

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

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OUR VIEW OF MISSION WORK.

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

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 הַצַּחְתְּכֶם
וְאֶל-מִקְבַּת בּוֹר נִקְרָהֶם
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.

GENTILES rarely stop to consider what they owe to the Jewish people, and Jews are too prone to deny to Gentiles the possibility of a right understanding of religion, except it be in accord with the principles of current Judaism.

GENTILES are in debt to Jews in the first place for their monotheism. Without Jewish teaching and the God-given revelation the Gentile world might little by little have risen to this great truth. They were seeking after God, if haply they might feel after Him and find Him. But the fact is that the nations of the world received their teaching from the Jews. Then for the Bible, Old and New Testaments alike, the Gentile world is indebted to Israel. With the possible exception of St. Luke, every New Testament writer was a Jew. The apostles of our Lord were Jews, and the apostolic church was Jewish-Christian. Our Lord Himself was a Jew, and when the Christian Church returns to the original Jewish-Christian platform of the first century, then and not till then, will she fitly honor her great Head, her faithful Lord and Saviour.

Jews unduly narrow the true religion of God to the principles of Judaism as taught and believed to-day by those of Israel's lineage. They are illogical in this when they admit such diverse elements in what is known as Judaism. Why is not Christian Judaism to be allowed a place along with liberal Judaism, reform Judaism, conservative Judaism, orthodox Judaism, radical Judaism, infidel Judaism, and "ethical-culture" Judaism? Why is a Jew who believes a multitude of things, one being a belief in the coming Messiah, or in the Messianic age, a good Jew; while another who believes just these things, and also that Jesus of Nazareth is the Messiah, and that the gospel era is the Messianic age, is a renegade and an apostate? May it not be that Messianic Judaism is the crowning development of Mosaic and Prophetic Judaism? May not those who do not see in Jesus the Messiah themselves be the apostates?

MORE WATER FROM THE WELLS OF THE EIGHTEEN BENEDECTIONS.

Among these old yet ever new and soul-refreshing prayers, the benediction concerning the righteous is eminently appropriate to be used by Jewish and Gentile Christians alike. In it God is besought in behalf of the "righteous, and for the saints and for the elders of thy people, the house of Israel, and for the remnant of the scribes, and for the proselytes of righteousness." The righteous, whether in the camp of Israel or from among the nations, whether they know or do not know, are they whom God's righteous Servant has justified, He who is spoken of in the fifty-third chapter of Isaiah, even Jesus, who lived a perfect life, and whose holy knowledge was deep and all sufficient for the enabling of all God's people to live a righteous life.

They who are possessed of חסידות¹ are they who through God's kindness are enabled to live a life that is

1) Sainthood.

truly separated from the corrupting influences of the world, whether from among the nations or existing in the camp of Israel. Israel is necessarily a separated people. Their Sabbath, a possession of priceless importance, their language, their customs, isolate them from among all the nations of the world. But even among the people of Israel there are currents of thought and temptations to evil practice which if followed will surely detach from the true spiritual Israel. He who is separate from all these shall truly become and live a saint.

The work of the scribes in the days of old was an important one. That work, in so far as it is still wrought by such as follow the calling of a scribe, is equally important. The careful transmission of the manuscripts of our sacred books, according to the exact canons of the Talmud, is none the less important now that the invention of printing has served to the infinite multiplication of books. But, in a true sense, all who are occupied with these sacred books in the way of popular teaching are scribes. All the disciples of Jesus who have been designated to the work of teaching the sacred Scriptures in the churches are scribes. Jesus so intended, and spoke of His immediate disciples as such. Every scribe who is well instructed in the things pertaining to the Kingdom of Heaven brings out of his treasures things new and old to give to the people; things as old as Abraham, Moses, and Isaiah; but presented to the people with all the freshness of that Book that is ever new, a living stream adapted to the exigencies of every new generation.

“Proselytes of righteousness” is a phrase which should be recognized as applying to all true Christians from among the Gentile nations. Because of blameworthy failure to do this in all the later years the so-called Christian Church has deeply corrupted itself by the incorporation of pagan customs into its worship and practice. The church estranged from the synagogue is an anomaly. They who are of the true Israel whether from among the nations or whether they are not, should love and cherish the best of all that is Jewish. The Jews at present are so

journing throughout all the lands of their Diaspora. In days long anterior they provoked God to jealousy by the worship of gods that were no gods. Now God is provoking them to jealousy and to His loving service through the recognition of their Christ by peoples who are not a nation, that they and Israel together may become in future truly God's peculiar people. Shall they of the nations remain so blind that they cannot see God's great plan for Israel? Their conversion to Christianity is to serve Israel in the days to come; and to recognize this now, to know the true position of Gentile Christians, and to be in loving sympathy and touch with Israel because of such knowledge is to permit the conferring upon them of great and multiplied blessings. All who are of the true Israel among the nations are proselytes of righteousness.

