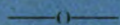


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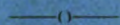
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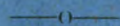
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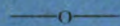
THE PECULIAR PEOPLE.



A Christian Monthly Devoted to Jewish Interests.



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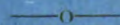


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A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander 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. 8. August, 1895. No. 5.

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THE REV. PROF. WILLIAM C. WHITFORD, ALFRED, N. Y.

OUR PLATFORM.

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

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

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

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

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

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־צור חצבתם

Isa. 51: 1. ואל־מקבת כור נקרתם

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

VOL. VIII.

PLAINFIELD, N. J., AUGUST, 1895.

No. 5.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

THE "Little Messianic Prophet" is continuing to advertise his "work" among Jews, and seems to be carrying his methods to such a pitch that it is high time for decent people to protest against them. We have forbore to say anything about him and his ways for some time, because we exist to advocate principles and to condemn methods rather than persons. From time to time we have called attention to certain suspicious circumstances in connection with the work of Mr. Hermann Warszawiak, who advertises himself under the foregoing modest title, and even that has been considered unkind by some of those who themselves have since found cause to separate from Mr. Warszawiak.

BUT as an illustration of those false methods of attracting Jews to hear the Gospel against which we have always protested, we must speak of a recent exploit of this would-be "prophet." And more than a false method of missionary work, this amounts also to a *bona fide* humbug perpetuated upon good people. Already a protest and an appeal in regard to this has been issued by two New York missionaries, the Rev. A. C. Gaebelin and Mr. E. F. Stroeter, endorsed by the Rev. Theo. Leonhard,

of the New York City Mission. This protest has been published in *Our Hope*, the organ of the "Hope of Israel Movement," which seems to us to be a mission more free from objectionable ways than many.

THE facts to which we refer are these. Mr. Warszawiak's projected "Christ's Synagogue," a picture of which is often put before the public as though it were an accomplished fact, appears to be suffering of late from a lack of funds. The erection of this building, which would require an outlay of not less than \$150,000, is declared to be "the one great need" in connection with the work of Jewish missions. The promise is made by Mr. Warszawiak that it will be the means of bringing "the Jewish people *en masse* to the faith in Jesus the Messiah." He makes many appeals to start again the stream of contributions that has become sluggish. The argument from the "large crowds in attendance" is, of course, the strongest adduced to make the pressing need for the building self-evident.

THE method whereby a "crowd" was brought to the Presbyterian "Church of the Sea and Land," in New York, on Sabbath-day, June 15th, and Sabbath-day, June 22d, is utterly unworthy an honorable man, to say nothing of a disciple of Jesus.

Previous to the meeting of the first of these dates a large number of yellow cards were distributed in the Jewish quarter in New York. These were printed in Judeo-German. On one side was the regular invitation to the meeting held at that church at half-past two every Sabbath (Saturday). On the reverse side, in large type, appeared the following:

ווער עס קאמט היינטיגען שבת נאכמיטטאג צו
 אינווערע פֿערוואטמלינג אין נומער 19 מארקעט
 סטריט. ווירד בעקומען פֿרייא איין טיקעט צו
 איינער

וואונדערבארע עלעקטרישע

בילדער פארשטעללונג.

קאמט אינד פֿערויכערס איין פֿרייאַ טיקעטס
 {—דיא קאלעקציאן דיא בילדער זינד העכסט אינטערעסאנט—}
 טיקעטס צו קוי ען קאסטעט 50 ס.

Translated this reads: "Whoever comes this Sabbath afternoon to our meeting at No. 19 Market Street, will receive a free ticket to a wonderful electric picture exhibition. Come and secure the free tickets. The collection of pictures is highly interesting. *Tickets to be purchased cost 50 cents.*" That Sabbath afternoon, June 15th, the crowd came and had the pleasure of listening to the Rev. John Hall, D. D., pastor of the Fifth Avenue Presbyterian Church. They also received each a free blue ticket, reading in English as follows: "This Saturday, June 23d,¹ 1895, at 2.30 P. M., No. 19 Market Street, near E. Broadway, N. Y.," in Judeo-German thus:

—וואונדערבארע—
 עלעקטרישע בילדער פארשטעלונג
 ווירד שטאטטפֿינרען
 היינטיגען שבת 2¼ אודר נאכמיטטאג
 אין ניממער
 19 מארקעט סטריט, נייער איסט בראדווייא.
 ווער ריעוען טיקעט מיטבריינגט. האט פֿרייען איינטריט
 טיקעטס צו קויפֿען קאסטעט 50 ס.

which translated reads: "A wonderful electric picture exhibition will take place this Sabbath, 2.30 P. M., at No. 19 Market Street, near East Broadway. Whoever brings this ticket has free admission. *Tickets to purchase cost 50 cents.*"

The people, then, came June 15th, *to get free tickets to a show to be given at the same place a week later at the regular hour of preaching service.*" They came allured by the tempting bait of getting for nothing what was twice declared to be worth 50 cents. A high motive to set before those whom it is hoped to bring to Jesus! They

1) Evidently a misprint for 22d.

also came evidently to impress the Rev. Dr. Hall, who is chairman of the newly organized committee of Mr. Warszawiak's Mission. But it does not appear that the tickets cost anybody 50 cents, for we understand that these blue tickets were freely distributed to Jews on the morning of June 22d, the date of the show.

