

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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EDITOR,

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

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"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.

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

OUR Lord's last command was to "preach the gospel." What is this? To "herald the glad tidings." So says the New Testament, if we translate it correctly. What "glad tidings?" The glad tidings of the kingdom of God. So it was when our Saviour came, and so it is to-day. "The kingdom of God is at hand; repent ye and believe the gospel" (glad tidings). So said John; see Mark 1: 15. "Repent, for the kingdom of heaven is at hand." So said Jesus; see Matt. 4: 17. The "glad tidings" is that the kingdom of heaven came when Jesus of Nazareth came. See numerous passages: Matt. 4: 23; 9: 35; 24: 14, and many others.

WHERE and what is the kingdom of God? "The kingdom of God is within you," said Jesus. Luke 17: 21. We are not to look here or there for it. Jesus illustrated it by stories or parables multiplied. It is the reign of God and of Christ, His Son, in the individual heart. First, the seed of the gospel is sown in the individual, then all Christians are seed sown in the world, till by and by the kingdom is a refuge to all the world. See the parables of the

kingdom, Matt. 13, and other places. Another illustration of the meaning of this is found in the oft-recurring phrase, "eternal life," or the "life of the world to come." Of this our Saviour declared Himself to be the source and essence. He told the Jews of His day that they sought the Scriptures, thinking that in them they had eternal life, and yet, though these Scriptures taught of Him, they would not come to Him that they might have life. See John 5: 39 and 40, R. V. To Nicodemus He explained that a new life and birth from above was needful to entrance into the kingdom. John 3. He declared Himself to be "the way, the truth, and the life." John 14: 6. He asserted that He came that men might have life, even a more abundant life. John 10: 10. The glad tidings then is the fact that in Jesus of Nazareth there is "life eternal," and the establishment of the "kingdom of heaven." Passages can be multiplied. As examples see Matt. 3: 2; 4: 17; 5: 3; 5: 19 and 20; 10: 7; 11: 11; 16: 19 and 28; similar passages in Mark and Luke; also Mark 15: 43, Luke 1: 33; 10: 9, 11; 12: 32; 23: 42, John 18: 36. John 1: 4; 3: 15, 16, 36; 4: 14; 5: 24, 26 and 40; 6: 33, 47, 48, 51-54, and 68; 10: 28; 11: 25; 14: 6; 17: 2 and 3; 20: 31. These passages are all from the gospels; there are many more in the New Testament.

THESE expressions, "life eternal" and "kingdom of heaven," were not new in our Lord's time. They were well understood expressions for ideas familiar to the Jewish mind. They were connected with the Messiah and His coming, and the work He was to accomplish. The glad tidings then given in Scripture is that in Jesus we have the Messiah of Israel, their Redeemer and Saviour, as well as the Giver of life to the whole world. To preach the gospel is to announce this to all people. It is not to give any particular theory or doctrine, or to hold catechumens to any confession beyond that of faith in this "gospel of the kingdom," with all that it involves. What it involves we learn from the holy Scriptures, and those who confess Jesus are to work out these details afterwards. This gospel is to be preached by word and by life.

Words will impress the mind and convince. Life impresses itself upon life. We must be ourselves "children of the kingdom," "sons of God" and must have within us the "life eternal," the divine life, if we are to win others for the kingdom that they may have life.

Who ought to be so interested in the question whether the kingdom of heaven is established in Jesus Christ, whether in Him we have the life of the world to come or not as ought the Jews? These are the final hopes of their religion, its fundamental conceptions. To whom then is it so pertinent to carry the gospel as to them? To whom is it so necessary to carry a pure gospel as to the Jews? There must be no foreign admixture in the gospel. Either in Jesus of Nazareth the kingdom of God came or it did not. Either He is the source and essence of life eternal or not. This is the question we must carry both to Jews and Gentiles. When once it is accepted by Jews, who ought easily to understand it, we can safely leave it to them by the study of Jesus' life and teachings to work out the details of Christian doctrine and duty. And to Gentiles, too, the gospel ought to be presented in this way. The manner in which Jesus wrought out for us life by His life, death, resurrection and ascension, and by His continued intercession, the way in which His kingdom is to be constituted and perpetuated, and the observance of His ordinances, these are for those who believe the gospel and who are of the kingdom to settle. They are not themselves *the gospel*.

THE RE-ESTABLISHMENT OF THE JEWISH NATIONALITY.

BY J. FRAENKEL.

(Continued from page 250.)

Would the Christian religion have to suffer if the Jews who do not possess it were free? By no means. For has it not close by its side Mohammedanism, with paganism a little further off—religions professed by two-

thirds of the human race—without being at all weakened in its own strength by this association? When false religions are put face to face with Christianity, the contrast can but set off the brilliancy of the light in the midst of the darkness. When seven hundred millions of Mohammedans and idolators cannot hurt the gospel, why fear the five millions of those who believe in God who would be added to this number? Moreover, who could affirm that Israel, when re-established as a nation, will not change its views in regard to the illustrious Descendant of Abraham?