The benediction relating to the building of Jerusalem gives evidence of great antiquity, and that it began to be offered in a time of the complete desolation of the holy city. Jerusalem evidently was utterly uninhabited. But Jerusalem has before it a destiny of conspicuous brightness. At present it is but an Arab city of inferior order in the Turkish Empire. It is true that it has recently received quite an impetus toward improvement from English capital so that its streets are better paved, and the place altogether wears the aspect of better fortunes than it has formerly possessed; nevertheless, whether that day be near or distant, the true prosperity of Jerusalem shall arise when the Jews go back to their own land, and when the city shall be rebuilt by Jewish capital, and its varied interests established and maintained by Jewish enterprise. That day is surely going to dawn. Swiftly fleeing vessels shall one day plow the Mediterranean, bearing refugees from the West, who shall stand on the prows of their ships and with powerful glasses scan the horizon to catch the first glimpse of the outlines of their own dear land, which as yet they have never seen. The whole land at that time will be filled with Jews from all countries of the Diaspora, busy and flourishing communities will spring up everywhere, and Jerusalem. assuming

the importance of one of the world's great capitals, once more will powerfully influence the whole earth. But that day will never dawn until Judah repents of the sin which in the first instance laid Jerusalem desolate and scattered her children into an age-long captivity. Judah must hear the voice of that Prophet like unto Moses, whom God has raised up from among his brethren. Then may the men of that generation, whether they be living to-day or are as yet unborn, confidently expect with their own eyes to see when the Lord returns in mercy to Zion and shall say, ברוך אתה ד' המחוד שכנית ל ציון. The Shekinah will never return to Jerusalem until borne there by the people of God themselves in the possession of the indwelling glory of Christ the Lord.

One of the inimitably beautiful prayers of the Eighteen Benedictions is this, concerning the Branch of David: "Cause the Branch of David Thy servant quickly to spring forth and make His horn to arise in Thy salvation, for unto Thy salvation have we looked every day. Blessed art Thou, O Lord, causing the Horn of salvation to spring forth." Is it not a little curious that the common and accepted name for a Christian throughout the Jewish world is נצרי, a Nazarene? Yet so it is, and correctly too, for Jesus received that appellation having resided in Nazareth, and that in fulfillment of explicit announcements of the prophets. How Nazareth came to receive its name we cannot know, but its significance is *Branch*. Jesus therefore, who resided there in the fulfillment of prophecy, bore the appellation Branch. God has caused the Branch of David to spring forth in the person of Jesus; and when Israel recognizes Him as their sovereign Lord then salvation will quickly spring forth everywhere among the Jews. His horn abides in strength. May that strength quickly arise amid the now prostrate sons and daughters of Judah! Many of them are looking vainly every day for their salvation; vainly because they are overlooking Him who can save. Never will God cause the

1) Blessed art Thou, O Lord, who causeth Thy Shekinah to return to Zion.

Horn of salvation to spring forth for Judah until the Jews identify that salvation with the deliverance of Jesus. Look! Almost identical is the name Jesus with the Hebrew word for salvation in the benediction. *ישוע* and *שועה* are almost the same. God never intended that there should be any severance between them. Why is it that Israel still looks for salvation apart from Jesus?

NISRE.

HOW ARE WE TO MEET ANTI-SEMITISM?

FROM THE GERMAN OF E. E. GEDALIUS.

(Continued from page 227.)

In such circumstances they soon forgot their former sad condition, and they developed with the country, and even married with the most noble families of Spain. And yet, as their social condition rose, their religious life declined more and more. The observance of the Sabbath and the observance of the ritual law was a long given up practice among the Spanish Jews of the second half of the fifteenth century; and he who had not an "enlightened stomach" was considered a narrow, uncultivated man. They truly believed that they lived at the end of the most enlightened century, and hence were justified in throwing Judaism overboard. Thousands of them went over to the Catholic Church, and others were satisfied with having their children baptized, in order that they might thereby be able to make a greater success in life. The term "Jew" had become a shame in the eyes of the most of them, and they tried as far as possible to escape from it. There were, of course, religiously inclined people among them to whom the religion inherited from their fathers was dear, but the most of them were eager not to be Jews; they were "Spaniards," and that was enough!

Of course they did not fear God, and had no reverence for His Word. The Holy Scriptures they regarded as only a book of mythology, which seemed to them ridiculous, even despicable. As a result of this they placed themselves in danger of the words of Moses: "If thou wilt not

observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. And every sickness, and every plague which is not written in the book of the law, them will the Lord bring upon thee, until thou be destroyed." "And the Lord shall scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no rest, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." Deut. 28: 58-61 and 64-66.

