

# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlaender 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.

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

הַבֵּיטוּ אֶל-צֹר הַצַּחַתֶּם  
וְאֶל-מִקְבַּת בֵּיר נִקְרָתֶם  
Isa. 51: 1.

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"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.**

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IN this, the fifth year of THE PECULIAR PEOPLE under the present editorial management, it is not possible to let the time go by without speaking of the feelings with which we do so. The hand of the Lord has led us, and we cannot be too grateful to Him for His loving kindness and tender mercies. Although we have not achieved all our hopes for this magazine or for Israel, we have nevertheless been blessed more than we had any right to expect.

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FOR five years THE PECULIAR PEOPLE has gone forth to its readers bearing the message of peace. These readers have been of many different classes. They will have very different opinions of the work done by the magazine during these years. Some Jews will say: "Well, you have been publishing the paper for five years. How many converts have you made to Christianity? Do you not see that your paper has been a waste of paper and ink?" Suppose we have not made any "converts." Who said that it was our object to "make converts?" Some Gentile Christian readers ask exactly the same questions. They do so with entirely different feelings, however. They think it is useless to bring the claims of Christianity to the attention of

Jewish people for the reason that the preaching of the gospel to the Jews is a thankless task on account of the "blindness" and "obstinacy" of the Jews. Now these two classes are the extremes, and their ideas are both wrong. The Jews are satisfied with their Judaism as it is, and they consider Christianity as opposed to Judaism, and view THE PECULIAR PEOPLE as a proselyting agent. The Gentile Christians think that the Jews are more blind and stubborn than other people, and imagine that we are trying to batter down the wall of their hard hearts, and that we are failing, as we always shall fail.

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Now, THESE ideas are, as we have said, wrong. The Jews are not satisfied with their Judaism as it is, for they are modifying it day by day; they are at odds among themselves in regard to the most fundamental question, "What is Judaism?" There are almost as many different answers as there are Jews to answer it. Then, too, Christianity is not opposed to Judaism. Christianity is Judaism. Judaism is the religion of the true God. So is Christianity. Judaism in its many phases is this religion imperfectly developed. Christianity in its many forms is the same more developed, but sometimes in wrong directions. The object of THE PECULIAR PEOPLE is not to induce Jews to relinquish their Judaism, or any part thereof, but simply to add to Mosaic and Prophetic Judaism true Messianic Judaism. Or rather, as it is not Judaism but the true religion of God, we advocate adding to Mosaic religion and Prophetic religion the true Messianic religion. We never have advocated the idea that a Jew should join any Christian denomination. Nor do we think that they need to mingle with the Gentiles in congregational relations unless they wish to do so. They may rightly keep their ancient traditions and beautiful customs just as the different Christian denominations may keep theirs. As we have Baptist Christians, Episcopal Christians, Greek Christians, and Roman Christians, so may there be Jewish Christians. As there are Rabbinical Jews, Talmudic Jews, Orthodox Jews, Reform Jews, why may there not be Chris-

tian Jews? Or if the term Christian be offensive to a Jew, and if the term Jewish be offensive to a Gentile, we will put it in a different way. Different denominations have each its own history and growth. There are different ritual habits and customs, national and local, which it is a pleasure for each to keep. There is no right objection to this. Why may not the ancient people of God, the Jews, if they become believers in Christ, continue to cherish all that is dear to them in similar respects? And if Jews have among themselves so many different kinds of belief in regard to points of doctrine, why may not the faith in the Messiahship of Jesus find also a place? One Jew or one congregation of Jews believes that the Messiah is yet to come personally. Another believes that the Messiah is coming in the triumphs of peace and brotherly-kindness in the world. Why may not another believe that He has come in the person of Jesus? The object of the preaching of the gospel is not to separate, but to unite.

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BETWEEN these two extremes of readers there are many intermediate classes. There are Jews who read *THE PECULIAR PEOPLE* with pleasure and appreciation. There are others who are at one with it in these sentiments. There are Gentile Christians who bid it God-speed in its mission. Its publication has not been without fruit. In the five years we have seen a great change come over the spirit of many readers. There has been an increase in the interest of many. The love of some has been won, so that we believe that the future of the magazine is assured. Some of the Jewish readers have come to a belief that Jesus is the Messiah promised to our fathers. That these have not seen fit to join Christian churches is no matter of anxiety to *THE PECULIAR PEOPLE*. Our object is not to build up churches, but to make known the glad tidings. This we shall try to continue to do, praying that the blessing of God may attend our efforts. We bear no ill will against those who phrase the message in different form from ourselves. We trust that such bear none toward us. That we have no mission,

make no converts, gather no following, may cause some to say that we are dissipating our energies. This is no affair of ours. We obey the voice of the Master, and the message that we have in our heart we must declare. Woe be to us if we withhold it!

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### THE SACRIFICIAL OFFERINGS OF THE PENTATEUCH.