We know that the first Christians, who were by race Jews, were little by little separated from the gospel only on account of the alterations which the Gentiles, half Christians and half pagan, had introduced into it; afterwards it was on account of the persecution which they had to endure from the time of the third century on the part of those who then bore the name of Christians. Jews could not longer profess a religion which had become their ruin; they could no longer love this Jesus in whose name their blood was shed in torrents. If the nations had committed upon them these same atrocities in the name of Abraham or of Moses, Israelites would have held in detestation their illustrious ancestor and their incomparable legislator. But let the name of Jesus become for them the symbol of their national safety and the pledge of peace, out of love to the Son of David let the Christians give life and glory to David's nation, and Christ will be welcome among His brethren; the word of the gospel will be attentively heard by them; and it is possible that they may end by recognizing in Jesus their spiritual Messiah.

Whoever reads the history of the Hebrews knows that with them religion was entirely distinct from politics. While independence played the principal part religion occupied the second rank, uncertain, variable, and often neglected. From the time of Joshua down to the end of the Kings the conquest of Canaan and the consolidation of this conquest were the only matters which occupied the attention of the government and the Jewish people. As to religious belief, they had brought it into

a condition of anarchy. They passed by turns from the worship of Jehovah to that of idols. It is true the prophets and the pious priests bitterly lamented the inconstancy of the people toward the true religion; but they were not heard, and the heads of the nation, the kings themselves, set the example of disorder in the fulfillment of their religious duties.

It is noted that the ten tribes, who were separated from the rest of the nation in order to form in Samaria, a separate kingdom, all served idols, bearing, however the name of Israelites, while the tribes of Judah and of Benjamin who remained faithful to the true God were called simply Judeans (Jews). This is almost conclusive that religion was not the distinctive mark of the Israelites. It was their political position, their independence, or yet more their national idiom which impressed a particular stamp upon this people. We know equally well that the prophets modified the religion of Moses in that they explained all the ceremonies of the ancient law from the essential and ideal point of view of the existence of the true God. Later different religious sects were formed among the Israelites, as, for example, the Pharisees, the Sadducees, the Essenes, the Cabalists, and the Samaritans, without the harmony of the national union's being at all disturbed by these differences of opinion in religious ideas. The result of all this is that religious liberty has always been practiced among the Hebrews, and that they have never been so obstinate in adhering to a false belief as is often said of them; and therefore we may hope that when that great event shall happen whereby Israel will rise again as a free nation, a radical transformation will take place in the religious beliefs of the people, and Christianity will only gain thereby.

Twenty centuries ago the religion of the Hebrews underwent a notable change in its principles as well as in its practice. The law of the Bible was replaced by a law of tradition. This reform produced a result quite opposed to that which we meet elsewhere. Instead of enlightening the mind, on the contrary it obscured it; in-

stead of suppressing errors, the change only induced them. The Word of God shines with its brightness and has for its end the temporal and spiritual welfare of man, while the Talmud put forth ordinances which were confused and inexplicable, and it has rendered those who observe them unfortunate, morally and in every other respect. There is no need of theoretically demonstrating the worthlessness of rabbinical tradition and the evil which this religious innovation caused the Jews. The facts which pass under our eyes are indisputable proofs of this fact. During the forty centuries in which they professed the religion taught by the patriarchs Israel increased as a nation, and each of the divisions prospered; but when they observed the law of the Pharisees their nationality was broken in pieces, and a great majority of the Jewish people groaned in the deepest misery.

The work of the fathers of the synagogue, although made in good faith, was nevertheless really a calamity for the race of Abraham. It alone has wrought more ravages in the exiled nation than all the united tyrannies of despotic governments. Fettered by a multitude of absurd and unpractical ceremonies, a faithful Jew has to pass his life in the continual anguish of sin. He has to take so many precautions in regard to his food that the act of eating becomes a peril to him; he has to observe so many prescriptions during the Sabbath that the day is for him a crushing burden. Tradition has even made laws concerning the attire and the head-dress of the people, and thus ridiculously exposes the unfortunate Jews who inhabit the north of Europe to the ridicule of the populace. We do not exaggerate in saying that it is impossible to live under the injunction of a religion which forbids everything, attaches a sin to every step a man takes, torturing the body and terrifying the soul of the believer. It would then be foolish to admit that Israel, if re-established in its nationality, would cherish a religion which bears in itself the elements of certain destruction. They would certainly return to that Divine Bible which, by its pure morality, by its just, wise, and liberal laws lifts up man

and protects society, and they would then accept Christianity, perhaps without thinking of it. For what indeed is the gospel but the abridgement of the prophetic books purified from human additions? But let the Christians repair the wrongs which they have committed upon this exiled people, let them but wish to take some part in giving a new life to this unjustly slain victim, and they will soon see Israel recognize the doctrine of God manifest in the flesh as a Mosaic teaching, and the redemption of humanity by a spiritual Messiah as a prediction of the prophets. When the Talmud shall be no longer there to threaten and prompt hatred, when a Christian hand will in love touch that of an Israelite then, oh! then will all resentment disappear, all prejudice caused by belief in the Messiah will be blotted out, and the gospel will be considered by the nation of the apostles as a natural continuation of the Bible, the exact fulfillment of the law of Moses. Christianity needs then but to await with outstretched arms the re-establishment of the Jewish fatherland in order to see the number of adherents to the law of salvation largely increased.