Only a few centuries of peace and rest had sufficed to make them think that Jew-bating, thanks to progressive culture and education, ceased for all time, and is now mere nonsense. Poor deluded people! They did not know how near the fatal destiny was. Like a thunderbolt out of a clear sky, on the 30th of March, 1492, came the royal decree that all Jews must, within the space of four months, either be baptized or leave Spain forever. Scenes of cruelty were then enacted which we will not here mention, of which they justly complained, who through cowardice basely went over to Catholicism. Hundreds of thousands were compelled to flee, and thus lost the most of their property, while others starved or perished while seeking an asylum in a new land. But those Jews who remained behind in Spain did not escape unharmed. They received to the last farthing the reward of their perfidy. In spite of the fact that they were baptized, they were still hated and despised as "Jews." They were not trusted, and were laden with the epithet "Ma-

rannos," which is derived from the Spanish word for swine, and thousands upon thousands fell victims to the bloody Inquisition. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts," says Jer. 2: 19. Does not that which we have seen with our own eyes bring with force to our minds the truth of this Scripture?

The anti-Semitism of the present day is but the beginning of an end whose possibilities we may say are fearful. We have examples enough in these later days, although perhaps in narrow regions. We are all familiar with the sad occurrences in Corfu, Hungary, and Russia; and the Jew-baiting in the midst of the dear German Fatherland is still fresh in all our memories. In the same manner, before it unfolded itself in all its terrible form, anti-Semitism manifested itself in Spain, and we see here clearly that, although we have behind us four hundred years of increasing enlightenment and intelligence, the attitude of the Gentile nations towards Judaism has remained about the same. But are affairs in the Jewish camp still the same, or are present Jewish circumstances really not "Spanish" enough in every way?

Let us look at the Judaism of the present day. How many really devout men of God do we find? Would not our great prophet, Isaiah, cry out with tears of old: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward?" Isa. 1: 2-4. The most have turned their backs upon the God of their fathers. They wish neither themselves nor their children to be Jews. To be so designated is to them a misfortune. They seek by the

thousands to escape it, while they conceal their Judaism or go over to the Church. Many others have not quite the courage to do this, but allow their children to be baptized in order to escape disgrace. A shining example of this is to be found in the baptism of the children of a representative of the Jewish congregation at Berlin.

I am the very last one to say anything against this, if a religious conviction lay at the foundation of this act. For why should not the representative of a Jewish congregation be able to believe what his conscience and his conviction lead him to believe? If he believes that the Messiah is already come, he does not need be on that account an apostate or renegade. Many of our sages believed the same thing; indeed they put in the Talmud passages on this point without any one's being thereby led to regard them invidiously, or shutting them out from Judaism.

It would be all the same whether the Messiah be called Elijah or Jesus, or any other name, so far as I can see. These are points in regard to which any one may take a position as a pious Jew, without in the least renouncing his Judaism. The case, however, is quite different when the religious motive withdraws and worldly interest takes its place; when one basely puts a price on his religion for the sake of a profit. But if these things happen in the green tree what shall be in the dry? With deep sadness and scorn we turn away from these "enlightened" people, and look at an entirely different group.

Orthodox Judaism shows quite a different turn from the foregoing. It is the wheat in the chaff, and one might easily think that he would here find the true and genuine Judaism. Quite otherwise! The case is almost more unfortunate here than in liberalized Judaism. Here one ceases to be a free thinking man. One is either a machine, following all even the most unreasonable Talmudic injunctions,—of which a great proportion have neither sense nor reason,—or he is despised as a heretic.

I would gladly give heed to the following of a divine command, even if the reason thereof be not quite clear to me; we know that it comes from Him who is Wisdom it-

self. But the commandments of the eternal God and ordinances of sinful men are fundamentally different things, even if the latter be from the most pious rabbis and the most learned Talmudists. But of this orthodox Judaism will not hear the first word. It is satisfied with formalism, and with the most unreasonable myths, and with quiet devotion it performs every ceremony which is required. They go every Sabbath to the synagogue. Why? well, it is the custom. They pray the prayers because they are prescribed, and they follow the ceremonies because their fathers and grandfathers did so, And that they call worship.

What heart of a religious man is not moved to grief at the highly disturbed religious state of things among our people? How art thou cast down from thy height, O Israel! How deep art thou fallen! The people that was called to be a people of priests, and as such had the lofty task of leading the nations of the earth to the true knowledge of God, of drawing them within its theocracy, and under the leading of their God of calling them into life,—this people lies now stricken, religiously abandoned in the dust, and is satisfied with the husks of this world. The service of the living God has been exchanged for Mammon, in which it has been swallowed up, that they may lead anew a dance around the golden calf. Far removed from their God, they know nothing more of Him, and for the poor spiritually starved Jew the Most High is only a phantom, an obliterated idea. He knows nothing of communion with God, and has never found himself in blessed fellowship or in immediate nearness to God; and for divine manifestations he has only an unbelieving or contemptuous laugh. In this attitude of opposition to God is to be found the root of all misfortune, the *origin of anti-Semitism*.

