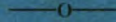


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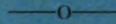
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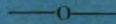
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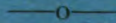
## THE PECULIAR PEOPLE.




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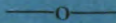



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# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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*Founded by the late Rev. H. Friedlander and the Rev. Ch. Th. Lueky.*

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EDITOR:

THE REV. WILLIAM C. DALAND,

*(Pastor at Westerly, R. I.)*

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

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Vol. 8.      November, 1895.      No. 8.

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## 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  
ואל-מקבת בור נקרתם  
Isa. 51: 1.

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

VOL. VIII.      PLAINFIELD, N. J., NOVEMBER, 1895.      No. 8.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

THE comments of THE PECULIAR PEOPLE upon the work and methods of Mr. Hermann Warszawiak, have thus far remained unanswered. Those who blindly adhere to these evils are still of the opinion "that no notice should be taken" of what we and others have had to say. They seem to think that what we have said is unworthy of their attention. We must, it appears, have respect for their dignified silence. But we sincerely regret that people are so unwilling to be led into true ways. People write us letters praising our course and indulging in intemperate language against the leader of the American mission to the Jews, heaping upon him all vile epithets. Others write denouncing us as animated with malice against a persecuted hero. Now what we wish is that both these parties and all concerned would do right. We wish not to annihilate anybody or his work, but to convert him. The way one missionary talks about another would cause disinterested people to say that all are bad. That there is a bad state of things, we are sure. But that Jewish missionaries are rascals above other men, we are not so sure. They are human beings. They have decided human weaknesses. They are not always as much under the Holy Spirit's direction as their words would imply.

BUT who is to blame for the condition of mission work and the evils therein? Those who are acquainted with the facts will admit that men like some prominent as missionaries are nourished and educated in hypocrisy by religious people, often by Christian ministers, shepherds of souls. We are sorry to say this, but it is true. The conversion of young men is widely proclaimed and highly colored. Little annoyances and unpleasant controversies are described as severe and trying persecutions. A few weeks after their baptism, young men like some we know of, without any education or Christian experience are permitted, encouraged, and almost forced to preach. Silly women of means, with a too fervent zeal, open their parlors for meetings to be addressed by the young convert, and careless writers for the press parade his name in papers and pamphlets, and straightway he figures as a hero. This is enough to turn the head of any but a consecrated man, and such are none too common. There can be but one result. As St. Paul says, he will be "lifted up with pride" and "fall into the condemnation of the devil." With quick perception and natural vanity these young men, however sincere at first, are led to say and do what will please their newly made Christian friends. Instead of being reasonable, these friends are too often people whose support of a mission or other work must be kept up by excitement and continual interest. There must be some startling answer to prayer or some remarkable conversion, or the "work" is not "of the Lord." Hence the worker with the best intention begins by telling large stories, goes on by involving others, and then proceeds by bribery and other evil means to keep the thing going. Who is to blame for this? Where does the gravest responsibility lie? Upon the young convert at first sincere, who has had no experience of Christianity, or upon those whose religion ought to make them know better?

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WE say without fear of successful contradiction, that

except in the case of the most flagrant offenses against truth and honor, among mission workers and their converts almost all of the evils may be laid at the door of the eager demand for results on the part of supporters of the missions and their emotional way of regarding the work and the position of those in whom they are interested. Anxious for a miracle or a Providential appearance of a prophet, they will have none of a man unless he possesses the marks of a prophet or does the work of a prophet. For such people there will always be found heroes enough to worship. But it is unfortunate for the cause of truth and the work of God among men that this very common human weakness should be so often operative to the harm of the work of the Gospel. When we observe evils and criticise them, let us ask, "Who is the responsible party?" Not always the offender whose name is connected with the blame. Our Saviour prayed, "Father, forgive them, for they know not what they do." Not those who were instrumental directly in Jesus' crucifixion were the most to blame. Stephen died a martyr exclaiming, "Lord, lay not this sin to their charge." To whose charge then? The surrounding influences and the atmosphere in which one lives are often factors overlooked in our weighing and measuring of blame. Let those who fancy that we have malice against any worker stop and see where we think the blame really belongs. Let those who chuckle over our arraigning of a worker in the mission field stop and see if they themselves may not be guilty according to our estimate.

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#### A BREEZE FROM THE WINDY CITY.

BY S. S. P.