WE desire to join our brethren in New York in their protest against this shameless proceeding. We appreciate fully the righteous indignation of the great mass of honest Jews over such an insulting appeal to the low desire of getting something free which "costs to purchase 50 cents." The harm done to the cause of Christ in the eyes of Israel by such a thing cannot be eradicated by years of labor in honest missionary work. It would take more than a self-styled "Messianic Prophet" to counteract its hurtful influence. It is surely time that good Christian men like Dr. John Hall and others should disavow these unscrupulous methods and learn with whom they have to do.

MR. WARSZAWIAK allowed himself to be extensively advertised in the New York *Sunday Advertiser* of July 7th. In glaring capitals he is called "a modern prophet." The nature of the article shows conclusively that it was published either by Mr. Warszawiak or with his knowledge and consent. In it are at least two dozen false, or shamefully incorrect and misleading, statements. Some of these are the false statements to which we made reference in *THE PECULIAR PEOPLE*, Vol. VI., No. 5, August, 1893. We do not care to enumerate all of the falsehoods, but will merely cite two of them. Near the close of the article it is said: "The eminent Jews already converted to Christianity by Warszawiak are now numerous. Among them are the Rev. John M. Goldberg, of Providence, R. I.; the Rev. Albert A. Isaacs, of Bath, England; Leopold Conn, of New York, and very many of the well-to-do Jews

of the metropolis." We do not know anything about Mr. Conn; but we do know that the Rev. John M. Goldberg, of Providence, R. I., told the Editor of THE PECULIAR PEOPLE that he was born in 1825, and was converted to Christ and baptized in 1857, nine years before 1866, the date given in this article as that on which the "Messianic Prophet" was born. The editor also has a personal knowledge that the Rev. Albert A. Isaacs was converted to Christianity before 1889, the date given in the article as that of Mr. Warszawiak's own conversion. The rest of the article is quite of a piece with this and is full of the most disgusting self-righteous boasting in which one could indulge. It is evidently intended to be a stimulus to the flagging contributions.

MISSIONARIES to the Jews have often blamed us for being a little fanatical in our opposition to questionable methods; but we humbly submit that these facts are a justification of more than simple indignation. Such things as these are simply outrageous. They are a disgrace to the name of religion, not to say the name of Christ. Words are inadequate to express our condemnation of the methods of this self-lauded prophet. May God in His mercy bring good out of these shameful things, which make the name of Jewish Christian a synonym for all that is low and deceitful! But we do not altogether blame Mr. Warszawiak for these things. The responsibility lies deeper than in the ways of this or that individual. Christian people are responsible for these things. People who will not support missionary work unless they see certain "results" are tempters to the production of a false showing of results. People who will pay roundly for the advancement of a cause when he who advocates it can tell a touching tale of persecution and sufferings for Christ's sake are temptations in the way of such to induce them to color the story of their lives and perhaps fabricate astonishing and highly interesting biographies. If people

would only publish the truth for the truth's sake and support a reasonable missionary enterprise even if no thrilling "work" is reported, this temptation would be removed. It is the people who make heroes of such men as Mr. Warszawiak who are more to blame than he is. These emotional and credulous people are the source of much mischief in the cause of the Christian religion in other matters than missions to the Jews. Against this tendency in religion we utter our hearty protest.

THE DISPERSION OF ISRAEL.

In the *Seder Olam*¹ it is written: "Said Rabbi Jose, A great Prophet was Eber, for he called the name of his son Peleg by the inspiration of the Holy Spirit, as it is written, For in his days the earth was divided," etc. This conjecture recorded in the *Seder Olam* may very well have been true. The patriarch Eber, after whom the whole Hebrew nation, as well as their tongue, was named, truly may have been one of the first great prophets of the world, who walked with God and knew the full inspiration of the Spirit. That his son had the name Peleg may be an indication upon which to build a sound conjecture to this effect.

If this supposition be true, then Eber knew with prophetic foresight, as truly as Isaiah, long ages after him, knew of the Babylonian captivity, of the great dispersion of the nations attendant upon the confounding of their speech.