We have dwelt a little on this religious question because it has always been the true cause of the great misfortunes which have come upon the Jews, and because people think that they are still serving Christianity by holding them in oppression; we need now to add a few more words.

The origin of Jesus was a matter of scandal for the pagans from the very first century of Christianity. The Romans considered every people who resisted them as abominable, and every man who was conquered as despicable, and their philosophers, such as Celsus, Julian, and others, maintained that the brilliant destiny of a nation is a proof of the protection of heaven. Recollecting then that the best part of the captive Israelites had to follow the triumphal car of the conqueror to Rome, that one part of this people was exterminated without pity and the other reduced to slavery; seeing furthermore with their own eyes that the city of David was razed to the very

ground, and that the scattered fragments of this unhappy nation were wandering over all the countries of the world in a most pitiable condition, it was difficult for the historians and poets of Rome to admit that a man could be deified whose race had turned out so ill. This ancient prejudice which measures a man's deserts by his material prosperity is still common in our day, and it constitutes a sufficient motive for some people to reject the Christian faith. The very first verse of the New Testament seems to shock the human reason: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." What! This good Jesus, this adorable Saviour, this Son of God, was the Son of David, of the race of Abraham! What! The Jews are the most degraded beings among men, and yet this glorious Redeemer, the holiest of the holy, God manifest in the flesh, was one of them! They dwell upon these overwhelming reflections, they conceive these doubts, they begin by giving up the Messiah, and they end by attacking Him. So the logic of man expresses itself, and we confess at first glance it captivates a weak mind. When you learn that upon such and such an island all the inhabitants are cannibals, you would not want to find yourself alone a moment with one of those islanders; if one should tell you that yonder village was laid waste with a pestilence you would not want to live there, even in the most beautiful of its mansions. The Jews are the scattered race, unknown, hated, oppressed, repudiated by human society, and that one of them should be at the head of humanity, divinity even,—it cannot be admitted. An evil tree cannot bring forth good fruit. What we have just said is by no means a product of our imagination; it is a fact; it is contemporaneous history. The means employed in our day to sap the foundations of Christianity are no longer controversies, philosophical demonstrations, or critical researches. We limit ourselves to analyzing the life of Jesus, to telling His origin and His life. We say: Jesus was a Jew, circumcised like all others of His nation; He observed the Sabbath; He went to the synagogue; you may judge of the rest yourself.

Formerly it was said of Jesus: "Can any good thing come out of Nazareth?" To-day it is said of Him: Can any good thing come out from among the Jews? For us in this circumstance the divine wisdom is manifested in all its glory. The Lamb who taketh away the sins of the world could only come from the flock slain without ceasing by the wickedness of the nations; the Son of God could only appear in the bosom of the people who had proclaimed the name of the living God; the law of love, of charity, of pardon, and of a holy life, could only be taught by Him whose nation possessed these virtues. If certain Christians maintain that they see in any earthly grandeur a reflection of the heavenly glory, if the pope can only preserve his prestige in the Christian world by being at the same time a temporal ruler, how much more would it be necessary to give dignity to the people of Israel for whom the offspring of David is glorified of all! It is not, therefore, to the advantage of Christians, indeed it is not necessary for Christians to see realized the re-establishment of Israel? The reconstitution of the Jewish nationality is then a question of universal utility. It is in the interest of religion as well as of civilization. Above all, it is dictated by the national principle which sovereigns and people have to-day proclaimed before the world.

It now remains for us to speak of the practical difficulties which might prevent the realization of this great project. It would seem to us a matter of great importance to give back to the Israelites Palestine, the country of their ancestors, in order that they might have a fatherland; and we must ask ourselves if it would be possible to overcome all the difficulties which would arise in the accomplishment of so considerable a social change. First, whose duty would it be to take this country from the hands of the Turks? The Jews themselves? They would need for that a certain political organization and an armed force, two things which are completely lacking to the scattered race. The other powers? What government would sacrifice its subjects and its treasury in favor of

a little people who have been hitherto the object of universal contempt?

