

THE PECULIAR PEOPLE,  
A CHRISTIAN MONTHLY,  
DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)

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

Vol. IV.

FEBRUARY, 1892.

No. 11.

CONTENTS.

Editorial Notes, - - - - -	241
The Re establishment of the Jewish Nationality, -	245
"Christ: the Pupil of Buddah," - - - -	250
Rescuing the Perishing, - - - - -	259
The National Jewish Question, - - - -	263

PUBLISHED BY  
THE AMERICAN SABBATH TRACT SOCIETY,  
ALFRED CENTRE, N. Y.



# 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. IV. ALFRED CENTRE, N. Y., FEBRUARY, 1892. No. 11.

**JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.**

A GREAT many questions are asked by both Jews and Gentiles in regard to mission work among Jews. Jews wonder what Christians expect from it and why they carry it on. Non-Jewish Christians desire<sup>1</sup> to know the opinions of Jews, and why they object to missions. Some of these queries are easily answered, and some not so easily. But on the part of both Jews and Gentile Christians there are many misunderstandings and not a little absolute ignorance.

AT bottom 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 the 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. St. Paul said in one place that he

<sup>1</sup>) Only some do not because they are not interested. Sad to relate, many Christians do not seem to care. This in the face of the fact that Jews fancy the great object of every Christian is to convert Jews.

was sent, not to baptize, but to herald the glad tidings. When objections are raised against missionaries we must consider whether they are brought against the fundamental idea of missions or against something else. If a Christian raises his voice against evils in the mission work, we must ask whether this be all before we say he is opposed to missions. If a Jew speaks against mission, she ought to stop and see whether in his denunciation he is not, perhaps, opposing something which he has no real reason for opposing.

---

WHY should Christians send missionaries anyway? Well, why not? Is it not perfectly natural that they should? Is it not in our nature, if we possess any idea we think of value, to desire that every one should accept it? If we entertain certain convictions, is it not natural that we should want our follow-men to entertain the same convictions? If we follow certain methods in business, we do so because we believe them to be the best methods; otherwise we would do differently. Hence we wish to further the advancement of these methods among others. If we in building houses have certain ideas and ideals of architectural excellence and perfection, we desire that others should accept our theories and build the way we build. Especially is this so if we think we have in view a lofty and excellent ideal. We always want others to accept our ideas. If we do not, it is a confession that we have no proper ideal worth the name, or that we are not devoted to an ideal. It is indifference like this which prevents high attainments in all good things. If our Christian ideals are anything to us, it is but natural that we should long to present them to all others who have them not; and therefore to the Jews also. Why not? You Jews do the same. Or you may do the same. If you do not, then you make the same confession either of indifference or of a lack. If your natural bent is to keep your ideals for yourselves, it is very wrong. No one ought to do this. But if you desire to spread your ideas abroad, why wonder that we Christians, whether of Jewish or of Gentile stock, do the same? You ought to

give us the more credit for desiring to propagate our ideas. We would stultify ourselves and our position by not doing so. By doing it we magnify our position and honor it. What then is more natural or justifiable than that we should send missionaries to the Jews?

---

ANOTHER reason for sending missionaries to Jews is that we have charity and love towards them.<sup>1</sup> 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 believe that in Him we have an assurance that others have not. We may not always, nor all of us, walk in that way, or attain to all the truth, or possess in all its abundance that life. But we see the rest of mankind err. All that do not accept Christ seem to err and to be in doubt, and our hearts are moved. We are sad when we see so many of God's children, Jews and Gentiles alike, who are astray, and who do not accept the surest and safest way. Therefore we invite them to come and see. We ask them to make a fair trial of the Christian life. Come and see; taste and see! Now in all this the Jews are our best neighbors. They live among us. They are, very many of them, refined and intellectual. They possess fine qualities and nearly every good thing. Why, then, should we suffer them to go on without a treasure which we possess? Why should we observe them fail for a lack which can be supplied in the gospel of Christ? Is this charitable? Does not our feeling of charity, of love, compel us to announce to them the glad tidings? Can we for charity's sake refrain from giving the news to them? Can you not, who call yourselves Jews, understand that in this we have love and charity? And can you not see that this

---

1) If any Christians who read this have not that charity and love, let them read Romans 11.

love and charity drives us to go to you and ask why you stand gazing up to heaven? This Jesus, who went to heaven, He is the way thither, and He will come again. Why will you not consider His words, His works and all that He is? Why will you not accord to His divinely-given theory of life the same fair trial that you would to any human theory?

---

FINALLY, last in order as we go from without inward, but first in importance to us who are Christians, is our Lord's great commission: "Go ye into all the world and preach the gospel<sup>1</sup> to every creature." Our Leader and Master has bidden us. Shall we not obey? 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?" Can you who are children of the faithful Abraham find fault with us for this? If a great human leader in any cause uttered an inspiring word, would you not obey? If the nation were in peril, and a commander issued a word to you as loyal soldiers, would you not follow? What Jewish heart can fail to understand the meaning of faith and loyalty? Now our Leader is, we believe, the Son of God, and He gives us our orders, a loving behest of a faithful Saviour, and shall we not heed and do? His yoke is easy and His burden is light. He asks us to do no wrong, but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth. Can you find aught to condemn in this ideal of what mission work means? This is what it is as we of *THE PECULIAR PEOPLE* understand it. Ponder well our words, whoe'er thou art, Jew or Gentile, and when next our words come to thee they will be of what it is to declare this glad message, and what that message itself is. It may be an old, old story; but we beg thee to read and see. Perhaps it may come to thee in some new way to do thy heart the good we desire.

