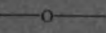


THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

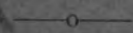
Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.



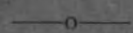
EDITOR,

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)



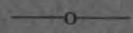
"The Lord hath chosen thee to be a peculiar people unto himself."
Deut. 14:2.



Vol. VII.

OCTOBER, 1894.

No. 7.



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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.

הביטו אל-ציר חצבתם
ואל-מקבת בור נקרתם
Isa. 51: 1

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

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ALFRED, N. Y., OCT., 1894.

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

ST. PAUL, in writing to the Christians at Philippi, told them that he prayed that they might be able to "judge things that differ." We have often thought of this prayer, and how wise it was. It is worth a fortune to any one to have the ability to know when things are the same and when they are not. To note the differences between things and to be able to see just where the difference lies in a given case is a priceless gift.

THESE reflections were suggested by reading the other day a panegyric on Judaism, written evidently by a Gentile, and one clearly out of sorts with himself and the world generally. Now praise of Jews and things Jewish, where such praise is deserved, cannot fail to be pleasing to us, whose aim it is to break down unjustifiable prejudices against Jews whenever such prejudices exist. But next to the unreasoning hater of the Jews, to our mind is the unreasoning panegyrist of Judaism. Hardly is the one more blameworthy than the other, save that the former may sometimes do harm, while the other seldom does more than make himself ridiculous. Both need the apostle's prayer answered in their behalf.

THE panegyric mentioned praised Judaism at the expense of Christianity, and affirmed that Judaism offered to the world a religion that thinking men could accept, while Christianity did not; that Judaism was the bearer of liberality and enlightenment to the world, while Christianity was the synonym of persecution and superstition; that, while Christianity was opposed to science and only yielded reluctantly to the encroachment of scientific truth upon the territory of faith, Judaism has always gone hand in hand with progress in science and knowledge. and so forth, and so forth.

THIS writer may have been wholly honest in what he affirmed, or he may not, or he may simply have been out of patience with some things that did not suit him. However this may be, what he affirmed he affirmed of Judaism as he understood it to be, and of Christianity as he understood it to be, without apparently being able to see that he was applying a different rule of judgment to the one than he did to the other. A half a dozen different schools of thought put forth as many different definitions of what Judaism is. There are perhaps more different definitions of Christianity, but only because of the vastly greater number of its confessors. As Judaism our judicial friend selects what is to him reasonable, as Christianity he chooses what is to him unreasonable, and then he says Judaism is a reasonable religion, while Christianity is an unreasonable one. Why did he not select modern liberal Protestantism as a reasonable Christianity and the orthodox Judaism of some oriental country as an unreasonable Judaism, and affirm just the contrary? Then he would have been unjust, but no more so than he was. In maintaining that Christianity stands for superstition and persecution, while Judaism stands for enlightenment and liberality, one commits the same fault. Mediæval and modern Rabbinitism are by no means free from superstitions, and Christianity has surely been a herald of light in a world of darkness. Let us judge where is the difference. Let us see that the differences are in human nat-

ure, and not in the distinction between Judaism and Christianity. By far the largest number of both Jews and Gentiles in the world is composed of those who are ignorant and superstitious. There are Jews who believe in mediæval errors, and there are Gentile Christians who do the same. Therefore before one attempts to put one religion against another he should be sure that in forming his conception of what each is he pursues analogous methods.

BUT what pains us most is not so much the injustice done to Christianity by the writer mentioned, nor the injustice sometimes done to Judaism by Gentile Christian writers and speakers. These are to be lamented; they are the marks of a weak and faulty humanity. Neither Jew or Gentile can claim freedom from such errors. But we are sorry that there is on either side a disposition to array Judaism against Christianity or Christianity against Judaism. For they are one. To Christianity belong Moses and the Prophets, the oracles of God, committed to His ancient people and preserved by them for the good of the whole world as well as of themselves. That some Christians repudiate the Old Testament and affect to despise the same is not to the point. To Judaism belongs the Messiah of Israel, Jesus Christ, of whom Moses and the Prophets spake, who brought salvation to the whole world as well as to His own people. The fact that most Jews repudiate Him as their Saviour is not to the point. True Judaism and true Christianity are one. Whatever the prevalent forms of religion may be which bear these names, whatever opinions or prejudices we may entertain in regard thereto, the truth of God will at last prevail. In the meanwhile let us learn to "judge the things that differ."

THE brotherhood of man is a truth which needs as much emphasis now as in the days of Paul. If it was rightly recognized, the great chasms between classes would be bridged.

ראש השנה.

Before the October PECULIAR PEOPLE reaches its readers Rosh Hashanah, or the Jewish New Year's day, will have passed, occurring this year on Monday, October the first. It is customary for Jewish friends, on Rosh Hashanah, to greet each other in language such as this: לשנה טובה תכתוב, "Be thou written for a good year." In like manner, although the time is already past, we greet our readers with the best of wishes for a happy new year, and say, לשנה טובה תכתוב¹.