1) *Seder Olam Rabba* is the name of a little book, of a chronologico-historical character, long held in esteem by the Jews. It is written in a pure and beautiful Hebrew, and is supposed to possess an extreme antiquity, its authorship being ascribed to Rabbi Jose ben Chelpeha, who flourished during the reign of the emperor Hadrian, in the second century. This authorship is disputed on the grounds of internal indications of a later age; indications, however, that may show the presence of interpolations; for, as the eminent and learned Selden has pointed out, the book certainly is ancient. In the Babylonian Gemara on the tractate *Shabbath* occurs this reference:

תניא בסדר עולם ניסן שבו יצאו ישראל ממצרים בערבעה עשר שחטו פסחיהן
בחמשה עשר יצאו ואיתו היום ע"ש.

"It is handed down in *Seder Olam*: Of Nisan, wherein Israel went out of Egypt, on the fourteenth day they slew their Passover, and on the fifteenth day they went out, and that day was the evening of the Sabbath."

That was a social catastrophe which at the time occupied the rank of first importance. It held consequences of immense moment, not only for the races which were immediately to spring from him, but for the whole world as well.

In like manner, the dispersion of Israel through their age-long captivity will be followed by consequences as momentous to both Israel and the world. In the case of Israel there is not the dispersion of many nations, but the scattering of one nation among all other nations. As in the one instance all nations were dispersed from Babel, so in this, the captivity of the present time began really with the Babylonian exile; for only a small part of the nation, at best, returned with Zerubbabel at the refounding of Jerusalem. In the one instance there was the confounding of human speech and the origination of multiplied dialects and languages; so also in this, the issue of the captivity has been necessarily to make the Jew a linguist. If the Jews suddenly were to come together from every part of the world, they would speak a very babel of languages.

Abtalion, that celebrated teacher in Jerusalem, who lived before the days of Herod the Great, said, "Ye sages, be on your guard with respect to your word, lest ye become amenable to captivity, and be exiled to a place of evil water, and the disciples who come after you may drink of the same and die, whereby the name of God would be profaned." In truth the punishment of captivity did come upon the land in about a century after these words were spoken, and if the sage of Jerusalem was right in assigning a cause for the punishment of captivity, then the teachers of Judaism were not careful in respect to their words. Careful we know they were after a manner, for none of them would presume to teach in his own name only. Each must needs teach in the name and with the authority of his predecessors. But careful they were not after a higher manner, for when Jesus appeared among them, a Prophet mighty in word and in deed, they led the

people astray. Bitter have been the consequences to all their succeeding disciples. Only too often have the waters from whence they have drunk proved themselves deadly, and the name of Heaven has been profaned, when in every instance that high and holy name ought to have been glorified. Refusing the Fountain of living waters, they have hewed out to themselves cisterns, broken cisterns that can profit them nothing. Witness the unutterable sadness and hopelessness of the death of Johanan ben Zacchai, one of the most eminent of the Jewish fathers, who lived at the time of the destruction of Jerusalem. It is said in the Talmud¹ that when the disciples of this eminent man came to see him as he lay upon his death-bed he burst into tears. They were astonished that he, "the light of Israel, the right pillar of the Temple, and its mighty hammer," should show signs of fear, and to their astonished inquiry he made reply: "If I now were to be brought before an earthly king, who lives to-day and dies to-morrow, whose wrath and whose bonds are not everlasting, and whose sentence of death, even, is not that to everlasting death, who can be assuaged by arguments, or perhaps bought off by money—I should tremble and weep; how much more reason have I for it when about to be led before the King of kings, the Holy One, blessed be He, who liveth and abideth forever, whose chains are chains evermore, and whose sentence of death killeth forever, whom I cannot assuage with words, nor bribe with money. And not only so, but there are before me two ways, one to paradise and the other to hell, and I know not which of the two ways I shall have to go—whether to paradise or to hell: how then shall I not shed tears?" Contrast with this the triumphant and happy ending of many of the true followers of the lowly Nazarene, who have drunk deeply of the waters of life and immortality as these proceed from the teachings of Jesus. Compare the departure of

1) *Berachoth*, 28 b.

Johanen ben Zacchai with that of Stephen as recorded in Acts 6: 15 and 7: 55-60. Jesus has brought life and immortality to light through the Gospel.

It was a question earnestly discussed by the early Talmudists why the second captivity did not terminate in like manner as the first had terminated. On the contrary, the anguish only deepened in succeeding centuries, and the darkness only gathered the thicker.

What good purpose is to be accomplished from it all? We may not know all the benefits which will accrue to the world,—God's counsels are too deep, and we may know with certainty too little about the future to say much,—but in the light of what the ancient prophets have said on the very subject of the captivity and of the return, we may confidently return answer along certain lines.