---

1) Herald the glad tidings.

## THE RE-ESTABLISHMENT OF THE JEWISH NATIONALITY.

BY J. FRAENKEL.

(Continued from page 231.)

In 1866 the Austrian authorities in the Bukovina succeeded in preventing the massacre of the Jews of Botuzany, which a band of fanatics had planned to commit at a day appointed in advance. Two months after this event the populace of Bucharest, excited by the newspapers and certain statesmen of Wallachia to plunder the Jews, "these disinherited pariahs, without moral influence and material strength," at first compelled the deputies of the principalities of the Danube to abolish the act which proclaimed freedom of worship, and then rushed upon the synagogues of the city, sacking them all, abusing inoffensive persons, and for several hours giving themselves up to every kind of riot. The following year we learned the sad news that numerous Jewish families of Roumania were first shut out from that branch of trade which had up to that time supported them, and then were expelled from the country. This fact had a tragic end. A cargo of human beings, not being able to land in Turkey, where it could not be received, nor to return to Roumania, where this traffic is prohibited, was declared a useless thing and thrown into the water. Four unhappy Israelites met death and found their last refuge in the waves of the sea. Quite recently we have read in the newspapers that the Jews of Servia undergo a sad oppression on the part of the government of the country, that new excesses and new devastations had been attempted against the Jews in all principalities along the Danube, and that finally thirty-one deputies of Roumania have proposed to the Chamber to prohibit Israelites from dwelling in the country districts, from buying and selling houses, and trade in general. This means nothing less than forbidding them to live. At the very moment when we are writing these lines we learn that on the 2d of October of this year several synagogues in Galatz (Roumania) were devastated and that a certain number of Israel-

ites of that city have been killed or severely wounded. And this persecution was the result of a trivial quarrel between two children of whom one was a Jew. The father of the Christian child came up unexpectedly and aroused the populace against the Jews in order to inflict upon them a cruel vengeance.

These events are an epitome of the contemporaneous history of the Jewish people. They are also an incontrovertible proof of the ideas which we set forth in this essay. The ruler of Roumania, as well as enlightened men of the country, recognize the right which Israelites have to be treated on an equality with other citizens. Unhappily, they can do nothing against the populace and against a great number of persons of the so-called upper class who through cupidity, base jealousy, and an evil disposition are opposed to the freedom of the enslaved nation. If the public prints could gather together in every country the unhappy news concerning the Jews, similar facts in a great number would be heralded every day; for there is not a single corner of the earth where we do not hear the complaints and the groans of the oppressed people. The prophecy uttered forty centuries ago, and which is accomplished literally every day, ought to open the eyes of those Christians who unworthily bear the name. They ought to recollect that those who curse Israel will be cursed in their turn. In fact, wherever the sons of Jacob are free the countries prosper, and where they are oppressed Christians and others are in an unfortunate and worthless condition in the world. We have only to compare the condition of France, England, and the Low Countries with that of Spain, Turkey, and Morocco, and we shall see that the blessing rests where Israel rejoices. On the contrary, where Israel weeps a curse falls upon their persecutors. The Christians of the Slavic principalities of which we have spoken ought then to have reflected upon this remarkable fact which experience has shown in the clearest manner. But all these just arguments are opposed to an evil which has its seat in human nature. The criminal delight of making the weak suffer



is for the Roumanians, as for many others, a more irresistible motive than the precepts inspired by religion and morality. It is in vain, O Israelites, that you may protest, that you utter your complaints, and that you shed your tears. They will not listen to you; they will not pity your unfortunate condition. No more half measures, no more soft and timid methods. It is time to act energetically against this chronic malady. We must eradicate the cause which has produced these calamitous effects. Now the sole cause of the misfortune of the Hebrew people is their dependence on the other nations; it is as the Wallachians say, "Their condition as pariahs having no moral influence nor material strength." This strength and this influence you will have when you shall possess a land for yourselves, however limited its extent; and it is to gain this possession, Israelites, that you ought to put forth your supreme efforts.