The beginning of the sacred year is at the first of Nisan, in March or April; but the first day of the seventh month from that date, the first of Tishri, occurring in September or October, has been considered the beginning of the civil year from times immemorial. There is reason to believe that the observance of this latter date is older even than the institution of the sacred year. It has long been regarded as a memorial of creation, the anniversary of the birthday of the world.² "This is the day of the beginning of thy works, memorial of the first day," it is said in the Hebrew service for New Year's day in the prayer book.

In the Law of Moses the first day of the seventh month is one of the seven days of holy convocation, and is denominated the Feast of Trumpets. In the original institution in Leviticus it is called "a memorial of blowing of trumpets." Trumpets were blown with the sacrifices of every morning, and at the beginning of every month; but this day was to be *par excellence*, the day of the blowing of trumpets. In addition to its use in the temple the trumpet was used for the sounding of an alarm in war and for the conveying of sound-signals that the various army divisions might understand the evolution of their marches. New Year's day was to be the day when the clangor of trumpets would go up and be heard for a me-

* New Year's Day.

1) Be ye written for a good year.

2) See the Mishnah, *Rosh Hash.* 1, 1.

THE PECULIAR PEOPLE.

morial in heaven, even as at the creation, "when the morning stars sang together, and all the sons of God shouted for joy."¹

The chief significance of the statute in Leviticus seems to lie in the use of the word זכרון, translated "memorial, that which causes to remember. On that day the people, by the blowing of trumpets, were to be awakened to the remembrance of their sins, and to repentance in preparation for the coming of the Day of Atonement. The trumpets were also to remind the people that God will never forget His own. It was as if the clangor of the trumpets ascended unto God's presence, reminding Him of the needs of His people. "Before the throne of God's glory," the wise men of Israel say, "there is no forgetting." God remembers the affairs of the world, and before Him all secrets are revealed from the beginning of the world until now. The doctrine of predestination is one most agreeable to Jewish teaching from the early times of the fathers, and is derived from the superintendence of God over all His creatures. "He watches over and beholds unto the end of all generations,"² is the declaration of Jewish wisdom. הכל צפוי והרשות נהונה ובטוב העולם נרון והכל לפי רב המעשה, "All things are predestinated and free will is given, and the world will be judged in goodness, and all things will be in accordance with the abundance of works," said Rabbi Akiba. "Who is not cared for on this day?" exclaims the worshiper, in following the language of the Jewish liturgy, "for the remembrance of every creature comes before thee, the work of a man and his appointed task, his thoughts, intentions and plans. Blessed is the man who does not forget thee, and who strengthens himself in thee, for they who seek thee shall never stumble, and never shall they be ashamed who trust in thee." The liturgy then refers to Noah, how God remembered him and saved him from the waters of

1) Job 38: 7.

2) צופה ומביט עד ריב בליהירות.

3) Pirke Aboth 3. 19.

the flood, and to the cry of His oppressed in Egypt how God remembered His chosen there and brought them out with a high hand. Farther references are made to other portions of the sacred writings, all going to show that God will not forget His people.

It is customary among the Jews towards the evening of New Year's day to go to the shore of a river and there repeat the concluding words of Micah's prophecy: "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again; he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." At this point are interjected, "And all the sins of thy people, the house of Israel, thou wilt cast into a place where they will not be remembered or come upon, and shall not come into mind forever." "Thou wilt perform the truth to Jacob; and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Readers of the New Testament are reminded by the Jewish practice of offering the preceding words as a prayer at the river side of that place of prayer¹ outside the gate of Phillippi, where Lydia frequently went, whose heart the Lord opened to receive the gospel from the mouth of Paul. Indeed, it is not impossible that this Jewish practice was not unknown in the time of Lydia. It was common at that time for places of prayer to be resorted to at river sides. Josephus speaks of them in a copy of a decree in favor of the Jews, enacted by the people of Halicarnassus.²

If ever sins are pardoned, iniquities passed by, cast into the depths of the sea, or cast into a place where they will not be remembered or come upon or come into mind again, then all this can only be conferred upon us through the mediation of Jesus, who became incarnate that He might save His people from their sins. No prayers offered at river sides or under any circumstances whatsoever

1) Προβευχη.

2) Antiquities, 14: 10, 23.

will avail for the taking away of sins save only through the blood of the eternal covenant made perfect in Jesus. God has performed the truth to Jacob, and the mercy which He swore to Abraham by sending a Deliverer to us from our sins, in the person of Jesus the Nazarene.

In the tractate *Rosh Hashanah*, of the Mishnah¹ New Year's day is declared to be a judgment day. It is said that on that day God judges all men, who pass before Him as a flock of sheep pass in review before a shepherd. Jesus will be Himself the Judge on the day of judgment, and only they may pass in successful review before Him whose sins have been pardoned through faith in Him. God remembers His people and cares for them for the sake of the shedding of the blood of Jesus, which he never forgets. The trumpet of the gospel of Jesus assures us that we shall never be forgotten in the presence of the Holy One, sounds the alarm of the presence of danger in the war against sin, and conveys to us sound signals that are a sufficient guide for all our movements in the evolution of human life.