Not infrequently leaders of modern Jewish thought affirm that the sacrifices provided in the Levitical economy were intended only to serve as payment to the priests for their services, in the same manner as ministers are now paid by their congregations. On the contrary, these sacrifices were intended also to teach the highest lessons of consecration and supremely of the sacrificial death of Jesus. The truths conveyed by these sacrifices lie at the threshold of all true religion, and he who has surrendered his soul to them finds that he has attained to his soul's true rest, the rest of abiding faith. The Levitical sacrifices were offered up to God before the door of his sanctuary, within which were the overspreading wings of the cherubim. Beneath those wings, figuratively speaking, all may find rest who believe in Jesus.

From of old in the history of the world sacrifices of blood have been slain in the service of God. Cain and Abel brought to God gifts, a sacrifice and an oblation. Many were the sacrifices in the service of the Tent of Meeting, and in the House of the Sanctuary in Jerusalem, the holy city. The sacrifices of the Tent were not only given to the priests as a reward from the people, but also they were to teach concerning the one great Sacrifice of the Messiah, who poured out His life unto death in the place called by name Golgotha. The cherubim Bezaleel and Aholiab made on the two ends of the mercy-seat upon the holy ark in the Tabernacle. The wings of the cherubim were spread aloft over the mercy-seat. By means of faith in the Messiah, through the death of Jesus, every man may acquire rest to his soul. So shall he dwell in the secret place of the Most High, and abide

under the shadow of the Almighty, even as Ruth the Moabitess came to find refuge under the wings of the God of Israel.<sup>1</sup>

The offerings that fell under the general classification of Corban expressed by that name the necessary truth that he who will draw near to God can do so only through sacrifice. All true worship has for its object to draw the soul near to God. Such approach is only possible in that God has Himself drawn near to men, even as He did in the Tent of Meeting. God has visited the earth as its Deliverer in the incarnation of Jesus, and the incarnation necessarily led to the sacrificial death that Jesus died.

The whole burnt-offering, the עלה, conveyed a perennial teaching concerning consecration, and as to the voluntary and complete surrender of Jesus to the sufferings of death. That sacrifice was to be perfect, was offered at the door of the Tent, and was a token of acceptance before the Lord. Just previous to the slaying of the victim the offerer laid his hand upon its head, signifying the substitutionary character of the offering. The perfection of the offering symbolized the moral perfection of Jesus. Only through Him, through the merits of His substitutionary death, may any ever hope to be accepted at the door of heaven.

The fire that burned upon the altar, the holy fire that came down from heaven and that never was permitted to go out, perpetually symbolized the burning holiness of

<sup>1</sup> The writer believes this subject to be of such importance that for the sake of those who read Hebrew he will express this paragraph in that language:

מקום בתולדת העולם זכתי דם נזכחו בעבודת האלהים. קין והבל הביאו לאלהים קרבנים, זבח ומנחה. רבים היו הזבחים בעבודת אחל-טועד וזבחי המקדש בירושלים עיר הקדש. זכתי אהל-טועד לא לכד נתונים היו לכהנים שזכר מך-האומה כי גם להורות על-זבח אחד גדול למען-העולם, זבח המשיח אשר הערה למות נפשו במקום הנקרא כשם גלגלתא. בצלאל ואהליאב עשו את-הזבחים משני קצות הכפרת עד-ארון הקדש במשכן. הזבחים היו פרושי כנפים למעלה על-הכפרת. ביד האמונה כמשיח על-ידי מות ישוע יקנה איש איש מטחה לנפשו. כן כסתר עליון ישב ובצל שדי יהלונן אף כאשר באה רות המואבית לחסות תחת-כנפי אלהי ישראל.

God, a holiness that cleanses from sin and that is a consuming fire to wrong-doing. Within the flames of the holy altar every worshiper could discern the great love of God, and discern also the imminent necessity to escape from the fires of Gehenna. The whole of the burnt-offering was carried up and laid upon the altar. So before any one of the redeemed the duty, as well as the unspeakable privilege, lies, of the self-consecration to God of all.

The oblation, *טנדרה*, in the Levitical economy, conveyed its lesson of thankfulness to the Giver of every good for the daily bread that sustains. But the teaching to be derived from the oblation of highest importance was thankfulness for Him who came down from heaven and by His death became the Bread of Life for perishing men.

The peace-offerings, *שלמים*, were to be presented out of gratitude for the entire well being and safety of soul that God bestows upon all His faithful people. Such expression of gratitude was a requital such as men can render to Him who has bestowed the whole fullness of His salvation.