Certain remarks made in the August number of THE PECULIAR PEOPLE in our report of the Central Conference of the Jewish Rabbis which convened recently in Rochester, N. Y., have raised quite a breeze from the windy city, Chicago. Rev. Emil G. Hirsch, D. D., editor of the *Reform*

*Advocate*, devotes an entire page in his paper to THE PECULIAR PEOPLE in response to our remarks. The editorial is a defense of the editor's Radical Judaism against the charge of conservatives that the reform movement will tend to Christianize Judaism. The editor sees proof for his denial in the fact that many utterances in the Rochester Convention met the disfavor alike of conservatives and missionaries. He then passes to a defense of his rationalism and takes occasion to warn his brethren in the Jewish camp not to engage in a religious propoganda for the reason that the proposal is welcomed by the Christian missionaries. Certain things said in the editorial must not be passed unnoticed. They will enable us to state clearly our position of certain vital questions that need to be kept prominently in view

Our contemporary is right when he says that his "good conservative brethren and orthodox co-religionists come much nearer taking the Christian point of view than do the reformers." We cannot have any sympathy with a departure from the past so radical as to renounce all biblical literature as the authoritative voice of God. "God in nature, in history, in man," these are views very dear to such as have given up the Bible; but the difficulty with these views is that they leave their advocates helpless victims to the cruel mercy of caprice and to the ever varying sentiments of the deceived and sinful heart. We know that such statements are distasteful to our contemporary; but the advocacy of such views puts the advocates of them on a plane with all nature religions, and that is the essence of every heathen system. These reformers believe in conforming themselves to the conditions of the age in which they live, but these very conditions have been largely brought about by Christianity. Let them be removed and let the views of Radical Judaism be carried out to their logical conclusions, and the result will be the grossest kind of Nature-worship, with the attendant evils of the deification of humanity and polytheism. There is more of hope for

the future in the orthodox and conservative Jewish views. In truth the future for such as hold these views is bright with the promises of God and with the certainty that there is a treasury of good in them which will yet greatly enrich the world. It is true that Reform Jewish rabbis are more frequently seen publicly in fraternization with Christian ministers, and sometimes Christian people who are uninformed speak of them as progressive and nearer the truth than their orthodox brethren. In a controversial pamphlet put forth, entitled, "The Lord's Day our Sabbath," by James H. Potts, D. D., reference is made to the utterance of Reformed Jews in convention at Pittsburg, Pa., that "Saturday is to be still remembered as a sort of historic monument, yet for business convenience worship may be transferred to Sunday, while all the features of it may be modified, according to the popular cultus, as to make it more widely attractive." Commenting on this the author says, "Such a concession ought to put to shame persons calling themselves Christians who are as particular as the ancient Jews" about the Sabbath. We feel quite sure that the author of that controversial statement would not be willing to have his readers know that these same Reform Jews, who, he would have us believe, ought to put Christians to shame, reject the Bible and do about as they please in religious matters.

We are very glad indeed to learn that the extreme views of Dr. Hirsch about the Bible did not go unrebuked in the Rochester Convention. It would be hard for us to believe that so large and respectable a body of Jewish rabbis as those who convened in Rochester could have any sympathy for such views.

In regard to THE PECULIAR PEOPLE we wish to disabuse the mind of our contemporary. We are neither *Meshummadin* nor are we missionaries following as an occupation the "conversionist business." The editor of the periodical is a Christian minister who for the past seven years has devoted time and attention to THE PECULIAR

PEOPLE solely as a labor of love. No one of the editors or contributors receives any profit pecuniarily therefrom. No true man engages in the "conversionist business" as the ordinary vocations are followed, neither are texts in the Bible used as a stock in trade. We know that such flings are occasioned by the unworthy conduct of men who have disgraced their Christian profession. They are inconsistent with utterances made later in the editorial to the effect that if Christianity is a missionary religion by the very logic of its fundamental truths. To be a true Christian at all one must possess a missionary spirit. "The love of Christ constrains us."

In regard to the rationalism of our contemporary we freely acknowledge that in the early Rabbinical times there were men who doubted everything. Nay: we may go back earlier to the times of David. "The fool hath said in his heart, There is no God." At all stages of Israel's history there have been apostates who changed the glory of their religion and went off even into strange religions. It is no honor to be numbered with them.

As to the form of revelation, even if it were true that the first two "words" only of the Decalogue emanated from God and that Moses proclaimed the others, making the number ten, those two "words" are sufficient to secure for them our deepest respect and attention alike to the other ten. Our contemporary is right in regard to the teaching of the New Testament. There it is clearly taught that the revelation at Sinai was consummated through the intervention of an angel. This is no other than the teaching of the ancient synagogue with reference to the *Metatron*. Is it therefore a thing incredible that God should reveal Himself through the Messiah, His spoken Word, the incarnation of the divine Reason? Men vaunt themselves on their own shallow rationalism, deifying human reason. He is the true Rationalist, who, dissatisfied with all human reason, attains to the divine in the person of the Son of God, whom God has proclaimed un-

mistakably to be the pure, the perfect, the all-comprehending Reason.