Let Rosh Hashanah convey to us this year messages such as these, and its presence will have conferred upon us a benediction as from heaven itself.

THE JEWISH SABBATH.*

Happily the days are gone by when it was the prevailing custom of Christian scholars to speak slightly of everything that smacked of Judaism. Its institutions, its forms and ceremonies, were held up to public scorn and ridicule as if there were not and never had been anything good or beneficial in them. They were regarded from an intensely sectarian point of view, and an attempt to do them historical justice or to put one's self in a frame of mind to understand them was a rare event. Thanks to the spread of liberal thought and the scientific study of religions, this attitude is fast waning, and the foremost

1) 1, 2.

* By Dr. S. Sale. Reprinted from the *Menorah*, for the reason that there are some things in it which it will do Christians good to read.—EDITOR.

among theologians are willing to admit that some little good has come from Judea. I say advisedly, the foremost theologians, because there is a vast majority of them, even in our own day of enlightenment, who find it to their convenience to brush aside everything Jewish as superstitious and narrow minded. It is much easier to label things and great historic movements to suit one's bias than to attempt to uncover the wisdom of Providence displayed therein, by a conscientious and earnest study. We are all of us more or less subject to this inertia of the mind, and it becomes all the more the part of a man and a scholar to guard against it. The ultimate object of every religion should be to draw men closer together; but certainly no practical good can be effected in that direction by those of its ministers and votaries who persist in belittling the faith of their fellow men. We long to see the tone and air of superiority which we Jews are often made to feel, and the superciliousness with which everything that touches our religion is dismissed, pass away.

And in its stead we ask for a spirit of justice and truth, the spirit of wisdom and understanding. "Only love ye the truth and peace." The spirit of religion ought to induce us to speak with respect of the past, and when we learn from the history of our race, its struggles, its gradual rise and improvement, and begin to appreciate the important part which forms and practices now obsolete and outgrown, have once played in this process of unfolding, we shall be inclined to season our respect for them even with a little admiration. I propose to illustrate my meaning by considering, somewhat more closely than is usual, the institution of the Jewish Sabbath. During the discussion of the question whether the World's Fair should be opened on Sunday or not, the Jewish Sabbath, as usual, was accorded its share of attention by way of abuse and contempt. On general principles the statement was made from so-called liberal pulpits, that the World's Fair should be closed on Sunday, if the spirit of the Jewish Sabbath preponderated, but if the spirit of the Christian Sunday, which was diametrically opposed to the

Jewish day of rest, prevailed, then the Columbian Exposition would be thrown open. It was argued by liberal clergymen that the Christian Sabbath, or Sunday, was not a day of rest, because it was not a continuation of the Jewish Sabbath, but an entirely new institution in commemoration of some important event which is said to have taken place in the life of the founder of the Christian religion. In proof of the radical change in the nature and purpose of the day of rest, which had been effected by Christianity, the words of the Gospel were quoted to the effect that the Son of man is Lord of the Sabbath.

Of course it cannot be expected of a Christian clergyman to know that an infringement of the Sabbath, as spoken of in the New Testament, was never prohibited even in the days of rigorous Talmudism, and that almost the identical reason for such infringement is given by one of the oldest Jewish authorities, to wit: "The Sabbath is given to you, you are not given over to the Sabbath." In fact, every religious precept, which under ordinary circumstances was heeded on the Sabbath, had to be set aside when human life was endangered. There were three crimes, however, which no man was allowed to commit to save his own life or that of another: worship of idols, incest, and murder. I mention this only incidentally to show that the teachings of the synagogue and the gospel with regard to the Sabbath and other important points were not so far apart as some would have us believe. There was no institution of their religion for which the Jews in ancient times were more bitterly assailed and maligned than the Sabbath. I need only mention the ninth satire of Horace (Book I.), and the savage onslaught of Seneca, when, in speaking of the rites of the Jews, he condemns them severely for wasting a seventh part of their lives by observing the Sabbath. The Sabbath was the most important and most characteristic feature of the Jewish religion. In its nature and purpose it was absolutely unintelligible to the heathen. It sprang directly from the peculiar views which the Jew entertained concerning God and man and their relations to each

other, and these views were directly opposed to those which were current in the heathen world. The ancient Greek looked upon manual labor as degrading and unworthy of a free-born man, and in the days of Cicero the educated Roman was of the same opinion (*De Officiis* I. 42). Socrates, Plato, and Aristotle, all regarded manual laborers 'as menial souls, who know not what they do; magnanimity and nobility were sought in vain of them' (*Memorab.* 4, 2). In all antiquity there was but one people that was distinguished for the high estimate it put upon work and made it the foundation of the social fabric—the people of Israel.