Will not divine justice, with its protecting flag, soon cover a people of five millions of souls who seek beneath it a shelter? Will civilization long remain a passive spectator of outrages which are committed upon a multitude of innocent people under its very eyes? Ought we not to have some consideration for a people whose age goes back to the most remote antiquity, whose history, dating from the creation of the world, is called sacred by all civilized nations, whose great law-giver, Moses, is incomparably superior to Solon and Numa, whose prophets and apostles are dearer to humanity than Plato and Seneca, and whose glory, the glory of having taught the world the existence of the one true God, is more than all the glories of art and of philosophy? Without the Jews perhaps God would be still more imperfectly known of man than He is, Christianity would not have been revealed to the world, nor have carried to it civilization and those benefits which flow therefrom. Are not these things sufficient to make it the duty of society to take a lively interest in the fate of this nation? It would be superfluous to enter into more detail to prove that the duty of the present generation is to bring the Jews forth from the gulf in which they languish. In

the meanwhile, we think we ought to reply to one more objection which plays an important part in the subject which occupies us. This is found in the question of religion.

Christians in general affirm that the dissolution of the Jewish nationality is a punishment inflicted of God upon those who have rejected Christ. The persecution to which they are exposed is then to be considered as divine retribution legitimately exercised against the murderers of the Son of God; it is supposed that from that time the re-establishment of this nationality would be the remission of a crime which they say is never to be pardoned. Some even add that the inevitable result of such an event would be the triumph of those opposed to the gospel doctrine. To give more weight to this argument of religious vengeance these Christians eagerly avail themselves of the reply which certain Jews made to Pontius Pilate: "His blood be on us and on our children." Matt. 27: 25. From this they derive the duty, or at least the authority, of drowning in blood the descendants of those who uttered this sentiment. False and hypocritical argument! When the crowd demanded the death of Jesus it is said that they committed an abominable crime, but when they devoted their own posterity to destruction it is considered that they did well! The Pharisees are considered as the children of darkness; their precepts were detestable, their judgments unjust; and, nevertheless, when they do evil to their own children the gift of prophecy is accorded to them, and their utterance is considered as being completely just, and their bloody vow is eagerly put into execution.

If Jesus or His disciples had pronounced such a decree, persecution on the part of Christians against Jews might perhaps be justified up to a certain point. It is true many sensitive hearts would be moved at seeing their great-grandchildren suffer for the fault of some of their ancestors, but they would have to bow before the decree of the founders of their faith; but the case here is quite to the contrary of this. He who came to save the world and His disciples who preached charity and love, have ex-

pressly forbidden to do the least evil to the nation whence they descended. According to the gospel narrative, Jesus Christ, if He had wished, need not have died; only His Messianic mission would then have failed, for His complete work could not have been crowned with success except by this death by which He glorified Himself and through which He saved the world and sent the Holy Spirit of God upon men. It was for this very death, and for that alone, which He came into the world. Since therefore He who alone had the right to make the complaint, looking down from the cross, has pardoned them, who then shall put himself in His place to begin persecution? Since Jesus has not only absolved His brethren but even declared their innocence, since He has set forth the immense advantage which would result to humanity by His expiatory death, who would dare avenge this death which has become life to mankind?

But this is not all. Christ is not content simply with justifying His nation from the reproach of deicide which has been cast upon it; He still gives to His brethren the sweet hope that their most ardent wish, namely, national independence, shall be fulfilled. At the time of Christ the glory of the Hebrew people had already begun to be obscured; Judea was no longer anything but a Roman province. The apostles asked of their Master if the day would not come when He should restore the kingdom again to Israel. Jesus replied to them: "It is not for you to know the times or the seasons which the Father hath put in His own power." We know that the words of Christ are always pronounced in a concise and positive manner, deciding each question authoritatively by Yes or No. Can we admit that if for His sake Israel ought to be condemned to eternal captivity He would not have replied to His disciples with a decided "No"? Would He not have said, "The kingdom will never again return to Israel"? Would He not have expressed Himself with the same decision as when He foretold the destruction of Jerusalem and the temple? He did not reply thus. On the contrary, He foretold that the national resurrection of His people, a

solemn event which shall astonish the world, will one day take place; only for the very reason of its solemnity and the great importance which it will have for the destiny of the world this miraculous event will only happen at the time marked of God the Father Himself.

This is a wonderful word—a true prediction. The Son of David gives quite exceptional solemnity to this immense national and political question. He believes Himself incompetent to solve it. He foresees the independence of Israel only after a delay which passes all human calculation. Yes, this question is very solemn, because the annals of the world do not offer the history of a single disaster which can be compared to that of the Jewish people. The fate of other nations has been decided and is decided still in our day more promptly and more completely. Nations are blotted out or are re-established at the end of a certain time, while Israel has hovered between life and death for nearly twenty centuries. This nation exists, it knows not how. It still stands in the midst of all the elements of destruction which surround it. It still bears the name of a nation without having an inch of earth of its own. This phenomenon must be the result of an especial purpose of the Almighty.

(To be continued.)

---

### “CHRIST: THE PUPIL OF BUDDHA.”

BY ALLAN B. MC NEILL.

An Atlantic liner is built to stand the severest storm. One would rather cross the ocean in a ship that had weathered the wildest hurricane. Now Christianity may be likened to a ship. For the past eighteen hundred years she has been in the storms—the severest on record—and has always come into harbor safe and sound, with all the passengers well and happy, apparently none the worse for their shaking up. It seems to me that it is the wise and sensible thing to secure passage in a ship of that kind. The Captain can be trusted. He never sleeps in a storm or a fog.