THE CONDITION AND PROSPECTS OF THE JEWISH  
POPULATION OF PALESTINE.\*

The Jew with national aspirations alone, as well as the strictly orthodox Jew, must look over to the land of Palestine as a land not only of his people's past, but also of their future. Politically, one might say it is that land or no land; a nation there or no nation at all. The Christian, too, if he studies the past history of God's ancient people, both sacred and profane, and that future which is revealed in prophecy, will surely expect to see the political history of this nation intimately associated with their ancient land. Lastly, the Moslem, if we are to believe popular report in the East, firmly believes that the land must eventually pass to the Jew. Certainly, the present conduct of the Turks in opposing in every way the immigration and settlement of Jews in Palestine, while encouraging colonization by other non-Christian nations, would seem to give color to this belief. Recent political events in Armenia, being one possible step towards the fulfilling of the long-cherished national hopes of another long-scattered and homeless people, would look like the foreshadowing of the removal of these political difficulties which now hinder the Great Return.

Many eyes have been turned during recent years towards Palestine, and numbers of people have thought that there they have seen a fulfillment of ancient prophecy in the rapidly increasing Jewish population. No one will dispute that during the last few years—especially during the last decade—there has been a return of the Jews to the Land of Promise; it is also indisputable that this return is still going on, and that, in spite of every possible difficulty put in their way by the Turkish Government, Jews from

\* By E. W. G. Masterman, F. R. C. S., in *Jews and Christians*.

both East and West are continually arriving, and new buildings for Jews are constantly being erected. A glance at published statistics will show this clearly. Until 1832 European Jews were repeatedly banished from the country. In 1829 the Jewish population of Palestine was put down by Milman as 10,000; Baedeker in 1874 put the total population as from 14,000 to 18,000; but in his new edition published twenty years later (1894) he puts the population in the chief towns—that is, in the four “sacred cities” of Jerusalem, Hebron, Tiberias, and Safed, together with Jaffa—as 49,960. To this we must add at least 3,500 for the remaining coast towns, and for scattered Jews in the agricultural colonies and in the villages. This would give us a total of about 55,500 for the country altogether.

Dr. Dalman, of Leipsic, in a recent publication, (*“Gegenwaertiger Bestand der Juedischen Colonien in Palaestina,” Nathanael, 1894.*) puts the total for all Palestine to be 43,783; but, apart from the absolute impossibility of trying to be exact even about the hundreds, let alone the units, he in many places puts the population manifestly too low. The statistics given above, derived chiefly from Baedeker, give a much fairer estimate. I have purposely kept the figures low, and I do not hesitate to say that most of the European population of Palestine would estimate the Jewish population to be a good deal larger. As there are no statistics, there can at best be only a rough estimate made. In the course of nature the population is fast increasing, for the Jews, as is well-known, are very prolific in Palestine, as elsewhere.

In Jerusalem about 10,000 to 12,000 Jews live within the city walls; originally they were confined only to their own quarter, but they have now extended to all parts. Some 20,000 or more live in the so-called “colonies” scattered about on all sides outside the city. These “colonies” are quite distinct from the agricultural colonies to be afterwards mentioned. They are simply groups of small houses built by various charitable persons—e. g. Baron F. de

Rothschild, Sir Moses Montefiore, etc.,—or by various Jewish societies. A large proportion of the houses are in long rows, only one story high and of two or three rooms; but some are well built, and three stories high. The great mass of the "colonies" lie on either side of the Jaffa road and its offshoots, along which they extend for over a mile. There is another group on the Bethlehem road, the nucleus of which is composed of the almshouses of the late Sir Moses Montefiore. Immediately outside the Damascus gate two large "colonies" are situated on either side of the Nablous and Damascus road. Smaller "colonies" lie further along the road, and other detached "colonies" exist, such as that of the Yemenite Jews in Siloam and Beit Israel—a colony of mixed Ashkenazim and Sephardim Jews—on a hill overlooking the Valley of Hinnom, and separated by that valley from the city. The largest of these "colonies" are those now collected on the estate known as "Montefioreh," and the "colonies" of El Moshe and Mershirem. The colony which lies furthest to the west along the Jaffa road has been long known to the residents of Jerusalem as the "Box Colony," or the "Gas box Colony," because until lately all the houses, and there must be fifty or sixty, were made of old petroleum boxes, or, in some cases, even of the petroleum tins roughly nailed together. During the past year several of the houses have improved very much, but they are still very poor and crowded together. The Jewish name of this colony is Beit Yacob.