That the dispersion of Israel will result in good to Israel and to all the nations of the world we may surely believe. The first captivity resulted in the complete reversal of the attitude of the nation through too much of its previous existence toward polytheism. From thenceforward and onward Israel became a nation of strict monotheists. So, we may surely believe it, there is a tuition in all this heart-breaking, age-long captivity for Israel in certain great and precious truths. What these truths may ultimately prove to be we may not be too hasty in saying. Certain it is, that whatever great systems of truth may proceed by evolution from these long exile ages, truths concerning Jesus the Christ, the world's Saviour and their own Redeemer, will be central in them all.

By means of Israel's dispersion Jews have become acquainted with all lands, they know all languages and all peoples. By this means they are prepared to do a great missionary service, and to pour upon the world, out of the treasury of their literature and of the truths that they shall apprehend, a wealth of salvation and knowledge. The Messiah Himself was the Servant of the Lord, and in

His person in the days of His humiliation suffered unutterable pains, even to death itself, that out of His sufferings light and the strength of salvation might arise upon the world. The whole nation of Israel also, as a nation, is the Lord's servant, even as the prophet Isaiah plainly understood, and out of all the pain and the heart-breaking and the despair of the captivity will come infinite blessing to the world.

S. S. P.

JEWISH EVANGELIZATION.*

THE HOPE OF ISRAEL MOVEMENT.

1 Tim. 1: 1.

BY MARK LEVY.

The efforts made in the past by true-hearted Christian men and women to prove their love for Israel have frequently resulted in pain and disappointment, from causes which are easily explained by those acquainted with the workings of the Jewish mind. Money has been given with a lavish hand for charitable and religious work among God's ancient people, yet how few of the generous donors, or their representatives, do truly enjoy the love and confidence of the Jewish community by whom they are surrounded.

The bestowal of money alone will not command this. To win the love and confidence of the Jew, the orthodox especially, one must sympathize with the burdens of his environment as an exile from the Land of Promise, and encourage the joyous hope he entertains of the speedy coming of the Messiah to turn back the captivity of Jacob and to restore the supremacy of Israel, a hope which has its foundation in the testimony of Moses and the prophets.

When the door of salvation in Christ was thrown open to the Gentiles, there were those in the early Christian Church, composed exclusively of Jews, who continued to observe the Mosaic law and to attend the temple wor-

* Reprinted from *Our Hope*.

ship, who attempted to impose observance of the law upon their newly-found brethren in the faith. But at the Council of Jerusalem the apostles in the Holy Ghost decided not to put any unnecessary burden upon them. The tide of time has brought about a reversal in the order of leadership in the Christian world, and to-day we find Gentile followers of our Lord striving to indoctrinate Jewish believers with their pet theories of church government and conduct, and to induce them entirely to "forsake Moses."

This teaching, unwarranted by Scripture, and centuries of active persecution, have tended to raise an almost impassable barrier between the orthodox Jew and the Christian, which a wiser understanding of the Word of God, followed by a display of loving toleration and mercy, will go far to remove.

Present methods of Jewish evangelization undoubtedly work unnecessary pain alike to the believer and to his nearest and dearest friends, as they compel him to separate from home and family, and to condemn by default every ceremonial the Israelite has been taught for thousands of years to revere as sacred. Are not these unnecessary burdens placed upon God's ancient people, a direct stumbling-block to the cause of Christ? Most certainly, in the light of Scripture and experience. A Jew who believes the Messiah has come, *may* continue to observe the law of Moses, *although it is not obligatory* upon him, as is fully proved by the Acts of the Apostles. Chaps. 15; 16: 1-3; 21: 17-26, etc.

Three or four years ago several of the leading Jewish Christian workers in London, laboring under a sense of evident failure in the general methods of evangelizing their brethren, formed a society under the title of the "Christian Jews' Patriotic Alliance." In that movement the mistake was made of placing national aspirations concerning restoration to the Holy Land in the forefront

of the programme,—those interested forgetting that in the purposes of God their chief labors should be spiritual, as workers in the services of the good Shepherd of souls.

In the Hope of Israel Movement spiritual aspirations and needs are put first, and national hopes and promises remembered in their rightful place. This will, when fully understood, preserve and deepen in the hearts of Jewish Christians the highest love for their own race, and will go far toward removing from the Jewish mind the honest feeling of doubt that is almost universally entertained as to the sincerity of their brethren who believe in the Lord Jesus Messiah, with the result of opening many doors that are now closed to the presentation of the Gospel.

To refrain from mentioning certain facts connected with Jewish evangelization would be unjust to Israel and show a lack of moral courage.

As one remembering his own mistakes and failures, the writer ardently desires to avoid breathing through these lines toward loyal brethren the slightest suspicion of the spirit, "I am better than thou." But the purest-minded and most lovable worker for Israel, who has a true knowledge of facts, must admit that far too much of the modern missionary effort to the Jews appears to have been under the direction of the father of lies, resulting often in most scandalous hypocrisies. In this connection one is frequently reminded of the words of our Lord: "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Matt. 23: 15.