Then let us even suppose that we could find a means of taking Canaan from the dominion of the Sultan, there would still be great difficulties on account of the results which this modern crusade would necessitate. Should we drive from Palestine the Greeks, Arabs, and others in order to put the Hebrews in their place? Ought we to colonize the Jews in the midst of these peoples and give to the latter the superiority over them? In each of these cases we would sow the seeds of injustice; we would introduce the germs of a civil war between a majority rooted for centuries in that country and a newly-arrived minority. We are not unaware that all the Christian powers, in spite of the desire which they have of taking the Holy Land, and principally the holy places, from the hands of the infidels, hesitate to use force lest they expose millions of Christians in the Orient to the vengeance of the Mohammedans. How then avoid the catastrophe to which a war against Turkey in favor of the Jews would certainly lead? A few words can be said in reply to these objections.

If we view the question from a religious and historical point of view, the Jews ought to be established in the heritage which God gave to their fathers on the banks of the Jordan at Jerusalem, that goal toward which the eyes and the heart of Israel are certainly directed. Only we would not advise taking possession of the promised land by means of conquest. We would gain it by such legitimate processes as would give legal authority and universal consent to this new national establishment; that is, by acquiring by purchase this land which force took from its ancient owners. It seems to us that the Turkish government is not unaware of the little influence which it has upon the country to which it is supposed to give laws; it knows how many of these countries of Asia are an embarrassment rather than an advantage. It then may be presumed that it would willingly consent to a cession of territory when it would gain in return a relief from its financial straits. Thus all shedding of blood would be avoided

and the friendly powers would be spared the least sacrifice for the sake of the captive people.

Every one knows that the present picture of Syria is very gloomy. The multitude of races which dwell there are, on account of the diversity of their origin, divided among themselves and bear mutual hatred toward one another. The soil where dwell Mohammedans, Christians, Jews, Druses, Metualis, Ansonians, Kadmousians, Kurds, Turcomans, Armenians, etc., has become a den of brigands; every one there dwells under the sword; plunder is the order of the day; cemeteries are violated, ruins are heaped up, and disorder reigns supreme. In view of so abnormal a condition of things the need of some authority other than that of the pashas, which is no authority, is everywhere felt and is the cry which is heard all over Syria. May we not hope that these decayed and depressed races would gather with eagerness around the most enlightened branch of the Semitic race, and give them the direction of the affairs of the country?

Despite the evident ignorance of the inhabitants of Palestine, they will have enough good sense left to see the right which Jews have to exercise superior power in Judea. They know that the sons of Jacob are the legitimate possessors of Canaan, while they themselves dwell there simply as foreigners. In this long strife of race against race the Jews alone have persecuted no other. To the natural intelligence which is their characteristic trait the Israelitish people unite the experience of civilization which they have gained in their exile. These united merits render them eminently apt wisely to fulfill the duties with which they will be invested. Let us believe, then, that all the Syrian tribes, so hateful to one another and cherishing a common hatred against the Turkish government, would see in Israel a neutral ground where all their common interests may be served. When once the consent of the Sublime Porte is assured, the re-establishment of the Jews in Palestine would be accomplished without any trouble and with advantage to everybody. This is certainly the most rational plan for the re-establishment of

Israel in their primitive country. Still we ought, in default of Palestine, to seek elsewhere in some part of the globe, it matters not where, a firm foot-hold for the Jews; for it is essential, and we cannot repeat it too often, that they should be by themselves, independent of the other nations.

The prophets who foretold the return of the Jews from the Babylonian captivity to Judea are silent in regard to the result of the third captivity, that of our times. This silence allows us to think that Canaan may possibly be at last abandoned, and a new country, or as Isaiah expresses it (65: 17), a new heavens and a new earth will be given them. In reading sacred history we cannot but be convinced that the land of Canaan is by no means necessary to the existence of the Jewish nationality. The tribes of Jacob bore the name of Israel even before they entered upon it, and after having left it they have still borne that name until our own times. Palestine was chosen by the Hebrews simply on account of its proximity to Egypt, whence they had hastened to depart, and then because it was a fertile country and able to support a nation destined to a rapid growth, and also because its conquest was easy. It was not then Canaan absolutely which Moses sought for his brethren, but some country which should be propitious for the settling of the new nation. It is then evident that it was not because this country was called Canaan, or because it had certain geographical outlines that the Jews became attached to it, but on account of the rest and the sweet enjoyment which they tasted there as free men, and the prosperity which they there enjoyed. Independence was the sole object of the Israelites, and Palestine was simply the place where it was gained. It is for this reason that the conquered land in no respect entered into the religious ceremonies of the Jews. They offered sacrifices to Jehovah before they reached the promised land; they carried with them a portable sanctuary during the forty years of their wandering through the desert before the temple was built at Jerusalem. None of the feasts and ceremonies commanded by Moses to his people are

devoted to the land which they were going to possess, but in memory of the country which they had left. Nowhere is it said, You shall do this because you enter upon Canaan, but because "thou camest out from Egypt." The Israelites would as soon have come to love Nubia, Arabia, or Persia, or even in the province of Egypt itself, if their liberator had led them thither. Accordingly, in asking that Israel shall be delivered from their present slavery we make little point of the country in which they would have to settle. They would accept the most distant places on the earth, provided they could organize their nationality there, sheltered from every insult, every vexation, and all danger to their lives. Wherever they might be able to say, "We are at home," that would be their dear fatherland, their holy land, their true land of Israel.¹