The poor blind anti-Semites are to be commiserated for their condition, because they will receive from God the chastisement for their deeds, as we have seen in the cases of the Egyptians, of the Persian Haman, and of the now unhappy Spain. They are the rods, which after they

have done their part the Eternal will cast into the fire and burn. But let us not forget that they are the rods of divine chastisement, which are to be used for our punishment for our godless life, and also for our bringing up for the kingdom of God. We Jews are and must be the torch of divine light for the world, a kingdom of priests and a holy nation; and as long as we are not fit to be thus so long shall we not escape the chastening rod of anti-Semitism.

(To be Continued.)

JACOB STARMANCOFF.

BY BENJ. A. M. SHAPIRO.

CHAPTER V.

The Wanderer.

Jacob, his eyes suffused with tears, pressed forward in the twilight. Picture to yourself the fears which filled this young man's heart. A mere child turned loose in the world. For years he had lived in the realm of the Talmud and the Law, now he was to face the modern world, utterly unprepared for what it might contain for him. There was one emotion even more powerful than dread, which occasionally mastered him, that was homesickness. Oh, for one more glimpse of Rachel's face, ere he plunged into the cold world before him. Many were his thoughts as he walked along in the darkness. The road was an unfamiliar one; it lay between high hills and dense forests. Ahead of him Jacob heard some being, who seemed of gigantic form, making peculiar sounds, "God of Israel protect me!" he cried. He drew nearer; the sounds became intelligible.

"The hog has been sold;
For it I have gold,
Ah! a rare old hog,
Dearer than my dog;
But gold buys beer,
Beer makes good cheer."

Then came a blood curdling yell, followed by a string of oaths, which made Jacob's blood run cold. He could distinguish a man of remarkable physique, sitting bolt upright in a rude vehicle, drawn by a horse and cow harnessed side by side. The vehicle was creeping at a snail's

pace along the road. Jacob tried to slip by without being discovered. "I see thee," cried the man, "thou son of a dog; thou miserable-faced idiot; thou thieving, spying Russki. Give me thy passport or I will hang thee from the nearest tree with my whip-lash." "Who art thou," stammered Jacob. "The devil take thee, man. I—I am a soldier who has smelt powder; who has carried his majesty's arms against the stinking heretics. And what dost thou here? Show thy papers." "I am a son of Israel," said Jacob. "Ah! a Jew. Keep thy passport. No doubt it has been forged. Thou miserable Christ-killer, I have the power to place thee in a prison, where Christians may be safe from thy thievish tricks. Thy name? Answer lest I lash thee" (raising his whip aloft). "Jacob, the son of Isaac, of Starmancoff," returns Jacob. "I know him well" (scratching his head). "He once proved my friend; he saved my life: he saved for his majesty a soldier. Why didst thou not tell me whom thou wast and then thou wouldst have saved me my breath? Come, ride with me."

Jacob could not refuse the invitation. Entering the low vehicle he seated himself beside the rude driver. He was a man of repulsive countenance. His breath was heavy with the fumes of whiskey and beer, but his eye seemed to have something human about it. "I will tell thee who I am," said the man. "I am Jashek Dahaschinski, of Dailitsch, which is not very far from here. Thou must spend the night with me. Thou wilt spare me a tongue-lashing from my old woman if thou dost accompany me. I sold the hog at the jarid and spent the money with some old comrades whom I met. My wife will be like a fury when she knows it. Thou wilt save my hide by receiving the lashing in my stead." Loudly laughed Jashek at this piece of humor. "Thy father saved me from the hands of the heretics. They took me for a spy and would have hanged me. He was a merchant in those parts. He assured them I was a soldier, and should be treated as a prisoner of war. Right nobly did he act. And he gave me money that I might not want for anything in prison. A Jew among ten thousand of the despised race is he."

The time passed quickly away for Jacob. He listened to what Jashek had to say, but told him nothing of his own plans. At the end of an hour they entered the village. Dalitsch had about a hundred peasant huts, which were so low that in the darkness they seemed like mere mounds. Not a fence, not a living being to be seen. In one hut, near the end of the village, they saw a faint light. "There she waits," moaned Jashek. "Jacob, man rules the world: woman rules man: the devil rules woman. In a moment you will agree with me." They descended from the wagon. Jacob accompanied Jashek while he put the horse and cow in the stable, adjoining the house, under the same roof. They fastened the door and entered the hall leading to the living room. The door was thrown open, a woman holding a light appeared, saying, "Jashek, didst thou sell?" "Yes, thou apple of mine eye." "Pshaw," came back from her. "Where is the money for the hog?" "I loaned it out at interest," replied Jashek. "Hell hold thee, man, thou liest. By every tooth in thy mouth, thou liest. Thou hast spent the money. I read it in thy red face and thy stammering words." "I met some comrades, wife," returned Jashek. "Thy comrades are a pack of human wolves." "Seest thou not I have a guest," continued Jashek, growing bolder, and pushing Jacob to the front. Instantly the desire to be hospitable overcame the woman's fierce anger at her husband, and she answered, "Thou art welcome, stranger." "He is no stranger, his father once saved my life," said Jashek. "Would that his father had never been born," said the woman.