On hearing certain testimonies, many good people are led to believe that the Jews not infrequently conspire to murder their brethren who believe the Messiah has come. The Jews are not a murderous race. So far as the writer can learn, it is many years since a Jew suffered death because of confession of faith in Him, who is the Way, the Truth, and the Life. When we remember the

terrible persecutions in recent times, of Jews and Stundists in Russia, and of Armenian and other Christians the world over, it is evident that Jewish Christians enjoy comparative immunity from physical danger. God forbid that ill-considered or unnecessary criticism should wound weaker brethren! Some testifiers of the above-mentioned class are honest; but their fear is generally born of the imaginations of a timid spirit. Others under the Satanic power of lying hypocrisy have spread scandalous statements far and wide concerning their relatives and race, or have returned to them with lies on their lips concerning their profession of faith in Christ, and proved a terrible stumbling-block in the way of Jewish evangelization.

Bribery and other corruptions have also prevailed. All these evils will be greatly restrained, if we work according to the divine order. There is persecution, but it has been unduly magnified. Moral, not physical courage, is the chief characteristic of loyal-hearted Jewish, as it is of loyal-hearted Gentile, believers in the Lion of the tribe of Judah. In the Christian life the truest heroism is the unseen, silent, inward struggle for truth. The outward expression of the result, more often than not, is a joyful experience.

Paul wrote, "Unto the Jews I became as a Jew that I might gain the Jews. I am become all things to all men that I might by all means save some." 1 Cor 9: 20, 22. This is the attitude that Jewish Christians of to-day, ah! and Gentile Christians too, should present to all men outside the circle of grace, to the Jew first, as the Apostle commands. Rom. 1: 16.

Jesus said, "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 16, 17. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16: 31. If we do not encourage

God's ancient people to do His will as revealed in Moses and the prophets so far as they can outside of the Holy Land, how can we hope to lead them into the higher light of His will as revealed in Jesus Christ? The Jews often remark to those who follow this course, "We don't know whether you are a Jew or a Christian." Thanks be to God, the double relation can be so perfectly blended that it is possible to live peacefully and lovingly, though not joyously, with family and friends who do not believe, and still make a good confession of faith in the only begotten Son of the Father. "Ah!" some may observe, "this is an easy way of escaping persecution." If it were, it would be a Scriptural way. But those who have tried it will testify that it is one of the most difficult positions to maintain in the field of spiritual conflict where filial and fraternal affection wage constant warfare with love and loyalty to Christ in the heart and mind of the soldier of the cross.

REFORM JUDAISM IN CONVENTION.

BY S. S. P.

From July the seventeenth of the present year to July the twentieth inclusive, the beautiful city of Rochester, N. Y., was looking at her best and gave welcome to the eighth annual convention of the Central Conference of American Rabbis. The elegant new temple, Berith Kodesh, was the place of convocation. The conference is an association of Reform Judaism but with many varying shades of belief. A large part of the membership is not at all in sympathy with the extreme views of the Radicals. Representing large numbers of the English-speaking Jews who have resided longest on American soil and who have been fortunate from a worldly point of view, it is the aim of the Conference to foster a true type of Judaism, but thoroughly American in dress and manners. They have certainly failed, however, in the carrying out of this aim. So far they have advanced in their deformation that could

the learned assemblies that met in Jamnia, or the august *Beth Din*¹ of Rabbi Jehuda that met in Tiberias, in succession from whom the Conference claims to be, suddenly appear among them, it is greatly to be feared that they would not recognize them. However, for the carrying out of their purpose a prayer-book has been prepared and is in use among fifty-five congregations, a book in which the service has been modified somewhat and is in the vernacular.

Rev. Dr. Landsberg, minister of the congregation Berith Kodesh, gave the address of welcome. "Welcome," said he in closing, "to this house of God and to that invisible house in which He dwells. Blessed be every one of you as you come into our midst." Rev. Dr. Gottheil, of New York, replied. He said that it was the aim of the Conference to welcome fresh light, and let fall sadder words than he possibly designed, when he said, "We come here to learn from you, for we are all *groping in the dark*."

The venerable Dr. Wise presided. His opening address was strong and full of interest. In it he outlined his conception of the present status of the Conference and detailed the several departments of work that required the attention of the Conference. "Never since the days of Jamnia," said he, "Usha, Zepporis and Tiberias, never since the days of the annual Kallah in ancient times, was so stately a number of rabbis united in one association, in this or any other country. This success in numbers is so much more marvelous, as we, right in the start, for the sake of peace and harmony, excluded all opposed to the progressive and reformatory school of American Judaism." When Moses established a national council he chose seventy men. After the Babylonian captivity the Great Synod was said to number one hundred and twenty. Later the Sanhedrin in Jerusalem had seventy members. The

1) Sanhedrin.