It is not for us here to point out the place where such a place could be obtained. The world is large enough to allow a choice. Land is still to be had in plenty to accommodate a nation so small in comparison with others. In Asia, in America, near the coasts of France, there are yet vast regions uncultivated and almost uninhabited. Perhaps the peoples or the rulers who possess these lands which are of no profit to them would not refuse to give them up for a certain consideration. It will be the duty of eminent men of the Hebrew race to seek to discover for their brethren this home. Statistics show that a hectare and a half² of arable land will suffice to support one man. It would be necessary then to procure about eight million hectares of land for the needs of a population estimated at five million souls. Estimating the price of each hectare of uncultivated land outside of Europe at fifty francs or more, we would have four hundred or perhaps five hundred million francs. Adding a like sum for the settling of the first colonists during a certain time, and for provisions, transpor-

1) We would say naught against providing an asylum for Jews in every land, but national hopes for Israel must of necessity center in Palestine, and Palestine alone. So says the Jewish heart, and so says the Word of God.—ED.

2) Nearly three and three-fourths acres.

tation, and other expenses which might arise, we would have a thousand million francs.¹ This is the sum which would need to be provided for the ransom of a people captive for eighteen centuries. A thousand million! At first sight this sum is enormous, doubtless. Indeed, for a people who, barring some individual exceptions, are poorer than any other to collect such a colossal sum, seems a dream. It can, however, be realized. Here we have to apply the common proverb: "Where there's a will there's a way." Every Jew, we are pleased to hope, would be willing to take from the little which poverty has allowed him something to contribute to his deliverance. Every one would be willing to endure the greatest privations and turn his leisure into even severe toil in order to devote the proceeds to the great work of the liberty of his brethren. A prisoner would leap to the ground from a great height, he would thrust himself into the waves of the sea, he would rush past bayonets which threaten his life, or balls which whistle by him. In brief, he would expose himself to the greatest dangers for the simple object of gaining that little good which bears the sweet name of liberty. How much more would a people who are bearing the longest and most crushing captivity make efforts and sacrifices for the sake of seeing their fetters unbound. Say to a Jew that to recover his rights and his dignity he will have long distances to travel before he reaches the borders of his new home, and that he will have to suffer on this long journey every sort of privations and the most dangerous illnesses, and nevertheless he will run with a song of joy toward the place where the veil of opprobrium which for so many centuries has covered his face will be taken away from him, where he will at last be free.

He would do this; for on the worst possible supposition that all your efforts, O Israelites, shall be fruitless, that you shall be condemned to remain in the present condition of national ruin, still something would be gained. The simple fact of having labored energetically to recover

1) About \$200,000,000.

your independence would give glory to the name you bear. All would be lost but honor, which would be a benefit. In seeing you idle in the midst of the hard trials which surround you one would suppose you morally decayed, that you had degenerated to the point where liberty seemed to you an injury rather than an advantage. The nation which patiently bears servitude is considered in the eyes of the world born for slavery. He who does not blush for his outraged honor is given up to universal contempt. You will not be so judged when it is seen that Maccabean blood boils in your veins. You will be considered worthy of independence if you seek it with all your strength, and sacrifice for it fortune, race, and life. We have made this hypothesis of failure simply to show the advantage which would come even if you do not succeed. Let us come now back to our first idea, the gaining of a home for Israel.

In order to hope that real success will crown this undertaking it would be indispensable that Jewish committees be established wherever there dwell any remnants of the race of Abraham, as follows: First, to organize regular contributions to procure the necessary sum for the re-establishment. Second, to make overtures toward those to whom God has entrusted the destiny of the nations, asking their support and aid in gaining this great cause. Third, to discover where the Jewish home could be established. We earnestly wish Israelites to be united and to engage resolutely in this task from the present time on. It is not enough to lament, to fast, to pray, and to hope that deliverance will come by a miracle. We must work individually, each one in proportion to his strength. Be active, and God will help you. In consequence of the vicissitudes which frequently occur in the lives of nations no society is assured the preservation of its acquired rights, and, as we have already said, the Jewish people are exposed more than any other to the sad effects of a reactionary political system. The present time is the most propitious to accomplish national freedom. Israel is beginning to breathe. Her hands are untied; certain means are at her disposal; let her then hasten to act, for to-mor-

