One year ago the Rev. Dr. Emil G. Hirsch, of Chicago, said, addressing the audience at the Commencement Exercises of the Hebrew Union College: "In these days, when the old creeds are falling and religious chaos again threatens to prevail, and, what is worse, moral chaos seems imminent, Judaism's opportunity has come. Cross and Crescent are losing their hopefulness; low brutalism typed by Simian as our ancestor and superior, shall not take the throne left vacant by the ministers of the church or the ulemas of the mosque. Enlarge the doors of thy tents, then, O Israel! Spread out to the East and West! Invite to thy feast of freedom the hungry world! The rabbi who thus understands his vocation and the opportunity which is his to-day, will succeed in arousing his congregation to a sense of the glory of Judaism, to self-consciousness as Jews, to prize their dignity as missionaries." (*The American Israelite*, June 30, 1892.) We thank Dr. Hirsch for these words. Certainly this is as it ought to be. He feels that his doctrines and teachings are to save the world from falling into ruin and despair, into religious and moral chaos. By all means then he must spread his doctrines. He is right in saying, "Open wide your doors, and preach to all the world, Jew and Gentile." We do not feel at all sorry that he feels thus. On the contrary, we are very glad. Any one who feels that he has a good message of truth for the world ought to proclaim it. Proclaim then your message, O rabbis, everywhere. Spread out in the East and the West, in the North and in the South! But two things we ask of you: (1) Do not on any account boast, as you often do, that *you* do not wish to preach to people of other religions; that *you* never wish to do "mission work." You do this; for you claim,—and the claim is found often on your pens and on your tongue,—that you are the missionaries of the world. Do not then hereafter deny it when you are complaining of Christians that they do the same. (2) Do not become angry when we do the same thing that you do. We Christians, whether we are of the Gentile

stock or of Jewish descent, feel much the same as you do. We see religious and moral chaos all about us, threatening to swallow up the world. It appears to us, whether wrong or right, that so-called Judaism, without its true perfection in Christ Jesus, is almost going to the wall; and our hearts bleed. We see masses who are dying without the knowledge of the true salvation, and our hearts are moved to open wide our doors to proclaim the message we have, the message of salvation, to Jew and Gentile, to spread out also East and West. Why are you disturbed at this? Why are you angry? We believe as human beings that we have the same rights you have. We must truly thank Dr. Hirsch. His words inspire us with greater zeal to proclaim the message of salvation to all creatures, Jew and Gentile. For our calling is sure; we stand on the *צור עולמים*, the "Rock of Ages." We repeat what we have often said: Preach we must,—but nothing else. We feel very sorry for all the mistakes our Christian brethren are making in using base methods in sending out those who are sometimes unworthy men; but preach we ought and preach we must, and the very words of men like Dr. Hirsch and the other rabbis show us that if we were not to proclaim what we feel to be good and beneficial to humanity, we should be untrue to ourselves.

AT LEAST BE COURTEOUS.

We note the following in a recent issue of the *American Hebrew*: "Our otherwise brilliant contemporary, the *Sun*, of this city, seems to be fairly losing its head, as well as its heart, in the Jewish missionary business. Only the other day it groaned grievously and wailed lamentably because a few Jews, who happened to be present at one of Warszawiak's seances, laughed out in meeting during the conversionist's address. Why, is it not the privilege, nay, the duty of auditors at such an entertainment, to applaud the performer, to express approval or disapproval at appropriate moments, and to laugh at the clown's jokes?"

And can there well be any finer joke than that man standing up there and pretending that he has been converted to Christianity? Do you suppose he can hoax any intelligent Jew, or any intelligent Christian, for that matter? Dear Mr. Dana, your brooding wings are as large as they are loving, but you can put them to ever so many more worthy uses than to shelter such cherubs for revenue."

We are astonished to see our contemporary, of which we always expected the most honorable things, give thus its approval to a behavior which has been and is the greatest disgrace to man. We think that the *Sun* is right in "groaning grievously" and "wailing lamentably," because it is a disgrace to Jews to behave themselves so badly. If they do not like what Mr. Warszawiak says they are not compelled to stay and listen to him further. But to sit there and *laugh* is very irreverent and impolite. We are not the least inclined to shelter Mr. Warszawiak; but we think that when Jews or others behave that way they show that they are rude and uncultivated, and have not the least idea of good behavior. And our contemporary's approving that reveals a lack of fine discrimination in its editorial staff. For our part we do not see how any one can act in that way or approve such actions. We see two ways only: Either not to go at all, or to go and sit quietly and behave like men and not like brutes, and then to judge for themselves.

What would our contemporary think if people who do not believe in what the "Dr." Rabbis teach were to come into any synagogue, and, while the rabbi is expounding his ideas, break out in derision and disturb the meeting? Perhaps our contemporary would say that people have not been invited to the synagogue while the people in the De-Witt Memorial Church were invited. Does that make any difference? Were they invited to *laugh*? We do not know whether the approval or the disapproval of others would change the Jews who attend Mr. Warszawiak's meetings, for they are the most illiterate and the most uneducated poor people. They are behind the times. If the spirit of the times has had no influence upon them, certainly

neither the *American Hebrew* nor THE PECULIAR PEOPLE can have. But we are sorry to see such an ungenial spirit shown by the *American Hebrew*, and therefore we speak of it.

WHAT IS IT TO BE A JEW?

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*.

OUR PLATFORM.

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

1. Jesus of Nazareth as the Messiah promised to our fathers.

2. Palestine as the country in which to re-establish a Jewish commonwealth.

3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

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

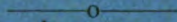
The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

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

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