THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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

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OUR VIEW OF MISSION WORK.

Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish people. If men are sent out to do anything else, they are not properly Christian missionaries. We should send missionaries to the Jews because it is in our nature, if we possess any idea we think of value, to desire that every one should accept it. Especially is this so if we think we have in view a lofty and excellent ideal. If we do not this, it is a confession that we have no proper ideal worth the name. Another reason why we should send missionaries to the Jews is that we have charity and love towards them. We believe that the one sure and certain way to enter the kingdom of God is through Christ. We are not disposed to say what may be the lot of those who have lived godly lives and who have not worshiped Jesus Christ. We are not disposed to limit the operations of divine grace. But we believe that Christ is Life Eternal. He is the Way, the Truth, and the Life. We are sad when God's children are astray and do not accept the safe and sure way. A third reason why we should send missionaries to the Jews is our Lord's great command, "Go ye into all the world and preach the gospel to every creature." Our Leader and Master has bidden us. The loyal follower of Christ considers no alternative. "If a man love me he will keep my words," says our Master. As disciples of that Master, as servants of that Lord, what can we do but send forth those to proclaim these glad tidings "to the Jew first, and also to the Gentile?" Jesus asks us to do no wrong,—to cheat, to deceive, or to bribe,—but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth.

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THE PECULIAR PEOPLE.

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

A Christian Monthly devoted to Jewish Interests, Political, Social, Literary, and Religious.

הביטו אל־צור חצבתם
Isa. 51: 1. ואל־מקבת בור נקרתם

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

Vol. VII. ALFRED CENTRE, N. Y., APRIL., 1894. No. 1.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

ANTI SEMITISM, or the hatred of the Jew on the part of Gentiles, is a survival of mediævalism, the product of state and church union, of ignorance, and of superstition. It is fostered by envy and jealous political and social traditions, and the narrowness of little minds, which make up the major part of the world's mental population. The unfortunate circumstances of the case, too, aid this noxious plant in its growth. These circumstances might be modified somewhat, if the parties in the case were disposed to be generous; in part they are incapable of modification.

SOME of these circumstances we may mention. On the side of the Gentile, nominally or really Christian, there is his natural tendency to religious bigotry, begotten of theological strife among sects, and ecclesiasticism, or "high church" views in all denominations, whereby any one indulges the fancy that his is the true church of God, and all others false, the Jew, of course, the worst of all. Religious teaching to-day is hardly responsible for this, except in certain quarters, but the social and racial prejudice, which as a tradition has survived since the

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Middle Age, and which is always the hardest to eradicate, is a heritage that the Gentile has received from his ancestors, and which, perhaps unconsciously, he cannot cast off. He may, perhaps, not know why he possesses it and not be able to account for it.

On the side of the Jew there are his racial characteristics whereby he, under God's providence, has been preserved among all the nations of the earth for so many centuries. These make him a marked man wherever he is His social and moral excellencies are hardly sufficient to account for the Gentile's ignorant hatred of him, as though envy were the motive thus applied. This may have its due weight as a circumstance tending to foster the feeling, but cannot be the reason determining the same. The memories of ages of persecution; the oversensitiveness on the part of the Jew, whereby he always sees a slight or a thrust even where none was intended; his tendency to live apart from his Gentile companions socially, maintaining not simply those peculiar habits due to his religion, of which no one could complain, but those traits which among all but the most highly cultured would be apt to be disagreeable to Gentiles of the same social scale, while at the same time desiring to be one with them socially;—all these are circumstances, many of which are as much a heritage of the Jew as religious intolerance is of the Gentile, which accentuate his position as antagonistic to his Gentile neighbors.

Now, none of these things in itself is the cause of all the trouble. But taken all together, like the irritabilities of children who begin to contradict each other about nothing, and at last come to blows without knowing why, they stimulate each other and bring about the evil condition we all deplore. Let us try to conquer these feelings. Let us try to see the good in each other. Let the Gentile learn more about the Jew, his nature, his history, and his literature. It will benefit him so to do; it will be a real education to him, and may shed some light upon his religion,

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too. Let the Jew try to conquer his feelings, and not believe that every Gentile hates him. Let him trust his neighbor till he has clearly proven him in the wrong. Once in a while we see it stated that an Italian has beaten his wife, or that an Irishman has gotten into a broil. Americans are not therefore accused of entertaining a prejudice against these two nations. Rarely indeed is it that a Jew is thus mentioned. If then it be stated in a secular paper that a Jew has committed this or that, do not charge unfairness to the Gentile. Our respected correspondent says that it is as though it were said that an Episcopalian has committed this or that. By no means; for while our correspondent may maintain that the word Jew is simply a denominational designation, whether rightly or wrongly the world at large understands it as more than this, and rather as a racial or national term. We ourselves so regard it, as our correspondent knows. But even if our correspondent be right, the usage of the world is the guide to the interpretation of newspaper English, and we think that we are justified in asserting that when it is said that a Jew has done this or that, no more is meant than when it is said that a German or an Irishman has done something worthy of mention as news. People regard it as a national term, whether our correspondent does or not.