Many of the offerings conveyed their teaching concerning the taking away of sin, but that great truth was set forth with great clearness and impressiveness in the sin and trespass-offerings. Sin in every conceivable variety, whether known or unknown, whether shared in common with others or dwelling in single hearts, or whether above or beneath consciousness, all was to be borne and removed away by Him who was to make good all symbolical prophecy conveyed in the midst of the elaborate teachings of sacrifice. In blessings said at table in Jewish households, these words are often repeated: "The Merciful, may He send multiplied blessings upon this house and upon this table upon which we eat. The Merciful, may He send to us Elijah the prophet, remembered for good, and may He bring to us the good tidings of salvation and comfort." God is indeed all-merciful, and as Israel shall sit down this season in the midst of the cheer and blessings of the days of Purim let not Israel look in vain expectation for the coming of one to bring good

tidings of good. The good news is already announced to him, and has been these eighteen hundred years. It is the best news that ever could be heard among men. It is concerning the sure removal of sin, even as the holy John who came in the spirit and power of Elijah cried, "Behold the Lamb of God that taketh away the sin of the world."

The reality that underlay the teaching of all slain sacrifices is very clearly expressed in the 69th psalm. The sufferings that find expression in that wonderful utterance far surpass the sufferings that David ever experienced if David be the author of that prayer. It is the divine Sufferer Himself of whom David speaks prophetically, with whom indeed he had known a most intimate fellowship in suffering. Until Israel shall discern that divine Sufferer, whose image is cast over every part of the sacred books of the Jews, he must continue in deepest need of consolation and longing for messages of good tidings. Never until Israel shall do this will it be possible to inaugurate the successes and glory of the Return that is surely coming when the Jews shall go back to the cities of Judah and rejoice in the renewed splendors of Zion. When we reflect how necessary the Return is going to be to the bringing of the whole world to the feet of Jesus, how earnestly ought all devoted followers of Jesus to pray and long for the coming of that day; and how persistently and wisely ought all these true followers to direct their energies to the evangelization of Israel!

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### HOW ARE WE TO MEET ANTI-SEMITISM?

FROM THE GERMAN OF E. E. GEDALIUS.

(Continued from page 251.)

We ought not merely to collect treasures or lay up riches, which to-day are ours, only to roll away from us again to-morrow, leaving us as so often happens, poor and unhappy. We are called to perform a priestly service for the world, to become the teacher of the nations and the light of the world. Often enough have we received the

last half of this sentence from the lips of our rabbis, without (unfortunately but too truly,) even understanding the meaning of it.

There *was* a time in the history of Judaism when a part, at least, of that nation became a blessing to the world, when the prophecy of Noah began to be fulfilled. Gen. 9: 27. A new light then arose upon the nations that sat in the darkness of idolatry and superstition, and this light dawned in Jerusalem and spread therefrom in its blessed mission all over the then known world, thus becoming the impulse to a new rejuvenated life. This light was not perhaps Greek civilization or Roman culture; it was the body of Jewish teaching, proceeding from the descendants of Shem, beneath whose roof God Himself made His dwelling-place. It was nothing more than the preaching of the One God, the lofty Creator of the heavens and the earth, the word of the Cross, the proclamation of the Jewish Messianic Idea, which finds expression in our Holy Scriptures. The noblest sons of our race, Paul, Peter, Barnabas, and many other noble-hearted Jews, lightly esteeming their lives, bore these divine truths into the nations of the world, and soon had the satisfaction of knowing that thousands not only confessed their doctrine but also had given up their heathen idols and began really to become men and to feel that they were such. Centuries after their death, even to-day, this seed then sown is growing, and wherever a gleam of Christianity has come mankind is delivered from the weight of its curse. It would take too long to dwell upon the horrors of heathen cruelties and superstition which the light of Judaism and Christianity has dispelled.

The source of all blessing is true religion, genuine fear of God. This alone gives us understanding and makes us wise, happy and content. Where religion is pure joy reigns and perfect peace. It is religion that lifts man out of the dust, ennobles him, and makes him like unto God. If religion were the common possession of mankind earth would be a very Paradise. We always find just the contrary where the true fear of God does not exist. The

most fearful vices have in such place their growth. Hatred, envy, murder, robbery, and all shameful things, are born there. The records of our courts have godlessness to thank for their existence, and with irreligion there is growing up a bestial race, whose promising fruits we may already recognize in anti Semitism, Socialism, and Anarchy.

We Jews have not fulfilled our mission in the fact that two thousand years ago some of our brethren blessed the world with the Christian religion (which might justly be called "Jewish"); we are to be *for all time* the religious leaders of the world. We ought to see to it that true Christianity is received by the world, and that it shall endure. We are to meet on the one side unbelief, and on the other a corrupted and superficial Christianity.

True Christianity is the *power of God*; but unfortunately only in individual cases is it to be found among the nations that are called "Christian." So much the more is it the task of the Jews to gain attention for the pure and lofty doctrines of Christ, and to stand for the same. That is the ground on which all the nations of the earth will follow us, and must follow us, and wherever a Jew from his heart's conviction takes up his duty, then he ripens glorious fruit. What blessings Jewish theologians have become within the Christian Church, even in this century! Neander, Cassel, and many others, have been true blessings to the church of to-day. And yet it is not enough that here and there a Jew rises up and seizes the calling indicated to him from God. In the Holy Scriptures it is said: "This people have I formed for myself; they shall show forth my praise." Isa. 43:21. We all, without exception, have to work for this end, that the nations learn the true fear of God, and acknowledge Him who is their Creator. When I think of this, deep sorrow fills my breast, and had I not learned, through God's grace, to be calm and look to Him,—had I not felt that His purposes and plans will certainly come to their fulfillment,—then in looking at Israel's present situation and considering its glorious future as prophesied in hundreds of places in the Bible, I should certainly despair.