Attempts have been made to weaken and destroy this ship by rival lines jealous of her success. In the second century Celsus built a war-ship and set out to demolish Christianity. He freighted it with all the weapons of learning, common sense, wit, and sarcasm. Christianity was then on her first voyage. The two ships met in open sea, and Celsus' prodigy went to the bottom. Then toward the end of the third century Porphyry built a fleet of fifteen ships and sent them out, but they met with the same fate, and only a few fragments of the wrecks floated ashore to tell the tale. Since then the devil's ship-yards have been busy building all sorts of craft and sending them out laden with all kinds of diabolic weapons to endeavor, if possible, to destroy the ship Christianity. They have all been lost, and to-day all over the ocean of life you may see the shipwrecked ones floating about on the broken pieces of their ships, while Christianity, with Christ at the helm, sails proudly on, launching her life-boats, throwing out her life-preservers, rescuing the perishing, and bringing them safely into port. But the devil's ship-company keep on building, notwithstanding all their bad luck. The latest is a little gunboat, called, "Christ: The Pupil of Buddha. A Comparative Study." It was built in a Buddhistic ship-yard, in New York City, and can be purchased for twenty-five cents. It has recently been launched, but before it leaves let us examine this marvelous work of ingenuity and see what there is in it.

Leaving all nautical terms, let us confine ourselves in ordinary language to the contents of this little Buddhist gunboat,—“Christ: the Pupil of Buddha. A Comparative Study. By Henry S. Stix.” The comparison has evidently not been studied, or else the author would not have come to such erroneous and absurd conclusions. Christianity fears no comparison with any other religion. It is its own defense. Turn on all the lights, from every source; they will only make Christianity shine the brighter. Christ stands alone, a unique figure in the world's history.

In the first place, the allegations which are made in regard to Christ and Christianity are not new. The similarities and coincidences and parallelisms have all been made before by more profound scholars and by more acute intellects. Therefore its novelty startles us not. But every once in a while some grave-robber will dig up a corpse, clothe it, and put it on exhibition, to scare people. The arguments produced, if indeed they can be called arguments, have long since been refuted. The enemy has been met on its own field, with its own weapons, and has been routed, horse, foot, and artillery. The evidence is all in, and the verdict has been rendered. The judges in council assembled have decided that "there is no case." But some there are who are not yet satisfied, who would not be satisfied though God should send an angel from heaven to convince them. They had Moses and the prophets, who wrote concerning Him, and their testimony is true. And in these last days God speaks to us by His Son. *Hear ye Him.*

Now it is hardly worth while to go over the pamphlet in detail. Many of the so-called similarities between Buddha and Christ are so puerile, fanciful, and grotesque, that they are not even good nonsense. Mr. Stix says that "it is rather more than remarkable that scattered through their [Buddhist] holy books are found descriptions and narratives so similar to the story of Jesus." Then he goes on to say that because Buddhism is older than Christianity therefore Christianity borrowed from Buddhism. Now that is a plausible assumption, and is believed to be true by those who are easily duped and who are ignorant alike of Buddhism and Christianity. To any man having even a superficial knowledge of Buddhism and Buddhistic methods it is *not* "remarkable that scattered through their holy books are found descriptions and narratives so similar to the story of Jesus." It would be very remarkable if such similarities were not found when we remember that borrowing from other religions is the chief characteristic of Buddhism. The trouble with our friend, Mr. Stix, is that he has failed to distinguish between *real history* and gro-

tesque legends. But let us be charitable towards him, because he gets his material from those who made the same mistake before him.

Now what is the real history of this remarkable man-Buddha? Stripping off the mythical accretion, we discern under the distortion of the miraculous the unmistakable indication of the natural and the true. Behind the grotesque exaggerations of the legendary monstrosity we trace the affecting features of a genius and hero of the most exalted order.

Buddha was the son of a Rajah of the Sakyas, an Aryan tribe living about eighty miles north of Benares. He was born in wedlock, his mother being forty-five years old. He died somewhere between 477 and 368 B. C. Nobody knows just when, such is the meagerness of actual knowledge on the whole subject, and hence the need of legend. He was married young and surrounded by all the attractions of a harem. His disposition was mild and melancholy. He was troubled with the "blues," a thorough-bred pessimist. His father did all he could to make his son happy. It was of no use; he would not be comforted. To him all was vanity and vexation of spirit, and one night he resolved to leave his home and wife and child, and steal away to seek comfort and consolation in mendicancy and asceticism. He was still a Brahmin, and remained for six years under the instruction of Brahminical hermits, first trying one and then another, and "was nothing bettered, but rather grew worse." In the latter part of this period he became the leader of a company of disciples. But his experiment of starving himself and living in dirt as a means of grace failed; he began to lose his strength and actually fell down by the wayside exhausted. He then renounced his fasting and began to eat, like a sane man. Then his followers, believing that he was a fraud and that his mission was a failure, "all forsook him and fled." Now what did he do? Was he to conclude that all religion was vain? No, but he squatted down under a Bo-tree and thought—thought of a life full of trouble and sorrow. Here he sat cross-legged and resolved not to trust to any