They entered the living room. In one corner stood the huge earthen stove, with a shelf above, upon which the bed of the guest was generally placed, it being the warmest place in the house. "I will prepare something to eat,—not for thee, thou miserable, drunken brute," she cried, turning to her husband, "but for the guest who has honored our roof by his presence." In a few minutes the potatoes were roasted, and the smoked herring, which Jashek brought with him, were prepared. The family, a numerous one, without the addition of Jacob, sat down to

the meal. The dishes were of rough earthenware. There was but one knife; this served to cut the bread, which was as black as ink and almost as hard as a piece of wood. Jacob had been sorely perplexed before the meal lest they should place upon the table some food which his religion would not permit him to eat. There was, however, nothing of which he could not partake, and he ate heartily. Supper ended, all soon sought rest on the mattresses of straw in different parts of the room. Jacob clambered up to the warm place above the stove, where, having committed Rachel and himself to the care of God, he soon fell asleep.

At the first glimpse of morning light the family were up and engaged in preparing the morning meal. After a breakfast similar to the supper of the evening before, Jacob bid his friends adieu and set out for the next town, where there was a railroad. He intended to purchase a ticket for one of the German seaports. Hour after hour he walked over the rough road, occasionally meeting a peasant going to his labor in the fields. Being unaccustomed to walking he soon grew very weary and was compelled to rest. He seated himself under a tree at some distance from the road, and began to think of what the future might bring to him. He recounted to himself the story of Jacob, who went into a strange land with nothing but a staff in his hand and returned with a multitude of possessions. A voice seemed to say to him, "Be thou strong therefore and show thyself a man." Turning his face toward the direction from which he had come, he lifted his right hand and swore never to return until he had amassed fortune enough to support a wife in the strange land toward which he was turning his footsteps.

He returned to the road and resumed the journey. At the end of a few hours of painful walking he saw in the distance the spire of a church and knew he was nearing the end of that day's journey. The sun was sinking behind the hills as, footsore and wearied almost unto death, Jacob staggered into the main street of Kalitz. It was Friday evening, he noticed quite a number of people

on the street. They appeared to him to be Jews, but he lacked the courage to address any one. He let himself drift with the crowd, which turned into a very narrow street. The houses almost met overhead. At the end of the street was a building which he recognized, with a shout of joy, as a Synagogue. He entered and began to pray, facing toward the east. Having prayed he seated himself in the rear of the building. There seemed to be something wrong, for the Rabbi did not appear. Jacob waited a while, then seeing the congregation were growing impatient, he arose and went forward. Every one looked at him with amazement. His clothes were covered with dust, his hat was torn and ragged. He seized the robe of the rabbi, and placing it upon himself began to intone the law from the roll which lay before him. When the powerful notes of his rich voice rolled through the building the astonishment of the audience was replaced by admiration. Then he began to expound the meaning of what he had read. Every eye was filled with tears, every heart with joy and love for the youth who was able to expound the law with such wisdom and knowledge. "Surely he must be a great rabbi to speak thus," said one. "But he is very young," said another. Jacob, carried away by his subject, and influenced by the sadness of his own heart, soon had the audience all weeping. The Rabbi, who had entered, could not summon up courage to interrupt the young speaker, but with eyes and mouth open drank in everything he said. Hardly had the services concluded when a number of men pressed around him and offered him their homes for his stay on the Sabbath. Upon being questioned he told his story, and his desire to depart for America. Jacob accepted the invitation of Rabbi Joachim and accompanied him to his home. That Sabbath was a marked day in the life of Jacob. The first Sabbath he had ever spent from home or kindred, yet it was a Sabbath full of holy peace for him. It was a rest day. The daughters of Rabbi Joachim bathed his blistered feet and cared for his comfort in every way. The Rabbi said, "Brother, surely thou art beloved of God, for I see that

thou dost possess a knowledge of the human heart and its ways which is not to be found in books. Thy voice in its sweetness and clearness, surely some angel gave thee that."

Honored and feasted Jacob dreaded the return of the first day of the week, on which he must begin his journey. But the day came all too quickly because of his unwillingness and his dread over the departure for a new country. He was persuaded to postpone his journey until Wednesday. On Sunday he received visits from the prominent Jews of the city. Some brought him letters of introduction to friends in America. Others entrusted to him letters to friends and relatives, which he promised to deliver.