In the other towns of Palestine the Jews live in their own quarter of the town, or if there are only a few in a small group of houses. The remaining Jews are scattered about the country or connected with the agricultural colonies. Their habitations show all gradations of comfort and bareness, and from the most spotless cleanliness to the most indescribable filth. As a whole, the Jews living in the above-mentioned "colonies" are much better accommodated than those in the cities, though in the worst of sur-

roundings many a Jew of cleanly instincts manages to make his house very clean if not ornamental. In Hebron a good proportion of the Jews are fairly prosperous, as the Haluka is large and the number of Jews is directly limited by the Government, who allow no-newcomers to settle there; those Jews who can work are easily able to get employment under the many well-to-do Moslems. In Safed, on the other hand, the Haluka, and especially that of the Ashkenaz Jews is very small, and has been going down of late. A large proportion of them are too old and feeble to work, and there is no employment for many workers.

Such being the population, I purpose in the following short paper to make a few remarks concerning the condition of the Jews living in Palestine and the prospects which lie before them, judging the question purely socially and politically. It is not my intention in this present paper to enter into any educational or religious questions.

I. The Jews of Palestine are very various as to origin; they are indeed from all parts of the world. A rough division may be made into the Arabic-speaking and the Yiddish-speaking Jews. Of the first mentioned, the great majority are the Sephardim Jews, who have resided in the Turkish Empire for many generations.

It is well known that at the time of the Crusades there were very few Jews in Palestine—probably at most not more than about a thousand. The Jews in Jerusalem itself were nearly all killed in 1099, by the Crusaders. After the fall of the Kingdom of Jerusalem they began to return, and early in the thirteenth century we hear of 300 Jewish rabbis from France and England coming to the Holy Land. The larger number, however, of the present Sephardim are descendants of those Jews who were driven out of Spain in 1492 by the edicts of Ferdinand and Isabella. The majority of these have found their way to Palestine from other parts of the Turkish Empire, and notably from Constantinople. Through all their years of wanderings since they left Spain they have

maintained their Spanish—a Spanish which of course (as is every language spoken by Jews) is amplified by the addition of Hebraisms, but which keeps the leading characteristics of the Spanish of 466 years ago. All the Sephardim know Arabic, and those living in the North—in ancient Galilee and Syria—speak Arabic habitually, and have in the majority of cases completely dropped Spanish. It is very curious whereas the communities at Jerusalem, Hebron, and Jaffa, etc., speak Spanish constantly, the same communities in Safed, Tiberias, and Damascus scarcely use any Spanish at all. During a residence of some months in Galilee I only met one or two persons who knew Spanish, and they were from Jerusalem.

The social condition of the Sephardim I shall refer to later.

It will be convenient to class under this heading many smaller groups of Eastern Jews. Of these, I would mention especially the Mugarin or Marocco, the Yemenite and the Georgian or Circassian Jews. There are also many small communities of Jews from Aleppo, Bagdad, Persia and Bokhara, who keep themselves in many respects apart from others.

The Mugarin or Marocco Jews are particularly poor, and are probably the most degraded of all the Jewish communities. They speak the Arabic dialect of North Africa, from whence they come, and in some leading characteristics resemble the Mugarin Arabs who have come to Palestine at various times. They are very closely identified with the Sephardim in religious ritual.

The Yemen Jew is from South Arabia, and is distinguished by his swarthy skin, his coal-black hair, his cork-screw forelock, and his complete familiarity with what is recognized in Jerusalem as the good dialect of Arabic. They are a poor community, mostly in rags, though they are hard-working. As they have been in Jerusalem only about a dozen years, and arrived penniless, they have not yet had time to establish a good

position for themselves. Except for the cork-screw forelock, their appearance would never lead an inexperienced observer to suspect that he was looking upon a Jew. Many of them are very dark indeed—much darker than the Fellahin of the mountains.

A very different community from the two mentioned is that of the Gourgee or Circasian Jews. These come from Kurgistan and still further north. In many of their physiognomical peculiarities, as well as in their dress, they resemble the Circassians, who were once their neighbors. They are a fine, tall race, with long fair faces, generally dark hair and prominent features. They have none of the cringing servility of an average Ashkenaz Jew. As a community they are comparatively rich, and have established themselves both inside and outside the walls of Jerusalem, and in smaller numbers in Jaffa. Russian and Georgian are their native languages, and many take advantage of their knowledge of the former to supply the necessity of the Russian pilgrims.

The remaining Eastern Jews are from various parts of the Eastern Turkish Empire, from Persia, from Central Asia and India. Of these, the richest and most prosperous are the Jews from Bokhara, who form an increasing community, and are now building some handsome houses a little way out of the city of Jerusalem. The Bokhara Jews are physically well developed, and both the Jews and Jewesses dress in clothes of the most fantastic colors, in which bright yellows and reds play a prominent part. Some of their garments remind one of the fantastic dresses forced upon the heretics condemned to be burnt by the Spanish Inquisition.