helper, human or divine, but by his own persistent effort to cut loose from all worldly desires and pleasures. Existence is an evil; therefore get rid of existence. Here was his victory; here was the beginning of a new life. It was a grand victory over self—the noblest conquest of self and passion ever won. All honor to Buddha! Here, under this Bo-tree, the Buddha—the enlightened one—was born. Here Buddhism was discovered. The only “way” he knew of before this was Hindu asceticism. He fled from his former palatial surroundings to escape the ills of life for his own relief. His final purpose was a growth. Now what does he do? What everybody should do when they receive light—give it to others. He finds his disciples and wins them back to him, trains them and sends them forth to preach. He died a natural death after a sickness of several hours caused by eating too much fresh pork. He passed peacefully away. He told his followers as they gathered about him that when he breathed his last nothing would remain of his body or his soul. And this is he at whose feet the Christ sat!

The mythical elements which have been introduced into the life of Buddha have “crept into the text” and appear in legends of a much later day, and *subsequent* to the Christian era. The *Lalita Vistara*, from which Mr. Stix largely quotes, belongs to this legendary lore. Interesting reading, indeed, are these legends, and no wonder, for the human mind is curious to know what sort of a being must it be which has passed through five hundred and thirty transmigrations. Before becoming a Buddha he was among other things an elephant, an ape, a snipe, a tiger, a frog, a thief, and a gambler. Mr. Stix's object of worship passed through all these strange experiences and emerged a god. We are told with a great flourish of trumpets that the Christian world during all these eighteen centuries has been laboring under a delusion, that it is Buddha and not Christ who has revolutionized the world. And to prove their astounding assertions they begin to produce parallelisms and coincidences from literature which has recently come to light. This has been going on for some



time, until now there is nothing in the whole life of Christ which, they say, has not its counterpart in the life of Buddha. Copious quotations are made from Buddhistic literature in regard to the miraculous conception of Buddha—how rivers ceased to flow, the sky blossomed with flowers, angels sang, prophets blessed, and rulers took counsel together; how the child was consecrated in the temple and wise men were astonished at the precociousness of the youth; how he was baptized, performed miracles and did many wonderful works, and was finally killed by the treachery of one of his own disciples. There is much more, but to repeat it would be a weariness to the flesh.

Now in reply we have this to say, that these stories are not found in the canonical records established by King Asoka, 250 B. C. There were no written records before them. Neither are they found in the Tripitaka of Ceylon, but *are* in the later records found in Nepal, which were composed in the earlier centuries of the Christian era. The *Lalita Vistara*, in which are found some seeming resemblances to the gospels, was composed somewhere before the 6th century. There may have been a Chinese version of it in 70 A. D., but it is not certain. In this book are the similarities which seem to trouble weak minds. Mr. Stix also quotes from "Romantic Legends." They are well named. This was not in circulation earlier than the 5th century. Buddhist traditions were orally believed for many generations, but no proof can be given that any of the legends antedate the Christian era. The oldest records have few legends and are silent on the alleged similarities. So much for that.

Did it ever occur to the author of the aforesaid pamphlet that there might possibly be a few contrasts between Christ and Buddha—Christianity and Buddhism—which he had not taken into consideration? That will be a good subject for him to take up for another "Comparative Study," and we have no doubt if honestly pursued would result in his conversion to a new life. He says the *creeds* taught by Buddha and Christ are the same. Christ taught *no creed*. Note this: Buddhism has a decalogue full of

"Thou shalt nots." Suppose Mr. Stix would say that Moses borrowed from Buddhism! Impossible for him to have got his ideas from any other source! !

To candid minds we submit the following general reply to all the pseudo-arguments advanced by our would-be Buddhist friends. Think on these things, and then decide which religion is the most likely to have done the borrowing—to have broken the tenth commandment, "Thou shalt not covet."

The gospels were written by eye-witnesses of Christ's own life. Is it reasonable to suppose that a circle of disciples, including the mother and brother of Jesus, would spread a fraudulent story of His life? And if they desired to do so never so much, could they have accomplished it surrounded as they were by hostile critics? These are pertinent questions. The contemporary history of Palestine says not a word of Buddha or Buddhism. Porphyry and Celsus did their level best to overthrow Christianity, and charged it with everything, including that of having borrowed from Greek philosophy; but not a word about borrowing from Buddhism. And in that wherein Porphyry and Celsus failed our pamphlet friend hopes to succeed. Verily in these latter days we hear strange things.

The earliest known references to Hindu religion are by Jerome and Clement of Alexandria. The coming of the Messiah was foretold in the Jewish Scriptures, and in the fullness of time He came, that those Scriptures might be fulfilled. It was the distinct aim of the apostles to show this—to trace a pure descent from the Judaism which had predicted Christ, and a Judaism, too, which condemned heathenism as the chief of sins. Now in the face of this fact is it likely that they would have copied from a heathen teacher or heathen writings? The Jews had some national pride.