row it may be too late. Doubtless money will not flow in all at once. The new country will not be found very soon. Obstacles of every sort will present themselves as in the time of Nehemiah. Powerful adversaries will arise and bar the road which leads to the new Jerusalem. The national building will not be erected in one day, in one year, or perhaps in many years. Still we are convinced that the triumph of this great cause will by no means fail, provided we work with perseverance. Let every one, then, bring his offering, his labor, and his light; let constant care be given to the least details of the work. We must try every means to overcome all obstacles. We were almost about to say that we must do the impossible. Let the result of the contributions be turned into the treasury of the ransom fund centime by centime.¹ Let each centime be consecrated to its sacred work. If this task is not finished in our day, let the present generation bequeath it to the next generation who in their turn will have to take it in hand and answer to the future. Finally, let these committees be made permanent; let them grow all over the earth and work with energy for the freedom of Israel, and the time will come, sooner perhaps than we think, when the tears of the mourning people shall be dried, and the sons of Jacob shall be saved.

“ Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.” Jer. 31: 16, 17.

STRASBURG, October, 1868.

[THE END.]

THE RIGHTFUL PLACE OF THE JEW.

How can we tell, so far as everyday life is concerned, whether a man is a Jew or a Christian? This question can be readily answered provided each is faithful in the ob-

1) As much as to say, “cent by cent,” or “farthing by farthing.”

servance of his respective religion. Walk through any large city where Jews and Christians live side by side, dress alike, and talk the same language, and wherein will the distinction consist? Admitting minor signs observable here and there, there is one unmistakable mark which shows the difference between the two, and that one sign is the Sabbath, observed by Jews on every seventh day of the week, and by Christians—as a whole—on every first day of the week. Note this difference. If the pious Christian adheres with such strong tenacity, as he does, to his Sunday, the Jew, who is by nature still more pious, adheres necessarily to the Sabbath-day with proportionately more tenacity than a Christian. The latter has no evidence of divine authority for the observance of Sunday as a Sabbath; the Jew has nothing else, and Scripture is full of proofs in his favor. Considering, as we are doing, the situation of only the pious and God-fearing Jews and Christians, what must it be to such a Christian if he were called upon to give up Sunday, which, as a matter of fact, never happens? And what, on the other hand, a thousand times more must be the case with a Jew, who, when asked by a missionary to accept Christ, is invited, by implication at least, to sacrifice the God-given and divinely-ordained Sabbath of the Lord God? While the Jew has to face many difficulties of a serious character in accepting Christianity, the great, if not the greatest difficulty,—aside from the doctrine of the divinity of Christ and His self-sacrifice for the sin of the world, commonly called the atonement,—is, after all, the fact that he has to sacrifice the Sabbath of the Lord, naturally so dear to his heart, and, by the way, dear to every child of God.

Let this be impressed upon the mind of every Christian missionary, and of all who otherwise support the work of preaching the gospel to the Jews. In other words, if the missionaries, if those who support the missionary work, nay, if all Christians kept the seventh day of the week as the Sabbath, the same Sabbath that the Lord Jesus Christ and all the apostles, including St. Paul, observed, and not Sunday, the first day of the week, which

neither Christ nor His apostles kept as the Sabbath, and which day is nowhere commanded to be observed instead of the Sabbath,—then the other difficulties which present themselves to a Jew in accepting the gospel will assume a most vanishing character and disappear very soon. This state of things presents the truth as but few realize, and is undoubtedly the greatest difficulty from a religious point of view.

Shifting our position, we must admit that from a social point of view the Jew has no respectable or enviable standing among his fellow-men. The very word "Jew," sounded often with a bitterness or a grimace, thrills the sympathetic hearer of this word as it proceeds from the unsympathizing anti-Israelite Christian with an indescribable feeling of kindness toward the former and pity toward the ignorance and prejudice of the latter. Until the Christian minister in particular explains the prophecies of the Old Testament in a sense required by the text and in so many instances favorable to the Jews, until the Christian realizes that there is a Jew at the right hand of the Father, until he knows with the heart as well as with the mind that the New Testament was written by Jews,—not to speak of the authors of the Old Testament Scripture,—until he gives the Jew the rightful place in history, in the community, in his heart, and acknowledges spontaneously that the Jew if not his superior is fully his equal and will trust him as such and as his pleasant neighbor and welcome guest,—until such things happen to the Christian, in other words, until he repent of his past hateful conduct toward his elder brother, he can never expect to convert the Jew to Christianity with any such success as the Lord blessed the work in the apostolic church if indeed he succeeds at all.

What reason has a Christian for treating a Jew the way he does? What harm has the Jew done him? Is it because he is thrifty, sober, and industrious? He never crucified the Lord. Those who crucified Him are about as much related to the Jews of the present generation as they are to the Gentile reader. And besides, Christ has

forgiven them, and He prayed His Father to forgive them, which prayer the Father, in answer to His only begotten Son's petition, has surely answered.