The Bible introduces God as working six days and resting on the seventh. Six days thou shalt labor and do all thy work, thou and thy son, and thy daughter, thy man-servant and thy maid-servant. This command to work occurs in the Pentateuch three times, and it is very important to note and remember that the divine injunction was considered as binding upon Adam in the Garden of Eden. Gen. 2: 15. "God took man and placed him in the Garden of Eden to till it and to guard it."

Labor was enjoined on man, according to the Bible, before he had committed the first sin, and it was not regarded as a punishment for his disobedience, or as a primal curse. On the contrary, to work was godlike, and labor of all kinds was, therefore, commanded as a divine obligation resting upon all men without distinction. There was no class or order which was exempt from this duty. In order to understand and thoroughly appreciate the high esteem in which labor was held by the Jews of old, I need only quote from Exodus, chapter 31, verses 2 and following, where we are told that Bezalel ben Uri, one of the architects of the tabernacle, was filled with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. Here we have the workmen regarded as being filled with the Spirit of God, whereas, even so late as the second century of the Christian era, we hear Lucian speaking of the craftsmen, of the great sculptors, Phidias and Polyclete, as being un-

worthy of a following. because, says Science to the young man she is advising, no matter how skillful you might become as a sculptor, you would never be anything but a mechanic and a wage-worker.

Among the heathen luxurious ease, comfort and leisure were the privilege and prerogative of the noblemen, the free-born; work of all kind, regarded as drudgery and menial service, was the lot of the lower order of society. Aristotle believed that slavery was a law of nature. It will at once appear from this order of society that there was no need or demand for a Sabbath, or a day of rest. Where work was considered a degradation to which certain classes have been condemned by an external law of nature, and from which the others are relieved by virtue of their birth, there is no room for an institution such as the Jewish Sabbath. In such a state of society, the one class, the free born, men of elegant leisure, need no Sabbath, their entire life being made up of *otium*, whereas the other classes are not entitled to a day of rest, their life being, by law and fate, devoted to *neg-otium*.

It is only in such a civilization as that of the Jews that a Sabbath could be instituted; where there are no prerogatives of birth, where slavery is condemned in principle by the declaration of the original bill of rights that man—neither Greek nor Hebrew, nor high nor low, rich or poor, but man, plain man without any qualification—was created in the image of God, there, and there alone, the Sabbath could spring up. Where all alike are called to the dominion of this earth, and upon all alike is imposed the divine obligation of work, there a day of rest becomes necessary.

Six days thou shalt work was intended for man and master; and the rest, to which a faithful discharge of the divine commandment to work alone entitled, was therefore common to both, to wit: thou and thy son and thy daughter; thy man-servant and thy maid-servant, and the stranger who is within thy gates.

It is apparent that the Sabbath day among the Jews was instituted for the especial and immediate benefit of

the laboring classes. As we know from the Bible and the Talmud the Sabbath was regarded as a day of rejoicing and recreation, as it was intended to be a means of relaxation and diversion from the ordinary pursuits of life, and, by a coupling of the religious element, to lift man up to a higher and better sphere of thought and conduct. Those who imagine the Jewish Sabbath to have been Puritan in its nature know nothing at all about it. Its whole atmosphere was one of joy and delight, and, indeed, throughout the long centuries of darkness and persecution to which the Jew was subjected by the Church, the Sabbath was to him a pillar of fire by night and a pillar of cloud by day. With what right can it, therefore, be said that, if the spirit of the Jewish Sabbath be consulted, the World's Fair should be closed? The Jewish Sabbath was instituted for the laborer, the very class which was to be benefitted by a Sunday opening. The opposition to the inspection of the Exposition on Sunday cannot be foisted on the religion of the Jew. In the same unjust and inconsiderate manner the attempt was made at the same meeting to which I have referred above, to asperse the Jewish Sabbath, and to characterize its spirit as narrow, by speaking of it as a day on which it was forbidden to pick up sticks and kindle a fire. It is true that the Pentateuch has forbidden the kindling of fire on the Sabbath, and it also tells us of a man who was stoned to death because he gathered wood on the Sabbath. But there are more things in heaven and earth than are dreamt of in the school-philosophy of many a divine, and I believe that the history connected with this inhibition of fire and of gathering wood is one of these things. I have never yet been able to find a satisfactory explanation in all the commentaries I have examined, and I hope I may not be considered presumptuous in venturing one that has never been dreamt of, and may be surprising to some.

It is well known that one of the most primitive and universal cults was the worship of the fire-god. In it there were elements of cruelty and immorality, which constituted it one of the most baneful forms of early religion.

It had spread through Assyria, Babylonia, and Phœnicia and Russia was the classic land of the fire-god. What horrid rites were connected with it we know from the Bible which informs us that the children were made to pass through the fire in honor of Moloch.