(To be continued.)

## JACOB STARMANCOFF.

BY BENJ. A. M. SHAPIRO.

## CHAPTER VII.

*Jacob Becomes a Christian.*

Jacob sat a long while wondering what he should do. He took from his pocket the letters of introduction with which he had been provided; the names were unfamiliar. He could never find these addresses. Determining to make an attempt to find some one in the city he approached an officer and asked him to find his way to the address on one of the envelopes. The officer shook his head and pointed to another man. He in turn pointed to a third,—until Jacob reached the fifth man who was the first who seemed able to understand him. "Sholem!" said the man. Jacob's face lighted up with a smile as he heard the word. He had met a Jew. He was in safe hands. The man to whom he had addressed himself was a young man of average stature. His eyes were sparkling. His face was the very picture of manly beauty and health. "I am the agent of the Baron Hirsch Society," said the man. "I will go with you to some of the addresses you have here, and we will see about securing work for you." "God be thanked!" murmured Jacob. "We will have to cross the river; we are not in New York, but in Hoboken. I will have your luggage sent to the office of the Society. In a moment I will go with you," said the agent. Jacob had hardly lost sight of him when he returned from the other end of the dock. "Come, friend Jacob, let us go. My name is David Nathan," said the young man. They walked a few blocks and entered a ferry-boat, which took them to Barclay St., New York. There were a number of people on the ferry-boat, but Jacob had become so used to the sights of the New World that he had learned to conceal his expressions of wonder. Having arrived at Barclay St. they took a horse car for the East Side. When they arrived under one of the elevated road structures, and poor Jacob heard the rattling of the trains passing overhead, he began to tremble in every limb, and he didn't breathe

freely until they had come out from under the structure. When he saw the cable car on Third Avenue, which was bounding along without any visible means of propulsion, he shook his head with dread, and he noted it among the mysterious things of this mysterious land, until when it had passed and he caught a glimpse of a colored man on the rear platform. "Truly," he said to himself, "that demon doth propel it."

They alighted from the car. The Jewish signs on every hand and the terrible odor of half-decayed fish told Jacob he was in a Jewish quarter. They walked a few blocks, when, the agent leading, they ascended the steps to a building a little smaller than the average. "This is my home, friend Jacob," said the agent. "We will break our fast, and then we will go and hunt up your friends to whom you have letters." After a light meal, at which Jacob was introduced to the mother and sisters of David, they left the house. The first letter of introduction was to an old man who kept a large furniture establishment in a neighboring street. He read the letter carefully. "Young man," said he, "if you are the young man that this letter represents you to be I am just the friend you need. This letter says you have a marvelous knowledge of the Torah and the Talmud. My brother, Rabbi Joachim, writes me that you far surpass him in wisdom. Won't you read for me." Jacob covered with blushes, and trembling, took the book handed him and began to read and expound. He had spoken but a few minutes when the old merchant interrupted him. "I have a position for you in a school of the faithful lately organized. We will give you a lodging and board, and \$10 in money per month. Do you accept?" We can imagine with what eagerness Jacob accepted the terms. "You may go to the school this afternoon and prepare for to-morrow's work," said the merchant. "I will go now," replied Jacob. The agent, stepping forward, said, "I rejoice, friend Jacob, that you are so quickly settled, and in an agreeable occupation. My blessing you have. Come and see us when you find time. You will always be welcome."

The agent had hardly left when the merchant and Jacob went to the school. It was located on the top floor of a tall tenement. A hall bed room had been reserved for the teacher, the remaining rooms were filled with articles of school furniture. "You may lodge here for the night, and regularly," said the merchant, pointing to the hall bed-room. You will find your scholars here by 9 o'clock in the morning. There are two assistants already employed. You may direct the studies as you see fit. You are only asked, in addition to the faithful performance of your teaching duties, to conduct yourself in a manner becoming a rabbi of Israel." Jacob bowed low at the merchant's words. "I will have your luggage sent to you from the Society's office as soon as it arrives. You may report to me for your money, and for advice, if you desire any," continued the merchant, at the same time handing him a card. Jacob read, "Eli Blumenstein." Glancing up he found Mr. Blumenstein already descending the stairs.