French Sanhedrin under Napoleon I., and the Rabbinical conferences and synods of Germany, none of them reached the number seventy in membership. The American Central Conference, numbering one hundred and forty-seven members, was claimed by the president to be in historical succession to these.

“ This Conference accomplished the great and glorious work, never accomplished before since the days of the Great Synod in Jerusalem, of giving one uniform liturgy to the synagogue, accepted and introduced already in the leading congregations of our country to the satisfaction and edification of all that worship God as did the fathers of old, in the language of the Psalms, in the spirit of the prophet and the vernacular of our country, as did the Israelites of Palestine, those of Babylon in Babylonia, and those of Egypt and Asia Minor in Greek, in all Grecian countries. Here is a book of worship made by no particular person, published for no one's special profit, prepared for no special faction, brought forth to the glory of God and the edification of Israel, a fac-simile of the sacred truth and the holy sentiments current in Israel, that all may see and know that Israel, in the land of the free, and under the sunshine of advanced culture, is as faithful to God and as loyal to His sacred truth as were the fathers and mothers of old under hapless environs.”

The chief work of the Conference was declared to be to provide a manual of religious instruction for the use of the religious schools of the congregations and for the benefit of the “ outside world generally that seek information on Judaism, brief, clear, and systematic.” Thereupon the venerable president submitted the following questions for consideration:

“ What is our relation in all religious matters to our own post-biblical, our patristic literature, including Talmud, casuists, responses and commentaries? ”

“ Should we or should we not introduce and recom-

mend a mission system, and how should it be arranged and carried into effect?"

"Should we or should we not introduce and recommend, in connection with the annual convention of the Conference, a summer school for Judaism, its essence, history and literature; and how should it be arranged and carried into effect?"

One other work that has been accomplished, besides that of the preparation of a prayer-book, has been the preparation of a hymn-book with tunes. It has been favorably received and is to be revised, enlarged and completed. It is made up from Jewish sources; also from extra-Jewish sources of such material as is in harmony with Jewish belief. The familiar American hymn, "Nearer, my God, to Thee," is such an one. It is worthy of note, in passing, that this very hymn first saw the light in Rochester.

"The Scroll of the Law" is the title of a paper prepared by Dr. Deutsch, professor of history in the Hebrew Union College, Cincinnati, which was read to the Conference. The reading of the scroll is one of the principle features of the ritual which has been in use for many centuries. The scroll is a long roll of parchment upon two bars of wood, in exact imitation of ancient copies of the book of the Law, from which portions are read in the synagogues every Sabbath-day. The Reform movement has tended to the displacement of this custom by the substitution of the reading from printed Hebrew volumes. A controversy has arisen in consequence, and Dr. Deutsch's paper set forth his historical investigations bearing upon the subject. Some of his conclusions are these: "The duty to write a Sepher Thora is derived from Deuteronomy 17: 18, and 31: 19.

"This law, however, is understood by Rabbi ben Asher and other authorities as an injunction to provide for oneself a book out of which to study, while other authori-

ties led by Joseph Karo regard the writing as meritorious in itself."

"From the Talmud there can be adduced as an argument the injunction only that as material for Sepher Thora the skin of clean animals must be used. As, however, paper was not yet invented, this argument can only be used against the use of the skin of unclean animals."

One of the addresses before the convention was by Rev. Dr. Emil G. Hirsch, of Chicago, on "The Philosophy of the Reform Movement of Judaism in America." Dr. Hirsch is an extreme leader among Jewish Radicals, and said to a press representative when seen at his hotel, that in reference to the Conference about to be in session in Rochester he was an outsider. He had been invited to speak but was regarded as a "come-outer," and probably would not be in sympathy with all that would be done. Dr. Hirsch affirmed the purely Jewish character of the Radical movement and defined Judaism to be the prophetic message. "It is the Oneness of God and the At-one-ness of God and man. The Radical works for redemption, and in his last moments he will take up the cry of the ancient martyrs; the cry that has rung through the ages and will continue until the cycles of time shall cease, 'Hear, Oh Israel, God is eternal, God is One.'" Notwithstanding the protestations of Dr. Hirsch to the contrary, this gentleman was received into full fellowship by the Conference, and, in the course of its sessions, gave utterance to sentiments which from the only true point of view were decidedly un-Jewish.