Many and marvelous were the stories he heard of the people of America and their customs. One old mother in Israel made him promise to write back to her to let her know if it were true that the people of America walked on their heads with their feet in the air. One old man, childless and embittered by affliction, gave him a purse filled with florins to help pay his expenses. Jacob accepted it only when he saw that his refusal gave the old man pain. Never had Jacob occupied such a position of honor as at this moment. The presents and the attention which he received were enough to turn an older head, still he remained the same humble Jacob whom we have known, and whose fortunes we have followed. Wednesday dawned bright and beautiful. Jacob bid all in the household of the Rabbi farewell, and accompanied only by the Rabbi and two of the elders of the congregation, went to the railway station. His passport had been provided and vised by the Prussian Consul, so there was nothing to hinder his journey to Hamburg, where he intended to embark. Our hero had never seen a railway, and had but a vague idea of the engine and the huge train of cars which it dragged with swiftness over the iron rails. The ringing of a bell in the station told of the approaching train. A ticket was secured, and surrounded by his friends, Jacob stood on the platform. Straight towards him, up the iron rails, there came a snuffing, panting mou-

ster. "Surely the Leviathan must have resembled this monster," whispered Jacob to the rabbi. "Brother," said he, "behold all with wondrous eyes, but never let any one know of your ignorance lest indeed men in your innocence rob you of what you possess." As the engine drew near Jacob moved away from the track, and it was only after much persuasion on the part of the Rabbi that he took his seat in a third-class compartment behind the snorting monster. The bell rings again. The last farewells are said. One of the old men pressed a bank note into his hand. The train started. Jacob is now on the direct road to America.

Some time elapsed before he could sufficiently recover his self-possession so as to look around. He was seated in a compartment car with four other passengers, who were also making the journey into Prussia. They were all merchants, who were busily engaged in hiding various articles about their persons in the hope of escaping the prying eyes of Prussian custom-house officers. In an hour they had reached the border. The train stopped, an officer in uniform examined the papers of all in the car. The door is closed and locked, the train starts and now moves rapidly towards Posen, the capital of Prussian Poland.

The appearance of the people, the unfamiliar sounds of the German which the four merchants were speaking, the uniformed railway officials, the brick houses, the clean villages, the large towns, all afforded Jacob subjects for thought and attention. He traveled all day and night. The next morning found him in Magdeburg. Here he concluded to rest that day and continue the journey that night. Jacob sought a hotel; as he knew but a few German words it was with difficulty he found a place to lodge. Securing his door and hiding his valuables, he retired to rest and slept soundly all day. That night he resumed his journey to Hamburg, where he arrived on the following morning. His heart was in his mouth when the guard cried "Hamburg! all out for Hamburg!" Soon he would be upon the great deep. Now his trials were to begin. Praying, but with a smiling heart, he left the station to seek a place of rest.

CHAPTER VI.

"And he found a ship going to Tarshish." Jonah 1:3.

It was a bright day that Jacob came to Hamburg. Though there were many strange sights to him in this city of nearly a half million inhabitants, he always acted on Rabbi Joachim's advice when any one approached him to speak with him. He received numerous requests from different individuals to guide him about the city. He understood enough of German to know what they were saying; his invariable reply was a shake of the head. As he was passing down a street he saw a sign hanging out on which there was a picture of a vessel dancing over the waves. "This must be the place," said he, "to secure a ticket to America." He entered and spoke to one whom he judged to be a Jew. "Sholem,"* said Jacob. "Sholem Alechem,"† was the reply. "I am truly thankful," said Jacob, "that I have met a son of Israel. Won't you give me information about tickets to America?" A map was produced, the route was shown to Jacob, and he immediately purchased a ticket. "The steamer is to sail to-morrow at 12 o'clock, from Cuxhaven. You will have to go away from here early in the morning so as to be at Cuxhaven in full time to take the ship."

The man spoke with such politeness and seemed so interested in Jacob that he little thought of the possibility of any deception on the part of his brother Israelite. Jacob, thinking he had purchased a ticket on a first class steamship, making the journey in eight days, had been sold a ticket upon one of the slowest steamers that crossed the Atlantic from that port. But his ignorance was still his bliss. He drifted about the city all the afternoon. Towards evening he entered a restaurant and secured a meal. Coming out he noticed a nicely illuminated room across the street, and on one of the window panes was written, in Hebrew characters, "My house will be called the house of prayer for all the nations." This must be

* Peace be unto you. † Unto you be peace.

some place of prayer for Jews, thought Jacob, I will enter. Entering he found a number of persons, seemingly Hebrews, who were singing psalms. On an elevated platform was one who was engaged in turning over the leaves of what appeared to be a roll of the law. When the singing had been concluded the man began to read. The words were very familiar. They were the words which Jacob had been taught, foretold of the Messiah to come. "He is despised and rejected of men; a man of sorrows and acquainted with grief." "But he was wounded for our transgressions, he was bruised for our iniquities." With folded arms Jacob reverentially listened to every word. Soon the speaker began to read of something else—the words were Hebrew, but still they sounded strangely. "And they cried, Away with him, Away with him; crucify him!" "And he, bearing his cross, went forth into a place called Golgotha." Jacob's eyes are wide open, his teeth are set. This man reads of the false Messiah of the Christians, he hissed between his teeth. The reader, stopping and looking at his audience, began to speak: "The being here spoken of was Jesus of Nazareth, the promised Messiah of Israel. Calamities innumerable have come upon our heads because our fathers rejected him." Jacob is on his feet, his arms outstretched. "Thou art a blasphemer. May the God of Israel curse thee," he shouted. At this interruption every eye in the room is turned to look at Jacob. The speaker did not grow provoked, but addressed Jacob in polite tones, asking him to be seated, and to listen to what he had to say, and to think upon it. "I cannot," cried Jacob, "I have committed sin even by coming into this accursed place," and rushed from the room. With his hands to his head he dashed up the street. Soon growing tired he began to walk at a more becoming pace. "Perhaps I was rude," he said to himself, "but they are all amused, for they are apostates." For a long time he wandered. At last looking around him to see where he might be, he found himself in the very same house from which he had rushed not so long ago. A group of men were standing in front of the building. One, the