That evening he devoted to arranging his room and writing to Rabbi Laban. When his baggage came he arranged the books and his clothing. He awaited the morrow in anxiety, as he was afraid that perhaps his pupils might differ from his companions in Galicia. The morrow came, and with it a frugal meal prepared by the janitor, to which Jacob was invited. Long before 9 o'clock he heard the youthful Israelites tramping on the stairs. They came in groups. At 9, promptly, his assistants came and introduced themselves to him. "We have heard of your appointment," they said. "We know of your knowledge of the law; we are at your disposal; we will obey." Jacob thought there was a slight vein of sarcasm in their tones. He felt that they were jealous. He determined to overcome it. "They don't know me," he said to himself. "I wish them no harm." When he entered the school-room he found that the pupils and the work differed little from the work he had known at home. All day, save for a half hour devoted to a lunch, he taught the Talmud and the Law. As he taught the words he had read on the steamer came back to him. When any one asked him a question

in regard to interpretation of any Messianic prophecy or saying, he blushed red as if he had been accused of something. For weeks the work went on. Jacob became more American in his ways every day. He found that he would have to give more liberal interpretations to many passages. He began to study American institutions and found much in them to admire. He determined to study the English language. "David Nathan may give me some good advice," he said half aloud. "I admired his honest countenance. I will call on him." On the following Sabbath, after the morning prayers, he went to David's house and found him about to go out for a walk. "I have come to have a talk with you," said Jacob. "I am really glad to have met you; come with me and we will talk as we walk," was the reply.

Together they started up the Bowery towards Third Avenue. "Friend David," said Jacob, "wherin is the difference between America and Galicia? I mean, what is the cause of such a difference in habits, in thought, and in government?" "Your question is not hard to answer. In Austria everything is in the hands of the government. The people are denied many rights. The press is hampered. Freedom of speech is denied. Even religion is under government control. Jews are only tolerated by governmental permission. Here a man is free, free to do or say anything so long as he does not trespass on the rights of others. There are no restrictions on the press, or on any form of religion. A man can be natural here. The difference lies in one word, 'liberty,'" was the answer of David. "Why do the people look more intelligent than the people of the cities which I observed in Galicia?" asked Jacob. "Because they are more intelligent. They read more books. They read the daily papers. There are a number of libraries containing thousands of books which are free to the public," answered David. Continuing, he said, "You will never become an American, in full sympathy with American ideas, unless you read the works of American authors, and above all things, the daily papers, which bring us the daily happenings of the whole

world. You should go to Cooper Union, which is on the corner of Seventh Street and Fourth Avenue. There you will find on file papers from all the world, in every language." "I will go the first opportunity I have," said Jacob. The afternoon passed in conversation between the two, who had taken a mutual liking to each other. Footsore and weary Jacob came back to his bed-room.

After some more weeks of teaching Jacob determined to go to Cooper Union one afternoon. He entered the reading room and seated himself before a file of Jewish papers. He had hardly begun to read when a gentleman tapped him on the shoulder and began to speak with him in the Jewish dialect. He spoke very politely and sympathetically to the young man, and handing him his card asked him to call on him. Jacob became so interested in his conversation that, forgetting his paper, he left the reading room with him and descended to the street. They walked several blocks, when the gentleman bid Jacob adieu, asking him to call on the next evening. Jacob, not hiding his delight, promised to call on the morrow at the hour named. Hardly had they separated when one of Jacob's assistants came up to him and bowing to him said, "Rabbi, whom do you know so well in the city?" referring to Jacob's acquaintance who had just left him. Before replying a thought came into Jacob's mind, "This fellow is watching you; he means you ill." Jacob replied, "A gentleman," and turned on his heel and walked off. He knew that in secret these assistants of his hated him, and would do anything to injure him. On the next evening, according to promise, he presented himself at the door of his acquaintance. He found quite a number of Jews present. His friend was talking to them of the Messiah. Jacob was incensed at being invited to a meeting of apostates, but his politeness forbade his being as insulting as he was in Hamburg, and the New Testament which he had read had broken many a breach in the wall of prejudice. He listened to all that the missionary had to say. He even ventured to ask him questions. An hour passed quickly away. He rose to go. The missionary accompa-

nied him to the door. "I am praying to Jesus, the Messiah, for thee. May he turn thy heart to Him," said he. "Wilt thou not come again to one of these meetings?" "I may," replied Jacob: "I make no promise. I thank thee for thy kindness. Good night." If Jacob had looked behind him as he left the house he would have found one of the assistants following him. Ah! he had him now. He had called on a miserable apostate, a Jewish missionary. He read the name on the door plate.

Jacob, entirely unconscious of what was in store for him, returned to his room. He sank asleep quickly, for he was tired. He had hardly awakened in the morning when he heard a knock on the door, and Eli Blumenstein entered. The old man was terribly excited. "Is it true," he cried, "that you have entered the house of a vile apostate?" Jacob, curbing his temper at the old man's impatience and display of anger, calmly told him the incident which led him to call on the missionary. Eli seemed but half satisfied with his explanation, and turned away after enjoining upon him to be careful in choosing his associates. All day long Jacob felt uncomfortable. He could not keep his mind on the work before him. His thoughts were of the scene that morning with Eli, and of the impressive words of the missionary the evening before. He realized that he was surrounded by enemies, and any step might be a step towards his ruin and disgrace. When evening came he walked the room like a mad man. He opened his New Testament and read the passage which refers to Saul's conversion, when he became like one seeking something necessary to his life. Leaving the book open on his table he descended the stairs. Unconsciously his footsteps turn towards the house of the missionary. He ascends the steps and is about to ring the bell, when, changing his mind he returns homeward. The struggle going on within him is something great. "I will not apostatize! What of Rabbi Laban! What of thy father! What of Rachel!" he cries half aloud. "But he is the Messiah! He must be the Messiah! He promises hope and comfort to those who trust Him. God save me! I am going mad."