MAXIMS OF THE GREAT SYNAGOGUE, SIMON THE JUST AND ANTIGONUS OF SOCHO.

The "Great Synagogue" is a name applied in the Talmud to an assemblage of men who carried on the work of Ezra and Nehemiah in settling the affairs of church and state after the return from Babylon. Simon the Just is spoken of as one of the last of that distinguished assembly. He lived in the beginning of the third century B. C., and his name is illustrious, inasmuch as he filled the office of high priest with conspicuous ability. Antigonus of Socho lived somewhere near, if not in, the dark times attending the fearful persecutions of Antiochus Epiphanes.

The labors of the Great Synagogue are summarized

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in three golden sentences that are preserved to us in the opening of the tractate of the Mishna denominated Aboth: "Be cautious in judgment, raise up many disciples, and make a hedge about the Law." Each one of these golden maxims is worthy of being sedulously carried out in the life of every Jewish follower of Jesus. "Judge not that ye be not judged," Jesus, our Supreme Teacher, Himself has said, and ever should we strive to carry His words into practice. Ever should we strive to maintain a lowly and Christlike spirit, and with brotherly love be cautious in all our judgments that we pass both upon our brethren of the Jewish faith who have not yet believed upon Jesus, and upon our believing brethren who do not profess to see the truth as we see it. In a spirit of love let us strive to win both these classes to the position of Jewish Christianity, for we believe that the views of Jewish Christianity, as set forth in the *Eduth le Israel* and upheld by THE PECULIAR PEOPLE, represent most truly the teachings of Jesus, and are therefore most truly Jewish also.

The second maxim of the Great Synagogue is equally important. It is not sufficient that our eyes have been opened to the truth as it is in Jesus. We believe that we occupy the position of the many thousands of the early disciples of Jesus from among His own nation. Of all people in the world therefore we ought to esteem it a great privilege as well as an imperative duty to raise up many disciples to Jesus. Our Jewish brethren ought always to be subjects of our solicitous desire. We cannot be indifferent to them and carry out at the same time the spirit of our divine Lord, who left us as our perpetual heritage the solemn words of the great commission. How can any Jew have the heart utterly to forsake his people and identify himself with Gentile peoples? Let every Jew who loves the Saviour engrave it upon his heart that with all wisdom as long as he lives he will strive among the Jewish people to carry out these great words, העמידו תלמידים הרבה.[1]

1) Raise up many disciples.

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As to the third saying of the Great Synagogue much might be said of the highest importance bearing upon the development of true religion. Much was made of this maxim by both Tanaim and Amoraim, the builders of the Mishna and Gemara. While we cannot agree with these teachers in multitudes of their decisions, and far less can we accept the authority of the oral law, that hedge about the written law, as equal with that of the Law itself, for we can only accept the work of these learned men as a help; nevertheless, the maxim of the Great Synagogue is of the utmost importance, and deserves to be written in letters of gold for the guidance of every disciple of Jesus. Not that he should understand thereby that he is to magnify the Talmud, but that he is to magnify the written Law of God. Let him set a hedge around that Law for himself, with fixed determination that he will never forsake it. Let him not say that it is impossible in these days for him to keep it. Let him keep the Law as well as he can. Let him remember its gracious promises and heed the warning of its faithful admonitions. God is still the God of His people, and in behalf of the עדת עדות (Assembly of the Eduth), if these show themselves worthy, will verify His promises. He will abundantly bestow His blessings upon such as are faithful to His holy Law.