Then, too, is it not somewhat singular that if Christ were a pupil of Buddha, the system which He founded should be so diametrically opposed to that of His master? Christianity is theistical; Buddhism is atheistical. There is no God, no prayer, no praise, no conception of sin. Mis-

takes are made, but there is no sin because no God. Would Christianity borrow from atheism? Buddha taught independence of all divine help; Christ says: "Without me ye can do nothing." Here are a few sample similarities: "Buddha was pre-existent. So was Christ; and as Buddha lived before Christ therefore the idea of Christ's pre-existence is borrowed from Buddha." There is no resemblance. Christ was with the Father from the beginning; He was the Lamb slain from the foundation of the world. Buddha, as we have said (before he became Buddha), was, among other curious things, a snipe and a frog. "Buddha, when he was born, received gifts. So did Christ." Yes, and they both probably were loved and petted by their mothers. "But how about that temple presentation? That was a Hindu custom, and the case of Christ must have been copied from that. We reply, it was also a well-known Hebrew custom. Well, any way, "the baptism of Jesus corresponds with that of Buddha." Does it? Buddha only took a bath, as everybody did in such a climate, and he needed one after so long traveling about as a mendicant. He no longer regarded dirt as a means of grace. Miracles! "The miracles performed by Buddha and Jesus are strikingly similar." Well, hundreds of others beside Buddha are credited with miracles. The very devils work wonders. "They both fasted and were tempted." Christ was tempted because He was fasting, Buddha after his fast had closed. Moses fasted forty days centuries before Buddha was born. Christian conceptions, names, and phrases, have been read into Buddhism, and hence made all these monstrous assumptions seem so plausible. Edwin Arnold did this admirably in his "Light of Asia."

What say scholars who have made this subject a life study, as to these alleged similarities? Davids, Keunen, Hardy, Eitel, Carpenter, Max Mueller, Monier Williams, and others, all reject the assertion that Christianity borrowed from Buddhism. There is much that is true and grand and noble in Buddhism, but because the same true, grand, and noble things are found in the Christian religion it is not fair to say that therefore Christianity borrowed

from Buddhism. God has had His witnesses among all peoples, in every age, and in every clime. Truth is not confined to any one religion. In the blackest heathenism you will find glimpses of higher things. Christ is the way, the truth, and the life. He came to reveal the highest truth to man. He is God revealed.

Christianity exalts God as a sovereign—Father, Creator, and Ruler of the universe. Buddhism has no God—no help. It is “work out your own salvation” without, “for it is God who worketh in you.” Christianity regards the soul as eternal; Buddhism knows only Karma, whatever that may be. Buddha, according to his own confession, at death became extinct. Christ *ever liveth* to make intercession for us. Christ is a Saviour; He came to save His people from their sins. Buddha left his good example, but he never said: “I am the way, the truth, and the life. I am the door. I am the bread and water of life. I am the resurrection.” He never said: “Come unto me all ye that labor and are heavy laden, and I will give you rest.” He never said: “I am the light of the world.” He couldn’t say it. But it is a wonder that those divine utterances have not “crept into the text” of the Buddhistic scriptures. Christ set before men the blessedness and gloriousness of life, the fatherhood of God and the brotherhood of man, and the best use of all our faculties. He told mankind to be co-workers with Him in redeeming the world from sin and error. Buddha repressed activity. “Life is an evil; get rid of it,” he said. “Dwell apart, like the rhinoceros.” “Be silent, as a broken gong.” Buddha left the human heart still crying for help. To whom shall we pray? Whom shall we worship? To whom shall we go? No answer, except the mocking of their own voices.

Our learned Buddhist author adopts the words of Sir William Jones, that it is useless to attempt the conversion of the Hindus to Christianity, because the Indian religion contains nearly all that the Christian missionaries could offer them. Ah, indeed! What mean then the statements coming from men on the field, saying, “Buddhism is

breaking down much faster than Christianity is able to take possession of the wrecks." Lord Lawrence truly says: "Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted it has checked and controlled; where it has not renewed it has refined; and where it has not sanctified it has softened and subdued."

Go on, thou Man of Nazareth, the Saviour of mankind, the Desire of all nations; march on, conquering and to conquer. In Thee shall all the nations of the earth be blessed. Thou art not only the "Light of Asia," but the "Light of the World."

"Whom do men say that I am?" Some a prophet, and others like unto a prophet. A select few who having eyes see not, having ears hear not, and whose foolish hearts are darkened, these say: Thou art "the pupil of Buddha." But whom do ye say that I am? With Peter we say, "Thou art the Christ, the Son of the living God;" with Thomas, "My Lord and my God."

NEW YORK CITY.

---

### RESCUE THE PERISHING.

The year just passed leaves behind itself a marvelous record of success and abundance in this favored land of freedom. God has been pouring out His rich blessings in an especial manner upon this people and leading them onward to the height of glory and magnificence. Looking forward to the New Year there is courage in a great measure to advance from the good to the better. Fortune and wealth are smiling upon them. Thus happiness reigns supreme.