Every article, pamphlet, or book, written with a view to convert the Jew to Christ, every sermon or address upon the subject having this in view, or every conversation held with a Jew for this purpose, will be entirely useless and worse than useless. The Jews would occupy a more prosperous situation if the tables were turned when they have so much in their favor. Hence every society for propagating the gospel among the Jews must act upon the principle suggested after thoroughly considering the above described state of things; they and all Christians must look the facts of the case straight in the face, drop their unfounded position of condescension and rather occupy that of Gentiles toward Jews, the latter being more highly favored than the former, entering rather into the true spirit of brotherhood with every son of Abraham; and then the success and prosperity of Jewish missions will become truly phenomenal, the Jews will accept their rejected Messiah by the thousand every year, and the wanderers will find their home at last.

Socially, then, to treat every Jew like a brother or a fellow-Christian, and religiously, for every Christian to commence the observance of the Seventh-day Sabbath,—these two factors would solve the Jewish problem and hasten the second advent of Christ as perhaps would nothing else.

A FRIEND OF ISRAEL.¹

CORRESPONDENCE.

To the Editor of THE PECULIAR PEOPLE:

You have given us in your last number some of the reasons why Christians start missions to the Jews. A great many more could be adduced. The principal one remains that God sends us to convert the Jews. In the prophet Hosea (3:4, 5) we read the following: "For the children of Israel shall abide many days without a king,

¹) The writer is a clergyman of the Protestant Episcopal Church.

ED.

and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

This first part of this prophecy has been literally fulfilled these eighteen hundred years. Israel has been without a king, without a land, without a sacrifice, that is, without the true religion. The promise is that at a certain time in the future they shall fear God. In the meanwhile they do not fear Him; they do not know Him and His goodness, nor will they reap the fruits of His goodness. No heaven for poor Israel. They may extol themselves on their good qualities, and Christians may be misled to believe that there is hope for them; but there is none, no sacrifice, no life eternal. The decree is firm. See Psa. 50: 5. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Israel has no sacrifice. The old covenant is broken, and the sacrifice of the new covenant, Jesus Christ, they will not accept. Has God rejected them? No, they have rejected themselves by their hard hearts that resist the influence of the Holy Ghost. God is waiting to be gracious to them, but He has to wait a long time. They are so firmly established in their own righteousness that they cannot see their sin, that they will not accept His righteousness, His grace, or His mercy. But when God sees the least chance to bring them to Himself He is sure to step in. Hence the present movement, which is that He is now working everywhere in the fulfillment of Hosea 3:5, and we are only His tools, though He deigns to call us fellow-laborers.

Another passage on the same subject is Isaiah 5. Comparing His people Israel to a vineyard, God says that because it brought forth wild grapes after He had made all the necessary preparations to make it produce good fruit, He would surely lay it waste. It shall bring forth thorns and thistles. These are the fruits of Israel, according to God's Word. What profit are thorns and thistles to men or to the lambs of Christ? Remember this,

my Christian friend,—you who are so quick to complain of the Jew and so slow to work in God's vineyard to change these thistles into lilacs and roses,—it is your own fault. Do not expect anything from a field that God has laid waste, but rather try to break up the fallow-ground and sow the word of Christ. If ye neglect this, and the thorns then tear off thy wool or pluck thy flesh, do not blame the thorn; it was made to pluck and tear, and does not know any better.

A precious promise is reserved in Isa. 27: 6: "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." Christian friend, keep that prophecy in mind and work for its fulfillment. God uses means for His work, and if you are willing He will send you and also reward you. As for the Jews, they may not like to be disturbed in their ease, they may not like to take up the cross of Jesus and work out their salvation; but they must be waked up from their slumber, for it is their God who is calling them. They will bless Him and us in the resurrection day.

SOLOMON ROBITSCHK.

WESTBROOK, Me.

To the Editor of THE PECULIAR PEOPLE:

In THE PECULIAR PEOPLE of December, 1891, a contributor asks: "Why in our times all this hatred [among Jews] toward Jewish Christians, and entire separation from them?"

Were I a Jew and knew even a tittle of the horrible wrongs which the Jews have suffered from self-styled Christians down through the centuries of the Christian era even to the present time, it seems to me that I should hate the very name "Christian." It would sound worse to me than "Devil," "Satan," or "Apollyon;" and the very worst thing that could befall a relative of mine would be that he or she should become a Christian.

When Christian nations and Christian individuals learn to treat the Jews as if they were human, as if they were their fellow-creatures, perhaps this hatred will change to love.

H. W. STILLMAN.

WESTERLY, R. I.

NATIONAL ENTHUSIASM.

The following circular has been received from our good friend, Mr. Mark Levy. May the Lord bless him and all his race!

THE STANDARD OF JUDAH.

"Pray for the peace of Jerusalem: they shall prosper that love Thee." Psa. 122.6-9

A herald's voice around the world
Proclaims in trumpet tones,
"A Jewish Standard is unfurled
The Son of David owns."

The Lion of Judah, dear Ensign,
Waves bravely in our sight :
And we, true sons of Israel's line,
Now marshal in our might.