With painful slowness he ascends the stairs. His room is bright with light. He hears the sound of voices as he draws near. He opens the door. "There he is, the apostate!" shouted one of the assistants, while the other came panting into the room behind him. "He has been to the same place again," he gasps. "I saw him descend the steps." Eli, who held a book in his hand, said, "Jacob Starmancoff, there is no longer time for explanation. Thou hast deceived us. Thou art an apostate. I found this book upon thy table [holding the New Testament aloft]. Gather together what thou possessest here, and go, never to return. I will have thy apostasy proclaimed in the synagogue. Thou art and shalt be ever accursed of Israel." Jacob's tongue clave to the roof of his mouth. He was like a deaf and dumb man. He heard nothing. He spoke nothing. Seizing his hat and his Testament he left the room amid the jeers of his assistants. He dashed down the stairs and into the street. "I will cast myself into the river. Mine enemies have triumphed over me. God hates me. I am despised of man and of God," said Jacob. He reaches the river and in anguish paces up and down on the dock. "Is my case hopeless? Must I die by my own hand?" he cries aloud. Who was it spoke then? "Come unto me all ye that labor and are heavy laden and I will give you rest." Jacob heard the words. They ring in the very chamber of his soul. "Lord Jesus, I am coming; I am coming," he sobs. A holy peace comes to him; he sees everything in a different light. The desire to commit suicide has gone from him.

Whither can he turn now? He thinks of the missionary and after a few moments of hurried walking he rings the door bell, and is ushered into the parlor. With many a tear and groan he tells the kind-hearted servant of God the story of the last few hours, and his new resolve to serve Christ. "Remain here with me; the God of Israel is still thy God and thy Father, and He will care for thee and provide thee with everything needful," said the missionary. Midnight found Jacob asleep in a room of the missionary's home. A new light had come into the life of

that young man sleeping so peacefully. We will leave him to his rest and to that peace which comes to every believer.

## CHAPTER VIII.

*The Excommunication.*

Hardly had Jacob left the room when Eli Blumenstein, the two assistants, and the Jews who were with them, might have been seen slowly wending their way to an adjacent synagogue. Eli carried at arm's length the scattered papers which Jacob left behind him on the table. They found the rabbi in the synagogue reading over the rolls of the law. "Rabbi," shouted Eli, "we have unearthed an apostate. A youth whom I, not knowing his character, employed in our school, has been caught visiting an apostate Jew, and reading the accursed book of the Christians. We come to you to burn these papers and to excommunicate him from Israel." "Art thou the accuser, friend Eli?" asked the rabbi. "Yea, by all that is holy I accuse him of that vilest sin, apostasy," cried Eli. They had now gathered in a group about the rabbi, who had brought forward an urn in which he placed the papers Eli was still holding at arm's length. He lights them and they cast a flickering light on the walls of the building. The half-burnt candles, the rabbi's deep tones, and the echo which came from the walls, gave the scene a solemnity and an awfulness calculated to strike terror into the heart of every Jew. "Eli Blummenstein, worshiper of El Shaddai, dost thou swear by Him who saith, 'I am that I am,' that the youth who has fled from thee is guilty of apostasy?" said the rabbi. "By Him who created the heavens and the earth; by Him who chose us as His people Israel; by Him I swear it," muttered Eli. Then the rabbi, motioning them to remove a little distance, said in solemn tones, "Jacob Starmancoff, in the name of the Lord of Hosts, I curse thee." "Thus saith the Lord: If thou wilt not hearken unto the voice of the Lord thy God, nor to the voice of his people, to do all the commandments, and tread in all the statutes which I have given to thee this day, then all these curses shall come upon thee and overtake

thee: "Cursed shall be all thy substance." "Cursed shall be thy dwelling place." "Cursed shall be thy going out and thy coming in." "Cursed shall be the fruit of thy body." "The Lord shall smite thee with drought, and fever, and consumption. Thine enemies shall reign over thee. Thy food shall not satisfy." "All these things, saith the Lord, shall come upon thee, because of the wickedness of thy doings, whereby thou hast forsaken me." "Against thee, Jacob Starmancoff, we pronounce our anathema, against thy father also, or any of thy nation who shalt come near thee, or have ought to do with thee whatever." Hardly had the last words of the rabbi died away when from the crowd of men there came the response, "Amen! Amen!"