But I must remind you, my dear Christian friends, that at this same time while you are in peace and prosperity there are people in unparalleled despair and agony, crushed to ruin under the despotism of an outrageous ruler, and whose deplorable condition appeals to every human heart for sympathy and charity. I mean the Jews in

Russia. For me to try to describe their condition is superfluous, since every one knows of it. Can sympathetic and enlightened people afford to be undisturbed in their happiness and take that heart-rending condition of their fellow-men as a matter of course? But I almost hear the response from every side that a great deal is being done for the Russian Jews; the press, religious as well as secular, is pleading their cause, etc., etc. Now let me tell you of a maxim taught in the Jewish ethics: "Not preaching but practice is the principal thing." To be sure the press has done a great deal in bringing to the minds of the people a knowledge of this lamentable position and awakening them to a hearty sympathy for the oppressed. Now let it stop right there and commence appealing to the tender hearts and consciences of those who enjoy wealth and abundance to show their sympathy by their *works*. Let it devise plans to help the poor refugees resorting to this country to find comfort and rest from their misery by providing for them a comfortable living that they may not be objects of public charity. Thus far next to nothing has been done on the part of the Christians of this country. To ameliorate the Jewish condition President Harrison has deemed fit to express in his annual message to Congress as follows:

This government has found occasion to express, in a friendly spirit but with much earnestness, to the government of the Czar, its serious concern because of the harsh measures now being enforced against the Hebrews in Russia. By the revival of anti-Semitic laws, long in abeyance, great numbers of these unfortunate people have been constrained to abandon their homes and leave the empire by reason of the impossibility of finding subsistence within the pale to which it is sought to confine them. The immigration of these people to the United States—many other countries being closed to them—is largely increasing and likely to assume proportions which may make it difficult to find homes and employment for them here, and to seriously affect the labor market. It is estimated that over 1,000,000 will be forced from Russia within a few years. The Hebrew is never a beggar; he has always kept the law—life by toil—often under severe and oppressive civil

restrictions. It is also true that no race, sect, or class has more fully cared for its own than the Hebrew race. But the sudden transport of such a multitude, under conditions that tend to strip them of their small accumulations and to depress their energies and courage, is neither good for them nor for us. The banishment, whether by direct decree or by not less certain indirect methods, of so large a number of men and women is not a local question. A decree to leave one country is, in the nature of things, an order to enter another—some other. This consideration, as well as the suggestions of humanity, furnishes ample ground for the remonstrances which we have presented to Russia, while our historic friendship for that government cannot fail to give the assurance that our representations are those of a sincere well-wisher.

These words of the President show his good will toward the Jews, but we may safely predict that his efforts will avail as much as the London petition to that modern Nero. Nay, my dear Christian brethren, such methods are of no avail.

There are other ways by which the condition of these poor people could be ameliorated and prove a mutual blessing to them and to this country. Why be alarmed at over 1,000,000 overwhelming this country while this country is large enough to absorb all the 3,000,000 of Russian Jews without being noticed? Think of the thousands of acres of unoccupied land in the western part of the United States which could be used to such a great advantage. Should the many millions of Christians of this land realize a real anxiety to aid the suffering, let them gather contributions at once and establish colonies of Russian Jews. Surely it would be an improvement to the country and a favor to those in need. It would not be long before that people would prove to be an indispensable link in the grand chain of this glorious country's commonwealth. Let the magnitude of this problem begin to be understood. Barons de Rothschild and de Hirsch, and their friends, are assuming grand actions to help those Jews, but, as it has been stated in a prominent English paper: "It has been estimated by those having expert knowledge that if Baron de Hirsch and his friends were to devote

the sum of five millions sterling (nearly \$25,000,000) to the work of colonization, they could not even with that enormous sum benefit a larger number than 25,000 souls, and this would be but a small percentage of the whole number of Jews now suffering in Russia."

Hebrews all over this country are doing all that is in their power to do. They have formed *United Hebrew Charities*, but their funds are entirely inadequate to deal with the settlement or distribution of the vast incoming multitudes. The Rev. Mr. Blackstone, of Chicago, some nine months since presented a memorial to President Harrison to use his influence with other nations and powers to acknowledge the moral claim of the Israelites to Palestine, and it should be returned to them. That this would be the most reasonable and hopeful way to solve the grave Jewish problem is beyond a doubt. But no attention whatever has been paid to the petition, as the United States government chose not to transgress the Monroe doctrine by interfering with the affairs of other nations. The Monroe doctrine; oh, what an empty phrase! The ill-treatment of the Turks toward Christians in the Balkans was quickly checked by European powers, regardless of the Monroe doctrine. Comparatively few people were disturbed in China, and behold, a whole fleet is in the Chinese harbors for rescue. But for the Jews the Monroe doctrine must be strictly observed!

Now Turkey, surmising some political disturbances, has shut the gates of the land of promise for the Jews. There is a grand opportunity for the United States now to receive into their midst those fugitives and afford them the chance to resume their ancient occupation—tilling the soil—by some appropriate means.