The glory of our risen Lord
Beams brightly on our way,
As deathless love from His sweet Word
Emits its matchless ray.

It lights our Standard with a glow,
No earth-born shadows dim,
Which will for everlasting flow,
For we are true to Him.

Then on Jerusalem's dear wall
We'll plant our colors yet,
Whilst those who 'neath the Ensign fall,
Our Lord will not forget.

For in old Salem, our good King,
The Prince of Peace, will reign ;
And millennial blessings bring
When Satan's hosts are slain.

THE CHRISTIAN-JEWS' PATRIOTIC ALLIANCE.

The Christian-Jews' Patriotic Alliance has been formed for the purpose of working for the Spiritual and National interests of the Jewish Nation. Jews who believe in the Lord Jesus, the Son of David, the Messiah, do not lose their nationality ; they remain Jews in the truest and broadest sense. The spiritual and national life of the loyal Hebrew are inseparably linked together ; he cannot be truly spiritual without having an undying love for the land of his fathers. Racial love and pride are strong among God's ancient people ; but Christian-Jews in common with Orthodox, Reform, and other Jews, have hitherto not sufficiently cultivated national feeling. The members of our Alliance, recognizing and deploring this fact, promise faithfully to be true in the future, by the grace of God, to our

national spirit. We affectionately beseech the prayers, sympathy, and hearty co-operation of all sincere worshippers of the Lord God of our fathers in our efforts! Our hearts are bowed down with sorrow over the present desolate condition of our nation, the more so because it is a punishment for the rejection of the Messiah; we pray for the peace of Jerusalem, and hope for a speedy re-occupation of the Holy Land by our suffering people, as the only happy solution of the Jewish question, believing that soon after this event the Prince of Peace will come in glory to save all Israel from their enemies and their sins and to usher in His Millennial reign.

“ Fair Palestine! Fair Palestine!
 My love goes out to thee,
 And I would shed my heart's best blood
 To see our nation free;
 Yes, free to settle in thy vales
 And on thy hills and plains,
 Where all could hear our children sing
 ' Sweet freedom's blessings reign.' ”

Therefore, looking upon Palestine as our fatherland and future happy home, we raise our Standard in the name of the Lord God of Israel and His Son Jesus the Messiah, with the joyous assurance that the Holy Spirit will guide us in all our movements. May the Ensigns of England and Judah always wave in unity, peace, and love, and may the time speedily come when all nations shall be united under Christ's banner of universal love; for then God's kingdom will come on earth as it is in heaven.

MARK LEVY, *President.*

18, Aberdeen Road, London, N.

A. BERNSTEIN, B. D., *Hon. Sec.*

79, King Edward's Road, London, E.

WHY?

Why should race prejudice prevail in this country against the Hebrews? Are they less patriotic? They own no country, yet no race has been more loyal to the flag of its adoption. Oppressed beyond parallel, they have never engaged in armed rebellion against the government holding them in subjection. They were driven from Greece,

from Italy, Germany, Spain, and England, and now they have, almost, the alternative presented of leaving Russia or starving. And yet they have been loyal to the flag of every nation in which they have dwelt. They have never consented to surrender their faith and heritage, nor have they sought to proselyte other faiths; but their loyalty to the land of their adoption is one of the proverbs.

He assimilates himself with the conditions, general trend and cult of the peoples among whom he lives, and whose citizenship he enjoys. In Italy, Germany and England he is a constitutional monarchist; in Russia he is an imperialist; in France and the United States he is a democratic republican. He retains the Judaic motto, "My country is the world; my countrymen, mankind."

Are they less educated, less cultured, less capacitated for citizenship? Where can be excelled the philosophy of Moses, Abraham, or Solomon; of Spinoza or Maimonides? Where can be found better types of soldiers than Joshua and Massena? Where has the histrionic art been better represented than by the two queens of tragedy, Rachel of old and Sara Bernhardt of the present—both Hebrews? Did they not give to music such incomparable masters as Mendelssohn, Moscheles, Meyerbeer and Rubinstein?

In the record of the world's philanthropists, where can be found brighter names than Montefiore and Baron de Hirsch? History's record of great philosophers, poets, soldiers, artists, musicians, philanthropists, statesmen and financiers contains a full share of Hebrew names.

It is a false Christianity, or a false conception of Christianity, that either inspires or promotes hatred for Hebrews or Hebrew faith. When the Christian considers that the ten commandments and the Lord's Prayer, repeated night and morning by millions of children at their mothers' knees, were given to the world by Hebrews; that the Proverbs and the Psalms, the Apocalyptic Vision, the Old Testament and the New, the blessed plan of salvation—the Christian's hope and anchor—find their origin with the Hebrews; when we consider these things, then, I think the time is come for Christianity to break down and trample upon the barriers of race hatred.—*From an address by Gen. Daniel H. Hastings in the Jewish Exponent.*

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