The cult of Venus and Adonis was a part of the worship of the sun, or fire-god, and if we needed any other information about the indecencies connected with it than that furnished by the Bible, we need only refer to the 6th chapter of Lucian's "De Syria Dea." The rites and practices of this cult were abhorrent to every principle of the Mosaic religion, and, on this account it seems to me, the kindling of fire, which in itself was a necessary operation in the fire-worship, and of great religious importance, was prohibited on the Jewish Sabbath. When we thus remember that the commandment, "Ye shall not kindle fire in your dwellings on the Sabbath-day," is a vestige of and a witness to the struggle which Mosaism undertook against one of the most debasing forms of idolatry that ever infested mankind, we ought to restrain our ridicule, and not make the forms and ceremonies which once stood as a bulwark against the inroads of immoral and inhuman practices, the occasion for banter.

Viewed thus in the light of history the punishment meted out to the man who was found gathering sticks on the Sabbath, will not appear so ridiculous and outrageous. It was not the gathering of the sticks which constituted the crime worthy of death, besides I have my serious doubts whether the Hebrew word used in the text means to gather at all,¹ but it was the fact that the act, whatever it may have been, was a preparatory step to and a part of the hideous Moloch, or fire-worship. The stick-gatherer, or perhaps we ought to say the stick-twirler, was a fire-worshiper, and as such he merited death at the hands of the State, the guardian of the morals and the life of the people. Standing on the shoulders of the giant past, we are natur-

1) It certainly means "to gather" in Ex. 5: 7 and 12; there the infinitive *שקטל* is used of gathering straw, and why should not the participle *שקטל* have the same meaning?—EDITOR.

ally enabled to see further than our ancestors in some regards, but we ought to remember in sheer gratitude that their trials and struggles have furnished us this vantage-ground. The witnesses of these conflicts upon which the progress of humanity turned are often hidden away, as I have endeavored to show, in seemingly meaningless forms and ceremonies, in religious rites and ordinances which are flippantly designated as the offspring of superstition, and as a proof of the lack of real religion among the people to whom they go back. The student of history, earnest and painstaking, who seeks to find God in the unfolding of the human race and who is assured that the light of divinity never ceased to shine somewhere on the face of the earth, will not be given to levity and ridicule.¹ May we not hope and ask that our co-workers in the Church will bring the light of history and of the comparative study of religions to bear upon the religion of the Jew? Perchance they will then not follow in the footsteps of Horace and Seneca, who ridiculed what they did not understand, but will learn to respect the religion which nurtured the mind and heart of Jesus of Nazareth. "Only love ye the truth and peace."

A SENSIBLE VIEW.

It is far from unlikely indeed that in the general social proscription of Jews our own civilization is seriously the loser. Leaving out of sight the conceded business ability of the Jew, there are qualities in the Jewish personal and home life which would greatly enrich our own. The affectionate confidence which prevails between father and son, mother and daughter, are as far beyond the usual relation of parents and children in Gentile homes as

1) It is not necessary to suppose the gathering of sticks to be for the purpose of fire-worship in order to justify the severity of the punishment. Severe measures are needed in some circumstances to secure the enforcement of law. The severity of God's dealing with His people in those days is not, however, anything Jewish. All Christians ought to know that he Sabbath, from the beginning till now and always, is a blessing and not a burden.—EDRROU.

the filial respect and duty of the Jewish child is superior to that which we commonly see in Gentile children—in our watering-place hotels, for example. The Jewish intellect is proverbially good; the standard of cultivation, especially for women, in the better Jewish circles, is far better than in any Gentile circles, except of the highly cultivated few. In family and neighborhood loyalty they have much to teach us. Their ways are not always our ways, and there is no question that the vulgar Jew is very disagreeable. So is the vulgar Gentile; but it so happens that partly because they are more apt to be prosperous, partly because by reason of their social proscription, they are very, very much in evidence wherever they go, and so ignorant, ill-mannered Jews are much more likely to be obnoxious than Gentiles of like character. But were the prejudice against Jews as Jews to be removed, it would probably not be long before, in spite of centuries of social banishment, the best among them would be found to be brilliant ornaments of the best Gentile society, and all of them valuable members of the circles into which they would naturally be drawn.—*The New York Evangelist*, quoted by the *Jewish Messenger*.

THE Annual Report of the *Esra* Society (Berlin) for the support of Jewish agriculturists in Palestine and Syria, says that the society is interested in twenty-four colonies, all of which are progressing to such an extent that they can now dispense with foreign aid. A Jewish population of about 5,000 souls is devoting itself to agriculture in all its different forms, on land covering an area of more than 50,000 acres. Owing to this successful result the *Esra* Society has been relieved of a heavy responsibility and is thus able to turn its attention to the formation of new colonies. With the financial co-operation of other similar societies the *Esra* is completing arrangements for establishing a colony, to consist of Russian Jews, who are now working in Palestine as day laborers. The report testifies to the facility with which the Jewish peasants have adapted themselves to their new occupations. They have shown that the Jews can be won back to agriculture, and that judging by the results already attained, Palestine is the country best suited for this purpose.