The second great community of Jews in Palestine, and the one which is yearly becoming of greater importance, is the Ashkenaz community. This is composed of Jews from Russia, Poland, Germany and Austria, chiefly. The characteristic Jew of Whitechapel is an Ashkenaz Jew. Although the community is primarily from the

countries mentioned above, they come from most European, and by secondary emigration, from North America, the Cape of Good Hope, and Australia. This class of Jew has only been allowed to settle in Palestine since 1832, before which date they were repeatedly expelled. The type is so well known to English people that it seems hardly worth while to enlarge upon it. They usually have fair hair and light eyes, but otherwise the cast of face appears to be much modified, according to whether they come from Russia, Germany or further west. Hooked noses, supposed vulgarly to be so characteristic of Jews, are not by any means common. The language of the Ashkenaz Jew is, as is well known, Yiddish—a language, which, while in its foundation German, differs greatly from it in pronunciation and grammatical construction. It is, too, corrupted by the individual speaking it, who introduces Russian, Polish, German or English into it, according to taste. It goes without saying that Yiddish is not Yiddish without a good sprinkling of Hebrew words. The Ashkenaz community are divided into two great groups, the Perushim and the Chassidim, from differences in religious ritual which do not concern us here. It should be mentioned that there is a sprinkling of Jews from France, who, in proportion to their small numbers, have a great influence among the other Jews in the country, both intellectually and religiously. It is of great interest to every scientific observer to notice how completely the Jews, while remaining a separate people, have in physiognomy, in dress, and to a great extent in habit, become like the people among whom they have so long dwelt. The Sephardim Jew, the Yemenite, and the Mugarin, are all very like the Arabs of their respective places of long residence; the Georgian Jew is very like the Circassian. Among the Ashkenaz Jews one finds many a Russian Jewess in outward appearance the image of the Russian pilgrim who haunts Jerusalem at Easter time, while

many a comely Jewess from happier surroundings in Germany has an unmistakable German physiognomy.<sup>1</sup>

The vast majority of the Jews are naturally Turkish subjects, and can claim no other protection. Many come into the country as subjects of other nations, but their children become subjects of the Ottoman Empire. Some years ago, many Jews made a great effort to come under the protection of Great Britain, but after considerable numbers were enrolled as British subjects, further additions were prevented by order of the British Government. Most if not all the Bokhara and some of the Gourgee Jews are under Russian protection.

Every community, even the small ones, is, in religious matters, governed by its own Chief Rabbi; but all the Jews of Palestine are officially under the Chief Rabbi of Jerusalem, who holds a firman from the Sultan, has his own cavass or Turkish guard, and is, in Jerusalem, only second in authority to the Pashaw. Hitherto this official has always been drawn from the Sephardim community, but the Ashkenazim, on account of their increasing numbers, are hoping to have one of their own number elected to the post before long.

II. From this somewhat scanty account of the Jewish communities in Palestine let us now turn to their condition and prospects. It will be convenient in considering this to divide off the Jews of Palestine into four rough classes:

(1) Those Jews who spend their whole time in purely religious occupations—*e. g.*, the study of the sacred books—and those whose great object in coming to the country is to die on holy soil.

(2) Jews who have, perhaps, come to the country from religious motives, but who have still to earn their living to assist out their scanty "Haluka," the allowance

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(1) Inter-marriage has, of course, in some cases modified the type. I know of two or three jet-black Negresses in Jerusalem who have become proselytes to the Jewish faith, and one has a son in whom the Negro type is quite evident.

they receive from funds contributed by Jews of other countries for their support.

(3) Those who have been brought up in the country, and have had to earn their own living unassisted.

(4) Jews who have by various philanthropic agencies been settled in agricultural communities on the land.

It should also perhaps be mentioned that there are besides these a considerable number of paupers subsisting on local charity. Some of these have got admission into the country in a state of penury, and have through various reasons been unable to rise above their poverty. It is well known that they generally do rise if their surroundings make it possible; others are widows with children, whose husbands came into the country in perhaps enfeebled health, for religious purposes, or who, perchance, always lived "from hand to mouth." Yet others are remnants of a time when it was thought that all the rising generation should learn only to read the Talmud and despise a trade. These very poor Jews occur of course in the large towns, but more especially in the two largest Jewish communities, Jerusalem and Safed. Some are beggars by profession. It must not be thought, as many would think who read the erroneous accounts published regarding Jerusalem, that a very large proportion belong to this class. It is a class much to be pitied, but not, I believe, so needy nor so large a class as in most European cities.

(1) With regard to the Chachams (*i. e.*, "sages," included in class 1), who in all communities are supported for their religious duties, it is unnecessary to say much. They are, if sufficiently learned, fairly well provided for by the Haluka, which is collected for this purpose from all parts of the world. In the Sephardim community of Jerusalem, the Chachams who devote their whole time to the study of the law, number upwards of 300 families, and from this number certain "messengers of the congregations" are deputed to travel all over the world to

collect funds for the support of the whole body of religious men. They often travel far: I know one such messenger personally, who has visited on this errand almost every European country, as well as India, North Africa, and America. These messengers are well paid, and the posts are naturally coveted.