speaker of the evening, handed him a little book,—“ Brother, said he, “won’t you read this when you have time?” Jacob felt in his heart that he had been excessively rude to these apostates, as he termed them. “I make no promise, but I will take your book,” he said, and thrust it into an inner pocket of his coat, thinking to throw it into the sea, where at least it could do no harm to the faithful ones of Israel. Recrossing the street he secured lodging in the same restaurant where he had eaten his evening meal.

In the morning, dressing himself hurriedly and accompanied by a porter who was carrying his baggage, he went to the railroad station. A short ride found him in Cuxhaven. Showing his ticket at the dock he was admitted to the ship. To him this steam vessel, with its multiplicity of mechanical appliances, with its huge iron structure, seemed a vale of the Evil One. “Must I trust myself to this vessel?” he murmured. He walked about the deck, and observed with increasing terror the loading of the cargo and the many preparations for an early departure. An officer spying him questioned him, and, looking at his ticket, assigned him a stateroom. The steamer is ready. Farewells are said, but there is none for him. Who knows whether those whom he loves are still living? Who knows whether Rachel still thinks of him? He cannot remain in his stateroom. He rushes to the deck. Waving a last adieu at the east, he cries, “Good bye, Rachel! good bye!” A tug has the steamer in tow. It has cut loose. The throbbing of the screw can be felt. The voyage has begun. When the waters of the German Ocean were reached Jacob succumbed to sea sickness. He had been sick in his earlier days, but he had never experienced anything to equal this. When to sea-sickness we add home-sickness, truly Jacob is in a terrible condition. “Are there not graves enough in Galicia, that I am brought out here to die?” he said. For three days he thought that he would never recover. The fourth day he was well. The fifth day he was well enough to go on deck. There were some more passengers on deck, but he found himself avoided because of his Jewish countenance. “I

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will look at the great deep," he said to himself. "I will admire the work of God."

The broad Atlantic lay before them—white caps ever kept rolling up alongside of the ship, and as far as the eye could see there were the dancing wave crests. In the horizon they seemed like impious beings dashing up against the sky. A land bird venturing far out to sea, followed in the wake of the ship. Jacob was entranced. "Wonderful! wonderful!" he shouted. In his heart he breathed a prayer to God for his wonderful works. I will have many and strange things to tell of the world when I return. A school of porpoises were following the ship, and sometimes as if to show their ability, they would dash ahead and wait for the ship to catch up. When the novelty of the scene had passed away he noticed that nearly all on deck were reading. His books were packed with his baggage, and his baggage was in the hold of the ship. Putting his hand in his pocket he drew out the book which the Jewish missionary had given him. "This I will throw into the sea, but"—hesitating a moment, "this is all I have to read. I may look at the title page, surely there is no curse in that." He read in Hebrew, "The Book of the New Covenant of our Lord and Saviour, Jesus, the Messiah." He closed the book and held it at arm's length as if it could pollute him. Then, as if changing his mind, he opened the book. "I may read it. I have heard that the false Messiah was a great teacher because he derived his wisdom from Beelzebub. I may learn from him, but I will never believe in his Messiahship." Praying that God might keep his footsteps from every pitfall he began to read. "Abraham begat Isaac," etc. "Surely there is nothing wrong in this," he said, and boldly plunged into the book. He read until it was too dark to read.

On the morrow the clouds gathered and the storm-winds blew so that he was compelled to remain below deck. He was alone with his book and his thoughts. He was charmed with the story of the work of Jesus Christ. When he found a beautiful saying he kept repeating it over. When he read of Christ's claim to be divine, in his

anger he actually spat upon the book. But it had a fascination for him which he could not throw off. When he read the story of Paul's conversion he walked his state-room like one possessed. "I must read no more or I will commit sin," he said, but he had not the courage to throw the book from him. The words which the Messiah spoke in regard to those who confessed him before men were ever ringing in his ears. Though the voyage dragged on for ten more weary days Jacob never read a line in his New Testament. A dozen times he took it to the edge of the deck with the intention of throwing it into the sea, a dozen times he replaced it in his coat pocket. To counteract the effect which he felt it was having upon him he began to repeat to himself whole passages from the Law and the Talmud, but his mind would compare the words of the law and the prophets with the words which still hung in his mind from the New Testament. These were ten miserable days to Jacob. He would have given anything to have gotten away from himself. He would have given a year of his life never to have seen that book, but he could not erase the impression it had made from his mind.