The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל

A NEW synagogue, Beth Israel, has recently been dedicated in Philadelphia. It was remodeled from a Baptist church.

THE Municipal Council of Kiew, Russia, recently resolved to establish a commercial school in the town. Of course, the question of admitting Jewish children was considered, and it was resolved to admit of the total number of scholars, five per cent Jews. The Jews who are numerically strong in Kiew petitioned the Finance Minister pointing that they would have to pay their full quota to the erection of the school whiist in proportion, especially having regard to the class from which the scholars would be drawn, they would gain no advantages from the school. The Finance Minister informed the Municipal Council that their school must be conducted without regard to religious matters.

THEY are not all such dreadful people in Russia. The Siberian millionaire, Ponomarieff, whose death was announced at St. Petersburg some months ago, left a million rubles with the direction that they should be placed in banks at compound interest for ninety-nine years, after which they are to be devoted to the construction and support of a Siberian university at Irkutsk, at which all instruction is to be gratis—*Jewish Exponent*.

IN Prussia, according to the last census, there were 30,386 Jewish children coming under the compulsory education acts. For these there were 336 male and 58 female teachers. Of the total 10,853 attend evangelical schools, 4,327 attended Catholic schools, and 5,704 were pupils in private schools where Jewish teachers were engaged.

COUNT FESTETICS, the great Hungarian landowner, presented some years ago to the Jewish congregation at Ketzthely, ground on which stood the synagogue school, and other communal establishments. Hitherto, the gift was personal, and the congregation was in doubt whether at some future time the heirs might not revoke it. This doubt has now been removed, and the site has been granted in perpetuity. Count Festetics, in making this known to the heads of the community, intimated that his gift was intended by him as a mark of respect for their members, who included some of his best tenant farmers, and who were, without exception, distinguished by their fidelity to his house, their zeal for the welfare of the place, and their devotion to national interests.

APROPOS of the war between China and Japan some particulars of the Jews in these two empires may not be uninteresting. In Japan there is only one actual congregation, *viz.*, at Nagasaki, which consists mainly of English, American, Dutch, German, and Austrian Jews, and possesses a synagogue and a cemetery. There are smaller Jewish settlements at Kobe, Yokohama, and Yeddo. In the Chinese capital, Peking, there are no foreign Jews, foreigners not being permitted to reside there. In Tientsin, however, there is a considerable colony of foreign Jews, and at Shanghai, as well as at Hong Kong, there are regular congregations with synagogues and cemeteries. In the ports of Canton, Futschu, and Amoy, there are also small Jewish settlements. In Corea there are no Jews.

THE *City Press*, of London, states that consequent on the difficulty that is experienced in getting subscriptions in, the Committee of the London Society for Promoting Christianity among the Jews, have decided upon a course which will materially reduce the expenditure at headquarters. The whole of the buildings at Palestine Place are to be sold, and negotiations to that end are all but completed. In this event it is presumed that the missionary efforts in London will be conducted on a less extensive scale than heretofore.

THE *Peterburgskiya Viddomosti* says it is rumored that the Minister of the Interior has raised the question of substituting Saturday for Sunday for market days and fairs throughout the empire, and remarks that within the Pale of Jewish Settlement the majority of the Christian inhabitants would welcome the change, "as it would injure the Jewish competitors." The whole question, together with specially prepared reports, is to be studied by a committee in the office of the Minister of the Interior, and it is generally considered that the measure is solely devised to ruin more Jews.

THE POSITION OF JUDAISM.

The position of Judaism among the religions of the world is so peculiar as to command our study and our respect. It faces error and opposition of all kinds, and it yields to none. Against the idolatrous systems, however, supported by numbers or by powers, it stands upon the great fact, "There is one God, and there is none other but he." In the presence of the philosophies, speculations, fancies, inventions, misrepresentations, mysteries, of multitudes who pretend to educate, and succeed in enslaving mankind, this scattered section of the human race has ever and everywhere maintained that "secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever."

Before the great Moslem power, which upholds its faith by force, this patient people suffers, but does not submit. And amidst Christians of every color, persecuting or persuading, the proud Jew persists in his statement that Jesus is not the Christ, and that the Gospel is not the truth. *Judeus contra mundum* may be read upon the banner of this small company, and all over the world, and along all the ages, we come upon this hardy race, singly or in small assemblies, and we find them as brave, and boastful, and self-possessed as ever.

And the origin of their religion is divine. We use the material they have handed down for the structure of the faith in which we hope and live. Their sacred books are

ours. Their prophets and poets, and legislators, and instructors, are the sources out of which we draw our examples, and experiences, and our enthusiastic expectations, and we cannot hate the Jew even when he scorns our Christianity; and we handle his Judaism, not to give him pain, but to do him good. As on the old walls of the dismantled Jerusalem we can trace the chisel of the Jew, we marvel at the massive grandeur of his work; as in the first stages of our own faith's history we read the Hebrew names of the author and founders of the Church in the purest form; so in the persistency of the nation's witness for the truth which it believes to be from God, we recognize a common bond, both in service and suffering, which sends a thrill of brotherly sympathy which we must not and cannot suppress.