Among the Sephardim almost all the Haluka goes to the chief men: there are a few minor appointments which help a few, but the great bulk of these Jews have no special fund, though there are many charitable institutions for providing houses and other assistance.

In the Ashkenaz communities, on the other hand, almost all the individuals receive some pecuniary assistance, but it varies very much according to the place from which it comes.

The whole Ashkenaz community is divided into two great groups—the Perushim and the Chassidim—but each of these divisions is with respect to the Haluka subdivided: Thus, the Perushim Ashkenazim from Warsaw have a fund to divide among themselves sent from Warsaw; those from Minsk have another fund derived from that district, and so on. There are nine main subdivisions under the Jerusalem Perushim, and five under the Jerusalem Chassidim Jews. Not only does the Haluka vary very much according as to whence it comes, but as the communities in Europe, especially in Russia, have got poorer, the Haluka has got less and less, and many of the Jews could not possibly live on it alone.

Many of the Chachams among the Ashkenazim, however, have come to Palestine in extreme old age or in failing middle age to pass their declining years in studying the Law and the other sacred books on sacred soil, and to lay their bones within Holy Land. This is the case with great numbers in the “colonies” around Jerusalem, and perhaps more so still in Safed, where most of the Ashkenazim belong to that category.

A certain proportion of the members of the smaller

communities belong to this class. Not a few of this class have come with a good income, either sent to them from their old homes or derived from savings brought with them.

(To be continued.)

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## DOES THE JEW IN CHRIST, CEASE TO BE A JEW?\*

### THE ARGUMENT FROM NEW TESTAMENT HISTORY.

In our first paper on this subject we dwelt upon the inseparable, organic and vital connection, divinely appointed, between Christianity and Judaism. We showed that much (if not most) of the antagonism prevailing between evangelical Christianity and orthodox Judaism is artificial, unnatural, abnormal, and unwarranted. We saw that the leanings of rationalistic (Reform) Judaism toward certain forms of modern Christianity, and *vice versa*, are not signs of healthy life on either side; rather the contrary. They are of a piece of the inclination of many professedly Christian teachers and leaders of thought to recognize in Buddhism and other heathen systems of religion—sisters of the same family, only, perhaps, of a darker skin. Truly, “blindness in part is happened unto”—Christendom.

On the other hand, we find reason to rejoice that the signs are multiplying of a growing desire on the part of earnest students of God's Word, and lovers of Israel, to consider the question of the true relation between Judaism and the Gospel, not merely in the light of accepted and prevailing missionary methods, but in the fuller light of divine revelation, in history, doctrine, and prophecy. Increased attention is given to the question: Is the great aversion on the part of orthodox (*i. e.*, Bible believing) Jews to even consider the claims of Jesus to the Messiahship altogether the Jew's fault? Or, may it not be that

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\*This is the second article of a series begun in our September number.

our presentation of the gospel of Christ (the Messiah) has taken on a needless and unwarranted anti-Jewish cast and coloring, calculated to confirm the impression that "our" Christ could never be a "Jewish" Messiah?

At the conference of Jewish missionaries and friends of Israel, held in Leipsic last June, no subject awakened deeper interest than the question: What is the proper attitude of Christ-believing Jews toward the Mosaic law? This question goes to the heart of the matter. It seems likely to become the burning question in Jewish mission work. We hail its being thoroughly discussed, with joy. We desire, in this series of articles to take a part in the discussion.

Let us proceed, then, to the unfolding of the scriptural aspect of this matter as it presents itself to our minds. We desire to show first, what New Testament history teaches on the subject. This is to be followed by the presentation of the doctrinal teaching of the New Testament. And, finally, we will let the light of the prophetic Word bring out still more clearly the mind of the Lord in this matter.

I. *What does New Testament history teach on this subject?*

1. First proposition under this head: *That primitive Christianity, according to the inspired record, was first cast in a Jewish mold exclusively.*

Nothing can be clearer from the pages of the book of Acts. Among all those thousands upon whom the Holy Ghost fell on the day of Pentecost, and the myriads who in the days and months following were baptized by the Spirit into one body with the risen Lord, there was, for several years, not a single uncircumcised individual; they were all Jews or proselytes. No Gentile, as such, was ever incorporated into this marvelous communion of saints, until Peter, in the tenth chapter of Acts, is sent to Cornelius. And this did not take place until after the Jewish Sanhedrin, *i. e.*, the representative heads of the Jewish

nation, had officially rejected and murdered that man full of the Holy Ghost, Stephen. Acts 7. Peter was not sent to a Gentile until after it had become apparent that there was to be no national turning to the Lord. His mission to Cornelius did not come to pass until at least eight years after the day of Pentecost. Thus it is evident that the parent stock of the church of Christ was, for some time, exclusively Jewish in its composition.