A new thing under the sun has arisen in the camp of Judaism. After the lapse of centuries it is at length proposed to inaugurate a missionary movement. This is one of the most interesting subjects that came up for discussion at the Conference. The appointment of a general secretary was recommended who should look after the religious interests of small and scattered Jewish communities. It was also recommended that a volume of sermons

be published annually for the encouragement of better work in the pulpit, for the benefit of such Jewish communities as are not able to support a rabbi, and which will acquaint this country with the claims of modern Judaism.

But the missionary movement proposed is one decidedly more aggressive than that of extending the religion within Jewish borders. Provision has been made for the reception of proselytes. It will be interesting to note the following formula adopted by the Conference:

1. Is it your earnest and sincere wish to become a member of the Jewish faith?

2. Do you wish to take this step of your own free will and accord?

3. What are the principles of Judaism?

4. Do you believe in these principles?

5. Do you adopt these as your creed?

6. Do you intend with all your heart and soul and might to follow the high moral and religious aims which they teach?

7. Is it your honest intention and devout purpose to live as a Jew (Jewess) and to observe the sacred ordinances of the Jewish religion?

8. Have you been forced to make this declaration or unduly persuaded?

9. I now ask you to make solemn profession of all this before God and in the hearing of those who are here assembled. (Here follows profession of faith).

10. Do you give your solemn promise to me as a rabbi in the hearing of these witnesses (3 rabbis) that you will remain steadfast to your duties as a Jew (Jewess), so help you God?

The declaration of the acceptance of the Jewish faith is as follows:

I believe with a sincere and steadfast faith that there is a God who is one and only one, the Creator, Preserver, and Ruler of the World. Deut. 6: 4.

2. I believe with a sincere and steadfast faith that

man is created in the image of God, innocent and pure, endowed with reason, conscience and free will, and capable of triumphing over sin and developing to perfection. Lev. 19: 2.

3. I believe with a sincere and steadfast faith that the soul of man is immortal, its righteousness brings reward, its wickedness brings punishment. Psalm 52: 13.

4. I believe with a sincere and steadfast faith in the common fatherhood of God and common brotherhood of man. To make this real is the great aim and hope and mission of Israel. Zach. 14: 9.

Bearing upon this subject of a missionary propaganda the address of Dr. Isaac Moses, of Chicago, on "Missionary Efforts in Judaism," is so thoroughly interesting, and in every way possesses such important bearings, that it will bear reading entire as reported: "Judaism is by its very nature a missionary religion, a social force, an ethical movement, which means growth, expansion, universality. This tendency may for a while be arrested by political events, but can never be wholly repressed; it must make itself felt as soon as the conditions are favorable. Such a favorable time, it seems to me, has now come.

The number of those who are drifting away from dogmatic Christianity is increasing every year. I do not speak merely of those liberal sects whose principles are similar or appear similar to those preached from our pulpits, but of that large and ever-increasing number of thinking men and women who, out of a passionate love for truth, have left the church and cannot find what will still the hunger of the soul in the so-called liberal societies. They want something more than the negation of objectionable dogmas. They need an ideal that would fill them with fervor and enthusiasm that will gather up and sanctify their energies for the service of mankind; an ideal that will make them a part of a large historical process by endowing them with a message that shall have meaning for

all ages. The petty systems of the so-called liberal churches are barren of such lofty idealism; they are all born out of conflict about insignificant differences. Israel alone possesses the magic word that can make man free from the fetters of dogmatism and give him the dowry of a world-historic mission.

There are weighty reasons, both moral as well as material, for the expansion of Judaism and the acceptance of those who share with us the same spiritual truth, truth, though not born of Jewish parents. A religion whose very first principles teach the unity of God and the brotherhood of man, a religion whose prophets proclaimed the Messianic time when all nations shall worship the one God of Israel and through Israel be united unto a bond of fellowship, and whose preachers to-day never tire of the theme of the common humanity, such a religion, I say, cannot long continue to hold the affection and loyalty of the noblest souls if it does not strive to make true its ancient promises of being a universal religion.

We cannot stand before the world with the pretension of a broad universalism on our lips, while the very organization of our congregations and vehement protestations of the majority of their members against any missionary effort, without drawing upon us the just charge of racial arrogance and clannish selfishness. Such an inherent contradiction cannot fail to work evil. Semitism is the natural parent of anti-Semitism. Deplore as we may the reappearance of the hideous spectre of race-hatred in Europe and to some extent in America, we must not forget that evil does not spring out of the earth, but has its causes in conditions toward which we have contributed our proportionate share. It is impossible for a large body of people to live and move in modern society as a separate organization, refusing assimilation with their neighbors on the ground of religion, and again refusing religious expansion and affiliation on the ground of racial distinctiveness, without arousing a spirit of opposition and distrust, per-

haps hatred; and this spirit of animosity is intensified if in addition to these irritating causes there comes the friction of commercial competition. We can never allay the galling Jew-hatred until we shall count in our ranks thousands of men and women of culture and position professing faith, but who cannot lay claim to having descended in direct lineage from the nobility of Palestine.