Judaism is; and we ask, What does it say to us, and what are we to say to it? We say that tradition is not a necessary equivalent to truth. The Scribes and Pharisees said to Jesus, "Why do thy disciples transgress the tradition of the elders?" But He answered and said unto them, "Why do ye also transgress the commandment of God by your traditions?" And we say to Gentiles and to Jews, "Search the Scriptures," because we insist that all the family may and should read and study the Father's will, and that the Sovereign's enactments ought to be within the reach of every subject.

But we also say that the shadows under the old system are not to be misapplied now that the substance has come in their place. The priesthood of Aaron has given place to that of Melchisedek,—the rent veil of the temple has opened a way "into the holiest by the blood of Jesus,"—and the great sacrifice has been offered and accepted once for all, and as a propitiation for the sins of the whole world. We are not ashamed of the Gospel of Christ; and because we believe it we do lovingly invite every penitent soul, every hesitating inquirer, to take the full pardon and complete purification which the Holy Ghost has revealed, and the glorified Christ is ready to bestow upon every soul of every age and race who will take them on the terms which the Father of lights has offered.

And when Jewish hearts are breaking at the wailing place, because the very stones of the temple cry out over the desolation which reigns where holy rejoicings once were heard, we Christians draw near in the truest sympathy, and tell of the higher and wider worship, where the universal Church, all one in Christ, "worship the Father in spirit and in truth."

And when the children of the stock of Abraham come to complain how cruel and contemptuous Christians have been, in so many times and places, we make no excuse or explanation but one—that when the great Saviour is blasphemed by the Jew, and when His love has been lost upon the Gentile, the religion is not to be blamed because the religionists forget what manner of people they ought to be. Persecution is not our weapon. And when skeptical standers-by look coldly on our evangelistic work and counsel us to think that the little fruit we show ought to bid us discontinue our costly labors, we take up the position of the great Apostle to the Gentiles as he opens his heart's desire before us, and we say that it is our duty, our honor, our great joy, to follow Paul's advice and argument, and plead, "God hath not cast away his people whom he foreknew," and "at this present time there is a remnant according to the election of grace."

And when our hands hang down because the labor has been hard and long and almost in vain, as man regards it, we have yet a stimulant to be our "joy and peace in believing." For the Lord, who is "a light to lighten the Gentiles," is to be "the glory of God's people Israel." We remember "that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away all their sins."

Judaism is Christianity in embryo, in symbolism, and in promise; and Christianity is Judaism in development, in fullness, in prophetic indication of a brighter future both for Gentile and for the Jew.

And as such bright things come before the mind, the mists of misconception should rise out of our valley, and the brotherhood of man be realized, because the fatherhood of God is felt; and the Judaism of the present and of the future is seen in its grand significancy, and we are not the less faithful to one another because we have in some degree mastered the great fact and truth that "there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him."

And while we thus confer about Judaism may we not all lay to heart our own carelessness and listlessness as to the case of our dealings with the Jew? "Pray for the peace of Jerusalem," is what we all believe to be God's own command; but have we done it? "Boast not against the branches. But if thou boast thou bearest not the root, but the root thee." Is that a sharp sword to any? "My heart's desire and prayer to God for Israel is that they might be saved." Is that a true account of the real state of your heart and mine? Dear Christian friends, let us think.

There is a restlessness which bids us tell the Jews of the peace which only Christ can give. And there are aspirations and approximations in many new directions. And if we Christians, standing on the facts and faiths which the Gospel furnishes, and yearning with unselfish endeavor to do good to the people through whom our best things are confessedly derived, are true to Christ, and to ourselves, and to the families of Israel according to the flesh, we have reason to expect, and authority to believe, that the God of Abraham and Isaac and Jacob, is our God and their God, in whom Gentiles and Jews can put their trust.—*From a paper read before a Missionary Conference of the Church of England, by the venerable Archdeacon Richardson.*

THE RABBI'S PRAYER.

Not much before midnight in a Midland town, a thriving commercial town whose dingy black streets swarmed with poverty and piety, a man in a soft felt hat and a white tie, was hurrying home over a bridge that spanned a dark crowded river. He had missed the car, and did not care

to be seen out late, but he could not afford a cab. Suddenly he felt a tug at his long black coat tail. Vaguely alarmed and definitely annoyed, he turned around quickly. A breathless, roughly-clad, rugged-featured man loosened his hold of the skirt.

"'Scuse me, sir, I've been running," he gasped.

"What is it? What do you want?" said the gentleman, impatiently.

"My wife is dying," jerked the man.

"I'm very sorry," murmured the gentleman, incredulously. "I'm not a doctor."