This historical fact should never be lost sight of, as seems to be done so often. To be sure, there were added multitudes of Gentile believers afterwards, who were not required by the Spirit to become Jews first, as some of the latter demanded. But this was, even by the inspired and divinely guided apostles, recognized clearly as a *new departure*, as something not at all apparent from revelation hitherto received. Peter, when sent to the first Gentile is, accordingly, not bidden by the Spirit to remember any Scripture on this point. He never goes until clearly instructed by a new revelation, a vision from heaven. And when, on his return from Cæsarea to Jerusalem, he is called upon to explain his unheard of entering into a Gentile's house, he never once refers to any Old Testament passage in justification of his strange conduct; but his sole defense is that vision given him from heaven. All this is in perfect accord with the repeated claims of the great apostle to the Gentiles, that this fellow-heirship of uncircumcised believers with the original heirs of the promise, the Jews was a mystery not made known of God in former ages, not clearly revealed in the Old Testament. Eph. 3: 3-9; Col. 1: 26, 27.

Thus it appears that this first manifestation of the glory and power of the risen Christ through the outpouring of His Spirit upon Jewish believers only was not an accident. The additional revelation distinctly given as such (to Peter in the vision, to Paul by the personal revelation of Jesus Christ Himself) establishes fully the correctness and legitimacy of the original conception of those

Jewish apostles, namely, that this pentecostal baptism was intended *primarily for Jews as such*. The Holy Spirit Himself,—we say it reverently,—was not mistaken when He first fell upon none but Jews. Those later revelations did not come in the form of substitute, or amendment. There was no oversight to be corrected in the first part of the pentecostal programme. They simply added to the original, firmly established truth, that the glorified Christ, as well as the ministering and suffering One, should seek and find full expression of His life primarily in and through a Jewish mold. The Messiah in His life of service and sacrifice was, nationally and individually, a genuine Jew, put under the Law until His death. In perfect harmony and parallel with this truth is the fact, that the first (and from all accounts the purest and most united and harmonious) portion of His body on the earth, infilled by His Spirit, was purely Jewish.

We have no desire whatever, as did so many of the early Jewish believers, to use this, even remotely, for the purpose of Judaizing Gentile believers. We are such ourselves, and would, with Paul in Galatians and Acts, protest most emphatically against any such attempt. But we do desire that the full force of the facts brought out in this proposition may be felt by those who endeavor to un-Jew the Jew by the gospel of Christ, the Jew. Let them consider, if the Holy Spirit did build up a very considerable portion of Christ's body, the church, out of exclusively and very intensely Jewish material (and we doubt very much whether there are any more bigoted, pharisaical orthodox Jews to-day, than were some of those,) what is to hinder Him from doing that again?

2. Second proposition: *The offer of salvation by faith in Christ, the crucified and risen One, was made by the apostles through the Holy Ghost, to the Jewish nation as such, i. e., on a Jewish national basis, looking toward national restoration under the Messiah to return.*

Peter, in summing up his inspired discourse on the

day of Pentecost, concludes, Acts 2: 36: "Therefore, let *all the house of Israel* know assuredly, that God hath made that same Jesus, whom *ye have crucified*, both Lord and Christ (*i. e.*, Messiah)." And again v: 39: "For the promise is unto you and to your children." This is spoken manifestly with a view toward national repentance for the nation's sin in rejecting Him, and toward national acceptance of the marvellous offer of mercy.

All doubt of this point must vanish before the plain words of his second recorded discourse in Acts 3: 19-21: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ (*i. e.*, Messiah,) who hath been appointed for you, even Jesus; whom the heaven must receive until the time of restoration of all things whereof God spake by the mouth of His Holy prophets which have been from of old." (R. V.) What Peter by the Holy Spirit here contemplates and presents to his Jewish hearers is nothing short of national conversion and acceptance of the Messiah appointed for them to be followed by the long foretold seasons of refreshing (Hosea 14), and the personal glorious presence of that same Jesus who would return from heaven to dwell among His chosen and redeemed people.

We anticipate right here the ready objection: But where do you bring in the church, the called-out body of the Lord? Well, we do not try to bring it in here at all. It is very plain to us that Peter did not bring it in, for the simple and sufficient reason that the Holy Spirit did not teach or inspire him to mention it.

The question how we "reconcile" this with later given church truth does not and need not trouble us. We have no business to do any "reconciling" for God. All it behooves us is, to bow to the plain historical facts as recorded. Peter preached, in the Holy Ghost, the gospel to the Jews only. The Spirit did give to Peter's preaching an unmistakable and undeniable Jewish national cast.