Thus was Jacob Starmancoff cut off from the people of Israel. Thus was he anathematized, and thus was every pious Jew's curse added to the curse of God. It was enough to have made a young man tremble with fear. Jacob was in blissful ignorance of all this, though in after years he judged that something of the kind took place. It was not until one among that number, afterwards a Christian, told him the story of that eventful night, that all the facts were known to him. Here we bid a final adieu to Eli Blumenstein and the assistants.

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### A HIGHER STANDARD.

Men do illy enough when they have a high standard, how much lower do they fall when the standard is lowered. Suppose a teacher of a private school had made a rule that the morning session should open at 9 o'clock and then had failed to open at that hour because some of the pupils who had played by the way had been late; would he gain anything by changing the hour of opening to 10 o'clock? Surely not; for those who were late before would have the same reason for being late now, and they would also conclude that he would soon change the hour again for their benefit. In the Law we read: "Hear, O Israel: the Lord our God is one Lord; and thou shalt love

the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Now it is difficult to keep this law. Shall we therefore weaken it? Shall we say, Thou shalt love the Lord with the greater part of thine ability, but thou mayest combine a little love of self along with his service? Far be it from us.

In a recently published essay on Jewish Belief in the Future, are found these words: "You sometimes meet one who lavishes large amounts of money on charitable institutions, with the intention of acquiring the reputation of a philanthropist, or having his name trumpeted out in daily papers—do you suppose the Almighty despises his benevolence because it is combined with a little selfishness? No, a thousand times no. Such a man relieves the wants of the poor and alleviates suffering humanity; hence he is truly righteous. You sometimes meet a man who is charitably inclined because he believes that the alms which he bestows on the indigent will bring him good luck, or prolong his life, or secure him a seat in heaven among the saints. Do you think that on account of his belief his kindness is depreciated in God's eyes? By no means. Such a man is, according to the Talmud, truly righteous. It is not the thought with which a dollar is spent, but the good which is accomplished that the Almighty takes into consideration." Is not this a lowering of the standard? We should give alms not to get our names in the daily papers, but because we love God supremely, and therefore have a care for his children. Such benevolence is not benevolence. It is a desire to be rewarded by the applause of men instead of that of God. Of course the Almighty despises such a man. If it is the good that the dollar accomplishes that is counted shall not the rich man who has obtained his wealth by questionable methods, easily acquire ten thousand times as much credit as the honest poor man who sincerely loves God and his fellow men? "Man looketh on the outward appearance, but the Lord looketh on the heart." It is true that a man need not wait till he is perfect before beginning to serve God; but let him beware lest he regard himself as especially

meritorious when he is doing no more than his simple duty.

It is appropriate that we should give alms always, but especially in this season of distress. Let us give therefore from the higher motives and not from the baser ones. In the book of Isaiah (64:6) we read, "All our righteousnesses are as filthy rags."<sup>1</sup> Let us throw aside, therefore all ambition to be known among men as charitable, and all attempts to purchase a seat among the saints in heaven with the money of this world, and give because we love.

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### JEWISH FAITH AND WORSHIP.

There is scarcely any other ceremony connected with the ordinance of religion so full of charming simplicity and yet solemn significance as that witnessed in a Jewish home on the eve of the Sabbath, when, after thanking God for His mercies, those assembled partake of the broken bread and fruit of the vine, and each child in rotation from the eldest to the youngest, receives the father's blessing with hands placed lovingly upon the bowed head. It is a service replete with inspiring and softening influences on those devoutly inclined, and accounts for much of the reverential consideration entertained in the past by Jewish children for their parents.

Unfortunately in this country where Reform Judaism holds sway, many of the bright links in the chainwork of Jewish worship that formerly encircled and beautified the home, and held the Jewish nation together for centuries in every part of the globe, are becoming tarnished through neglect. This beautiful ceremony among others is largely discontinued by American Jews, and the desecration of the Sabbath is not uncommon among the more prosperous of that race everywhere. Never was there a time in the history of modern Judaism when it was so necessary as at present for the leaders of the race to cry "halt" to the tendency to sink the spiritual and devotion-

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(1) בנר ערים.

al in the sensuous and mercenary occupations and pursuits of life.

We write not as adverse critics, but as lovers of the Jewish race. Yet it does seem strange that a people who are willing to sacrifice all they hold dear in life for the sake of their faith in times of persecution, should become lax in religious devotion in days of prosperity. We see them to-day, in this and other lands, taking their place among the leaders in the realms of politics, journalism, finance, art and science, and yet they are fast becoming laggards in the religious world wherein refining and elevating influences are greatest. If they expect to mingle happily and upon a plane of equality with the best of their fellow citizens, reason and justice will prove the necessity of cultivating and exercising the highest sentiments of heart and mind as associated with becoming worship.

It is to their enduring credit and honor that they have never sought to force their peculiar religious forms of belief and service upon others. Gladly accepting the blessings of freedom, they have never perverted them, nor have they repaid with ingratitude those who have championed their cause. They have cherished in this land, in which they have found an asylum from oppression and persecution, our republican institutions, and have at no time demanded for their religious and racial habits and customs any special recognition. They send their children to our public schools and do not require a Jewish tone in the instructions which they receive. They stand thus in striking contrast with the Roman Catholics, especially the foreign element in that faith, who are now seeking to inject a distinctive sectarian spirit into our system of public education.