I appeal, therefore, in the name of Him who had no place where to lay His head, to lend a helping hand to those of His kinsmen who are cruelly crushed under the claws of the savage North Bear, who treads down and tears in pieces, and there is none who could deliver from his power. Christianity is being burlesqued, disgraced,



and degraded by the actions of the Russian Greek Church. Let now the Protestant Christians arise and show their true Christian love to humanity. Who knows but that for this occasion the Lord has blessed you abundantly to show mercy to His down-trodden people? Many a good Christian's heart is longing for 'the salvation of the lost sheep of the house of Israel, and to this end they would support the missionary cause, but they would refuse to help a son of Israel materially. Ah, it is a grave mistake! But let me not reprove good intentions just now.

In conclusion, I beg of you, dear Christians, make it your aim to extend help to the victims of the Pan-Slavic Autocrat. Come to rescue those literally perishing. Take care of the refugees. Proclaim it from your pulpits, talk about it in your schools, mention it in your conversations, publish it in your papers, raise the banner of the loving Christ under the motto sung by the angels: "Glory to God in the highest, and on-earth peace, *good will toward men!*" Bless the seed of Abraham, and you will surely receive a blessing according to divine promise: "I will bless them that bless thee."

BEN ISRAEL.

---

### THE NATIONAL JEWISH QUESTION.

An English paper states that Mr. Mark Levy, "a Jewish patriot and a believer in Jesus," delivered an address in London last November on the "Spiritual and National Aspects of the Jewish Question," to an audience largely composed of Jews and Jewish Christians. The following is an extract from the address :

We Jews, who believe in Jesus, are often told that in making this confession we cease to be Jews; but this is not so, we simply crown our Judaism and do not forfeit our birthright as faithful sons of Israel. Jesus was the noblest and most tender-hearted Jew that ever lived, and loved our nation with a surpassing love; and, as He was, so were His Jewish followers, the writers of the New Testament, and so are all true Jewish believers now. As St. Paul, a Roman citizen and a Christian, was none the

less a Hebrew of the Hebrews, so I, likewise, as an English citizen and a Christian, am none the less a loyal son of Judah. I am proud of being an Englishman, but I am prouder still of being an English Jewish Christian, for this is the noblest birthright to which a man can aspire, linking, as it does, the greatness of the old with the greatness of the new. I love England, our own dear native land, with all my heart and soul. I love her language and her literature; I love her pastimes; I love her hills and her vales, and all her fair, undulating lands bordered by her wave-washed shores; and, if it were needful, I would shed my blood in defense of these shores. But I love Palestine with a deeper and more consecrated love, because it is the land of my fathers; it is the land of promise; it is the land of Israel's hope and Israel's glory; it is the land where, for the most part, God made known His will concerning mankind, and where Jesus was born and lived and taught, and from whence He ascended on high; and as such it is the land which links earth with heaven. As an Englishman my native land is free; but, as a Jew, the land of my fathers is in bondage; as an Englishman, I am a citizen of a country which is the head of the nations; but, as a Jew, I am a member of a nation which is the tail; as an Englishman I rejoice in the prosperity of England, but, as a Jew, I sorrow in the desolation of Palestine; as an Englishman I would bend my knee to her Most Gracious Majesty, our beloved Queen Victoria, the life-long friend of the Jews, but, as a Jew, I would bend my knee to no one except the Lord God of Israel, and His Son, Jesus, our Messiah.

Remembering the manifold wrongs our race has suffered during so many centuries; having regard for the barbarous persecutions of to-day in Russia, and for the deep-rooted prejudice that is borne toward us in all lands, not even excepting our own English-speaking lands, and bearing in mind that Turkey has now closed against us Palestine, the home of our fathers, and the land of promise, do you wonder that the very depths of my nature are stirred into rebellion against the terrible injustice of it all, and that my heart cries out in patriotic unison with every loyal Jewish heart?

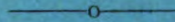
The address closed with the poem, "For Palestine!" published in *THE PECULIAR PEOPLE*, Vol. II., No. 6.



הברית החדשה.

THE NEW TESTAMENT  
IN HEBREW.

Translated by Prof. Franz Delitzsch.



To be had for thirty-five cents, or for the asking.

Address the Editor of THE PECULIAR PEOPLE.

---


---

THE  
PECULIAR PEOPLE.

---

A Christian monthly devoted to Jewish interests.

Domestic Subscriptions (per annum),	35 cents.
Foreign " "	50 "
Single copies (Domestic),	3 "
" " (Foreign),	5 "


 Drafts, checks, or money orders should be made payable to John P. Mosher, Agent, Alfred Centre, N. Y., to whom all business correspondence should be addressed. Foreign money orders should be drawn on Hornellsville, N. Y.

All Communications for the Editor should be addressed,  
THE REV. WILLIAM C. DALAND,  
118 Main St., Westerly, R. I.

Agent for England:

THE REV. WM. M. JONES, D. D.,

No. 11 Northampton Park, Canonbury, London, N., Eng.

 The Editor is not responsible for the opinions of contributors.

Entered at the Post-office in Alfred Centre, N. Y., April 5, 1889, as second-class matter.