The result was, that the church, the body of Christ, was builded up wonderfully by just that sort of preaching. This, to us, is the sober and convincing logic of the facts as recorded. And this is all that concerns us now.

Peter's obvious aim—the turning to the Christ of the whole people—was not accomplished, to be sure, though the offer of salvation and deliverance was manifestly framed by the Holy Ghost in that distinctly national form. But there is no denying the fact, that “many of them that heard the Word believed; and the number of the men came to be about five thousand.” Thus we read ch. 4: 4.

Here again we ask, if the Holy Spirit not only inspired but so visibly honored such preaching to the *Jews as such* (for no such appeals could ever be addressed, even now, to a non-Jewish assembly), who is prepared to say that the Holy Spirit would not honor the same kind of preaching to the Jews as such, which looks believingly toward ultimate national restoration and salvation, in the same manner to-day, namely, to the building up of the body of Christ?

3. Third proposition: *That un-Judaizing the Jew, i. e., dislodging him from his nation, does appear in inspired apostolic preaching not as the legitimate result of his acceptance of the gospel, but as divine judgment for his rejection of the same.*

We turn to Acts 3: 23: “And it shall come to pass, that every soul, which shall not hear that prophet, shall be *destroyed from among the people.*” These are remarkable words. Peter quotes them from Deut. 18: 19. But the last clause in Deuteronomy reads differently. It is only threatened in a general way: “I will require it of him.” But here we have the Holy Spirit's own commentary upon His own words. We know now definitely what that threatening meant, namely, utter separation from the blessings and privileges of God's everlasting nation, for every soul will hearken not unto that prophet.

This is scriptural un-Judaizing the Jew, as contemplated in the mind of God, and brought out clearly and distinctly by the Spirit as a dire punishment threatened, not to the Christ-believing, but to the disobedient Jew. He ceases to be a Jew who will not hearken unto "that prophet," even Christ. Is not the antithesis irresistible, that every soul (Jewish, of course), which will hear that prophet, shall never be destroyed or severed, or dislodged from the people?

As a matter of historical fact, was the final destruction of the Jewish national sanctuary, the temple, the disruption of the Jewish state, and the complete suspension of all Jewish national life caused by the nation's *acceptance* of the gospel? One might almost be tempted to come to such an absurd conclusion from the way in which it is insisted, that the very idea of national restoration and of a continued observance (voluntary and free) of distinctly Jewish rights and ceremonies, are utterly at variance with and antagonistic to faith in the gospel of "that prophet." If we have read the New Testament story of the Jewish nation correctly and to any purpose, then the destruction of their house and city, the scattering of the people among all nations, the complete disappearance from the field of history for well nigh two thousand years of a Jewish state, are due exclusively to their *rejection* of the Messiah appointed for them and of His spirit. It seems quite evident to us that those events characterizing the denationalization of the Jews were not at all occasioned by the "transforming power of the gospel," which is supposed to wipe out all national distinctiveness in the believing Jew and to dislodge him forever from his people. For the Jewish nation as such has rejected the gospel of Christ so far. And, therefore, the nation has been given over to destruction as such, during this age. And now, that such a consummation, which in the case of the nation is a divine judgment, and which by the Spirit of God is declared to be God's punishment for the individual

soul who will not hear that prophet,—that such a consummation of un-Jewing the Jew should be not only tolerated, but made the very object in the presentation of the gospel of “that prophet” to the Jew is, to say the least, a very strange performance in the light of New Testament history.

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### MISSIONS TO THE JEWS.

#### THE OPINION OF A BROOKLYN CLERGYMAN.

The tides of immigration that are flowing into our great cities come so copiously, and from sources so varied and remote, that the utmost vigilance is needed to meet all their spiritual necessities.

Even the most alert observers are sometimes taken by surprise at the discovery of the masses of our population that have settled in certain quarters in great numbers and so rapidly that they have been unprovided for in the scheme of Christian work, if not altogether uncared for in the sympathies of Christian people.

Though the Hebrews are a decidedly foreign element in our cities, they are not altogether undesirable. They scarcely appear in the criminal records. They are not a dependent race. They are industrious, working at the lighter trades and traffic; and the time will soon come when they will command attention by the rapid improvement of their social condition. Their solitary claim upon us is based upon the fact that the religion of the Lord Jesus, their Messiah, should be brought to their attention.

They are practically without religion. Some social ceremonies are observed, but it is generally conceded that Judaism is losing its grasp upon them, and that the younger generation is restless and dissatisfied.

It is true that many hearts have been stirred at the consideration of their condition, and many prayers have been offered in their behalf, but no results have been reached.

Thus there is a great need and a great opportunity.

## 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.