We would remind our Jewish friends, however, that political liberty is not synonymous with religious decline and moral indifference, and that all the precious fruits of freedom and the success and glory of worldly enterprise will not compensate for the loss of the elevating influence and beneficent power of true devotion and genuine worship.—*Mark Levy, in Mail and Express.*

# The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

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By no means are all Jews persecuted even in Russia, as witnesseth the dedication of a magnificent synagogue recently in St. Petersburg itself.

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IN January there died in New York City one of her noble citizens, Adolph L. Sanger. Not only Jewish, but Christian religious journals have generously sounded his praises.

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THE Jews of Alexandria have covered themselves with ignominy. At their instance and request the Egyptian government has issued orders that no Russian Israelites should be allowed to land in that country. This is the first instance during the recent Russian persecution that Jew has turned against Jew. It is not, unfortunately, unknown in past history.—*Jewish Exponent.*

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JOPPA, in Palestine, is gradually recovering its former glory as the port for Jerusalem and the inland places. Commerce increases, industries are established, connections with the interior are steadily improved. If the rocky bay would be duly improved its commerce would rapidly double and treble. A syndicate is willing, under certain conditions, to make the improvement, but the government is slow in granting the privilege, which would necessitate the erection of fortifications.—*American Israelite.*

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THE Odessa correspondent of the *Daily Chronicle* telegraphs: "I have gathered a few statistics to illustrate the power of the Jews within the pale of settlement in South Russia. If we take the city of Odessa as fairly representative of other towns within the pale, we find that of 350

ductors 250 are Jews, and of 180 private and sworn advocates 147 belong to the same race. The six newspapers of Odessa are all either wholly or in great part in the hands of the Jews. Prohibitive laws to the contrary, more than one-half of the agricultural land of South Russia is either owned or controlled by Jews, and from one land bank alone—the Bessarabia-Taurida Bank—about £4,000,000 sterling has been lent on estates nominally in the hands of Russians.”

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THE government has constructed a bridge over the Jordan, which will considerably facilitate communications between Jerusalem and the valleys on the other side of the river, whence the Holy City obtains cereals and wheat. A bridge of stone is also to be built near Saron, on the road from Jaffa to Shechem, at a cost of 60,000 francs. The government is likewise about to improve the road between Jerusalem and Jaffa at an expense of 100,000 francs.

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### JEWISH CHAUTAUQUA.

The special course in Jewish History and Literature, prepared on the Chautauqua plans by Prof. Gottheil, of Columbia College, has elicited the most unbounded satisfaction from the committee. The first year's readings, based on Graetz's History, cover the period from the close of the Bible to the origin of Christianity. This part is now being printed in New York, under Prof. Gottheil's direction, and will soon be ready for distribution to members enrolled for this course or those desiring to enroll. The fee is fifty cents, and readers may take up the course at any time. The second year's readings are also outlined to continue from the origin of Christianity to the destruction of the temple. The manuscript is in the committee's hands, and will soon be published. Readers may enroll for the second year's course if they choose to omit the first year's, although this is not recommended.—*Jewish Exponent*.

ACCORDING to Talmudic law it is every Israelite's duty to write a scroll of the Law for his own use (Raba in *Sanhedrin* 21 b); if he inherited one he must still write one copy anyhow, and is not permitted to sell one, however many copies he may possess, unless he needs the money to continue his studies in the Law, or to get married, or to ransom a captive. If this law was ever enforced among the Hebrews it had the good effect that every one was obliged to learn, not only to read but also to write, and to know the Torah well. Our orthodox rabbinites, every one of them, are in duty bound to write the whole book of the Law, and according to *Asheri*, *Tur*, and *Shulcan Aruch*, to write also the whole Mishna and Talmud, as according to Raba in the Talmud, it is a commendatory law in Holy Writ מצוה עשה. How many of them do this? None, we expect. This, however, is not the only thing which they do not do. Still they are excusable, for they are conscientious to the best of their knowledge, which in most instances is quite limited. Therefore they ought to observe so much the more this law, so that by writing a copy of the Torah each one for himself, they would learn what is in the Torah, and what is not in it. By all means, we would say, enforce this prescription also on those who write new commentaries on the Law.—*American Israelite*.

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RUBINSTEIN is quoted as saying: "The Jews consider me a Christian, the Christians a Jew, the classicists a 'music of the future' man, the 'music of the future men' a classicist, the Russians a German, and the Germans a Russian."

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AMONG the remarkable, almost marvelous occurrences of to-day is to be noticed the fact that Pope Leo XIII. ordained to withdraw the deposits of the Vatican from the Italian banks and place them with the house of Rothschild in Paris. The reason of this change is given that the Vatican has met with great losses in the Italian banks.—*American Israelite*.

## 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.*

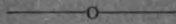
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
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