On the fifteenth day out Jacob was diverted in a measure by seeing the approach of a pilot boat. The passengers crowded the deck to observe the pilot clamber up the rope ladder lowered for him by the sailors. Now he was on board, and every one knew that soon they would reach New York harbor. Jacob, as he thought over the days of the voyage, could not help but think of the deception which the Jew at Hamburg had practiced upon him, and he wondered if there was not some ground for the Christian hatred of the Jews—No! he concluded that that man must have been an apostate Jew, or he would not thus have deceived his co-religionist.

The first glimpse of land was obtained next day. They steamed nearer and nearer the shore. A small steamer came to meet them, and some of the men who were custom house and quarantine officials came on board. Jacob heard an English word for the first time in his life. The people seemed to differ little from those he had met. He noticed on the steamer a negro man. "God of Israel deliver me!" he shouted. "Surely mine eyes have

seen a devil from hell! Surely this is one of those demons who worship Satan." He retired to the cabin in his fright and uneasiness. In a few hours the steamer was steaming through the narrows and into the upper harbor, and Jacob had summoned up enough courage to come on deck again. He saw the Statue of Liberty, and gazed with an ever increasing wonder on the spires and tall buildings in the city, which seemed to lie on every hand. The number of steam craft and sailing vessels which were plying to and fro, and the great ferry boats with their multitudes of passengers, made the poor Jewish youth from Galicia feel as if he had in a dream entered another and a vastly different world. "I am in the land of Tarshish," he murmured. It was not many minutes until the vessel was moored at the dock and the passengers began to disembark. There were many groups on the dock waiting to greet friends and relatives. There was no one to meet Jacob. A stranger in a strange land. It was a long time before he could summon up courage to descend from the ship. He found his baggage in the hands of the custom house officials. It was quickly examined, and he relocked his trunk and seated himself upon it. He began to meditate. Here he was in New York—"What next! what next!"

(To be continued.)

LACKS IN JUDAISM.

To the Editor of THE PECULIAR PEOPLE:

Dear Brother:—In a recent letter which I wrote to a secular paper in regard to the charitable disposition of the Jews, I referred to works of charity from the true motive of self-sacrifice as circumcision, and a sort of circumcision that hurts. I regret to say that the paper took offence at what I said. It may be admitted that our nation stands intellectually and morally above the most of the Gentile nations, and that in works of charity they are by no means last. But I claimed in my letter that they fall short of the standard which Almighty God, according to my belief and experience has laid down for His servants in the present dispensation, where a man must be willing to take his last dollar, or even a borrowed dollar, and with a cheerful heart spend it in the service of God; for as the New Testament says, "God loveth [what He seldom finds] a cheerful giver."

This sort of circumcision hurts, I admit; for a man must circumcise not only his bank account, but his business, his love of money and the honors that come from the possession of money, his comfort and his ease, many

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an earthly enjoyment, even his reputation for honesty (if God so wills.)—all for the sake of the Kingdom of God. To be able to do this requires spiritual gifts from God, which Judaism does not give to its followers, and therefore such works of charity must not be expected or asked of believers in Judaism. Jews certainly give; but, be the gifts large or small, they will not hurt themselves. In an argument with a Jewish friend on this subject, he asked: "Will a man cut his own finger?" Now, my friend does not often cut his own finger, but our father Abraham not only was willing to cut his own flesh in obedience to the will of God, but to cut the throat of his only son. God does not often require sacrifices as painful as this, but those which He does require would be too painful for non-Christian Jews.

On this point I can speak both theoretically and practically, for I have lived and now live among them, and I know them thoroughly. A very short time ago I started a collection for a poor Jewish friend who finds it difficult to make both ends meet, as his family is large and his earnings are small. No Jew to whom the appeal came refused (the collection was made among Jews only,) but no one hurt himself by a large gift.

But Judaism will be found much more wanting in other points of far greater importance than deeds of charity. Our wise men said that almsgiving, prayer, and repentance, save from death, but in this they erred. All these three cannot avail in the day of judgment. God says: "Gather my saints together unto me, those that have made a covenant with me by sacrifice." אספו לי חסדיו כורתיו בריתי. עלי זבח. It is the sacrifice, the bloody sacrifice, that saves from death, that restores the covenant broken by our first parents, that removes the sentence, "Thou shalt die." Such a sacrifice Abel and Noah brought, and Abraham, Moses, Aaron, and David. Such a sacrifice, only infinitely more holy, our Messiah brought in offering His own body, His own blood, to reconcile sinful lost humanity and a just God. Nothing but faith in this sacrifice will avail, nothing else will save from everlasting death. "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." Look unto him, O ye house of Israel. Trust not in your own works of righteousness, for they are but filthy rags. Look to the son of Jesse, for he is your only salvation.

SOLOMON ROBITSCHK.

LEWISTON, Maine, Jan. 16, 1894.

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.*

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