"No, sir, I know. I don't want a doctor. He's there, and only gives her ten minutes to live. Come with me at once, please."

"Come with you? Why, what good can I do?"

"You are a clergyman?" The wearer of the white tie looked embarrassed.

"Ye-es," he stammered. "In a—in a way. But I'm not the sort of clergyman your wife will be wanting. I'm a Jewish minister."

"That don't matter," broke in the man, almost before he could finish the sentence, "as long as your not a Catholic. O, don't go away now, sir." His voice broke piteously, "Don't go away after I've been chasing you for five minutes. I saw your rig out,—I beg pardon, your coat and hat—in the distance, just as I came out of the house. Walk back with me, anyhow," he pleaded, seeing the Jew's hesitation. The man's accent was so poignant, his anxiety was so apparently sincere, that the minister's humanity could scarcely resist the solicitation to walk back, at least.

"Why don't you go to your own clergyman?"

"I've got none, said the man, half-apologetically. "I don't believe in nothing myself. But you know what women are. Betsy goes to some place every Sunday almost; sometimes she's there and back from a service before I'm up, and so long as the breakfast is ready I don't mind. I don't ask her no questions, and in return she don't bother about my soul—leastways not for these ten years, ever since she's had kids to convert. We get along all right,

the missus and me and the kids, Oh, but it's all to come to an end now," he sobbed.

"Yes, but my good fellow," protested the minister, "I told you you were making a mistake. You know nothing about religion; but what your wife wants is some one to talk to her of Jesus, or to give her the sacrament, or the confession, or something, for I confess I'm not very clear about the forms of Christianity."

"Oh, but you believe in something?" persisted the man.

"H'm! Yes, I can't deny that," said the minister; but it's not the same something that your wife believes in."

"You believe in a God, don't you?" The minister felt a bit chagrined at being catechised in the elements of his religion.

"Of course," he said, fretfully.

"I knew it," cried the man in triumph. "None of us do in our shop; but of course clergymen are different. But if you believe in a God, that's enough, ain't it? Here's the house."

The minister conquered a last impulse of mistrust, and looked around cautiously to be sure to be unobserved. Charity was not a strong point with his flock. Even if they learned the truth he was not at all sure they would not consider his praying with a dying Christian akin to blasphemy. On the whole he must be credited with some courage in mounting that black, ill-smelling, interminable staircase. He found himself in a gloomy garret at last, lighted by an oil-lamp. A haggard woman lay with shut eyes on an iron bed, her chilling hands clasping the hands of the "converted" children, a boy of ten and a girl of seven, who stood crying in their little night-gowns. The doctor leaned against the head of the bed. He was a big-brained, large-hearted Irishman, a Roman Catholic.

The husband looked at him in frantic interrogation.

"You are not too late," replied the doctor.

"Thank God!" said the atheist. "Betsy, old girl, here is a clergyman."

The cloud seemed to pass off the blind face, and a

wave of wan sunlight to traverse it; slowly the eyes opened, the hands withdrew themselves from the children's grasp, and the palms met for prayer. "Christ Jesus," began the lips, mechanically.

The minister was hot with confusion and aquiver with emotion. He knew not what to say, as automatically he drew out a Hebrew prayer-book from his pocket, and began reading the Death-bed Confession in the English version on the alternate pages. "I acknowledge unto Thee, O Lord, my God, and the God of my fathers, that both my cure and my death are in Thy hands. . . ." As he read the dying lips moved, mumbling the words after him how often had those white lips prayed that the stiff-necked Jews might find grace and be saved from damnation.

The prayer went on, the mournful monotone thrilling through the hot, dim, oil-reeking attic, and awing the weeping children into silence. The atheist stood by reverently, torn by conflicting emotions; glad the poor foolish creature had her wish, and on thorns lest she should live long enough to discover the deception. There was no room in his overcharged heart for personal grievance just then. "Make known to me the path of life; in Thy presence is fullness of joy; at Thy right hand are pleasures forevermore." An ecstatic look overspread the plain, care-worn face; she stretched out her arms as if to embrace some unseen vision.

"Yes, I am coming—Jesus," she murmured. Then her hands dropped heavily upon her breast, the face grew rigid, the eyes closed. Involuntarily the minister seized the hand nearest him. He felt it respond faintly to his clasp in unconsciousness of the character of his touch. He read on: "Into Thy hand I commend my spirit. Thou hast redeemed me, O Lord God of truth. Amen and Amen." And in that last Amen, with a final gleam of blessedness flitting across her sightless face, the poor Christian toiler breathed out her life of pain, holding the Jew's hand. There was solemn silence, the three men becoming as little children in the presence of the eternal mystery.—From "*King of the Schnorrers*," by I. Zangwell (*Heinemann*).

OUR PLATFORM.

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

1. Jesus of Nazareth as the Messiah promised to our fathers.
2. Palestine as the country in which to re-establish a Jewish commonwealth.
3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

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

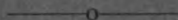
The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

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