To be true then to the spirit of our religion, true to the mission Israel has received on Sinai, we must take energetic measures first to reclaim the children of the household, first to Judaize the Jews, and then, through them, directly or indirectly, draw within the sphere of our religious influence those of the non-Jewish population who hunger after truth and righteousness; in a word, we must enter upon a career of active propaganda, or for want of a better expression, we must begin to do missionary work within and without Judaism.

There is not a denomination in this land that pays less attention to the question of the religious training of the young. If our Sabbath-schools fail to impart to the minds of the pupils a more thorough knowledge of Judaism, they must of necessity fail.

I have no desire to detract aught from the merit of our public school system, nor would I advocate parochial schools, or any measure that would tend to single us out as a heterogeneous, non-fusing element of the American nation. But in addition and supplementary to the primary education provided by our public schools, there ought to be at least one educational institution in this land where the daughters of Jewish parents who are not in a position to give their children the example and blessing of Jewish home life, could come under the influence of a system of religious training that shall so mold their hearts and impress their souls that they will indeed be fitted to become Jewish wives and mothers. The establishment of a Jewish girl school is one of the most necessary measures to be taken in the line of our missionary works."

One other subject of very great interest occupied the attention of the Conference, the relation of Reform Judaism to the Talmud and related literature. The presentation of this subject called out a spirited discussion in which quite a diversity of opinion prevailed. The result was a resolution declaring these priceless documents of the past to be no more than religious literature and that "our relations in all religious matters are in no way authoritatively and finally determined by this portion of our post-Biblical literature." Contrast with these words the utterance of Maimonides, where, on commenting on *Pirke Aboth* 1: 3, the saying of Antigonus of Socho, he says: "From among the Sadducees arose those accursed sectaries who are called Karaim. And among our sages they are called Sadducees and Baitoseans, and these were they who held traditions in obloquy and expounded sacred Scripture according to their own mind, altogether rejecting the doctrine of the sages according to that which is written in Deut. 17: 11.

Certain members of the Rabbinical Conference would make a distinction between Biblical and post-Biblical literature. Others would not. That Dr. Hirsch could say unrebuked in this Conference that the Bible had no authority for him, that God was revealed to him in nature and that the Torah is to place the Conference in no enviable light. A worthy successor to the assembly at Jamnia! That a glowing tribute was paid to the Bible was poor compensation truly after having robbed it of all that is miraculous and after having divested it of all divine authority. The Bible can live without such tributes. We cannot wonder that Dr. Hirsch has taken the lead in the substitution of Sunday for the Sabbath. If we mistake not, the chief rabbi in Jerusalem was right when he called many such men in America as make up the Central Conference "infidels."

Before closing this report of the Conference it will be in order to take a bird's eye view of the whole. Certainly the atmosphere pervading this assembly was essentially Jewish. It is a worthy aim to make Judaism live and move and have its being within the modern world in which

its lot is cast. There is danger, however, of breaking too radically with the past, and in consequence Dr. Gottheil was right when he declared that all were groping in the dark.

That a new departure should be taken with reference to missions is sensible and consistent. Only the cruel persecutions of the past have ever made Judaism a non-proselyting religion.

In regard to the Oral Law there is much of helpfulness in it in the understanding of Scripture and in the carrying out in life of Scripture prescriptions; and while there is without doubt a distinction between Biblical and post-Biblical literature in the degree of authority, nevertheless, in the latter there must forever rest a residuum of authority. Jesus Himself recognized this and made the Oral Law the basis of an important part of a distinctively Christian ordinance. The "cups of blessing" which has been sanctified for the use of the eucharistic supper is according to the institution of the scribes. Nowhere in Scripture was the use of wine commanded at Passover. It remained for the Oral Law to do that.

S. S. P.

THE JEW COMING TO CHRIST.

"All Israel shall be saved."—Rom. 11: 26.

Jesus, to Thy Christian fold
Bring our Jewish brethren in;
May their eyes in Thee behold
God's own remedy for sin;
Take the veil from off their heart,
From Mount Sinai set them free,
Let us dwell no more apart,
Lead us all to Calvary.

If their fall hath raised us high,
If their loss hath been our gain,
Let their fulness now supply
Life where death may yet remain.
Speeding on from shore to shore,
All their gifts for Thee employed,
May they now and evermore
Preach the faith they once destroyed.

Root of Jesse, ever stand
As our Ensign, and to Thee,
Thou desire of every land,
May the world-wide gathering be.
Call us all, the Jew, the Greek,
Out of many make us one,
May our hearts one language speak,
May Thy will by all be done.

—*E. Gough, in the Jewish Missionary Herald.*

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 our 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.