The maxim ascribed to Simon the Just in the Aboth is this: "The world exists by virtue of three things—the Law, the service, and the doing of benevolence. "Certainly every well-ordered state exists by virtue of the laws that regulate its diversified interests. What scientific men call the laws of nature are indispensable to the permanency of the universe. Much more is the revealed Law of God an orderly and most perfect publication of His own nature necessary to the permanence of the social and moral fabric of the system of the religion of Jesus. That Law has greatly influenced the world in ways almost imperceptible. Certain early Christian writers used to affirm of Plato that he was none other than Moses speaking Greek. So in modern times the influence of Moses may be discerned in many ways upon the civilization of all

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Christian nations; but there can be no permanence to any great system of Christian truth until the Law is enthroned to its rightful place. The Christian world at the present day is divided into a multitude of sects, and a Jew newly converted to Jesus sometimes finds it difficult to decide what he shall do. Let him never forsake the Law, the glory of his nation, which must lie at the foundation of any permanent system of Christian truth.

The "service" spoken of by Simon the Just was the sacrificial service of the temple. Now that the temple is destroyed Jews employ the term to denote prayer. Most fitting it is that the term should be so used. Undoubtedly from the beginning prayers were offered up in both tabernacle and temple in conjunction with the offering of the sacrifices upon the altar; and to this day Jews pray with their faces turned toward Jerusalem at nine o'clock in the morning and at three in the afternoon, the ancient hours for the offering up of the morning and evening oblation. Most fitting indeed is this conjunction, for all prayer is accepted before the throne of God's glory, because the way has first been prepared through sacrifice. Every Jew who has believed in Jesus knows that the sacrifice that has prevailed is that of the Lamb of God which taketh away the sin of the world. Let him ever keep his mind in close touch with the sacrificial system of the Pentateuch. From it he will learn the more about Jesus, and will be helped by means of such knowledge all the more to offer up acceptable and prevailing prayers.

The גמילות חסדים, "Doing of benevolence," is the necessary consequence of familiarity with and love for God's holy Law, through the grace of God in Jesus Christ.

Antigonus of Socho used to say: "Be not like servants who serve the master for the sake of receiving reward, but be ye like servants who serve the master not for the sake of receiving reward, and let the fear of heaven be upon you." This reads as though it were uttered in stormy times. Perhaps it was first spoken in times of fiery persecution. At such times the Chasidim, the faithful of the land, rallying around the standard of Judas the Maccabee, served

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God from principle, ready to sell their lives, if need be, and did not serve from expectation of any earthly reward. Such should be the spirit now in which every Jewish Christian seeks to extend the knowledge of the Messiah. Too often "converts" to Christianity seek first of all to be employed as "missionaries" by some society. All Jewish converts should not seek to become missionaries in that sense; but in the spirit of Christ, who requires of all His followers that they shall take up their cross and so follow Him, let them seek by all means in their power to win their Jewish brethren to Jesus, but purely out of love and not from any expectation of reward. Rewards will come Jesus Himself will reward all His followers; but all thought of reward should be left unreservedly to Him.

NISRE.

THE FIRST PRINTER.—When Faustus had printed off in 1460 a number of copies of the Bible he undertook the sale of them in Paris, where printing was then unknown. As he sold his copies for sixty crowns while the scribes demanded five hundred for their manuscripts, he created universal astonishment; but when he produced copies as fast as they were wanted, and lowered the price to thirty crowns, all Paris was in agitation. The uniformity of the copies greatly increased the wonder; information was given to the police against him as a magician; his lodgings being consequently searched and a great number of copies being found, they were seized. The red ink with which they were embellished was supposed to be his blood, and it was seriously ad judged that he was in league with the devil; and it is presumed that if he had not fled he would have shared the fate of those whom superstitious judges in those days condemned for witchcraft.—*Jewish Messenger.*

RUSSIA will not allow missionary societies to distribute Bibles within the holy empire. Where crass ignorance, groveling superstitions, and unsanitary conditions are encouraged, there the light of the Book of Books dare not spread.—*Jewish Exponent.*

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The Peculiar People.

חדשות הנישות—NEWS—במחנה ישראל.

SEVERAL Jewish newspapers have been recently giving good advice in regard to extravagant expenditures at funerals.

M. TRICOUPIS, the Prime Minister of Greece, has publicly declared in Parliament that far from being anti Semitic, as has been alleged in the press, he is a warm friend of the Jews.

THE Jews in Italy have reason to be proud of the large proportion of their co-religionists who sit in the Chamber of Deputies. By the recent election of Signor Pavia the number of Jews in the Chamber has been brought up to fifteen, a figure never before reached in the Italian or any other Parliament.

IT is announced that in a short time the Karaite sect of the Jews, inhabiting the coast district of the Crimea and portions of the governments of Kherson and Podolia, are to be freed from all disabilities under which they may at present labor, and are to possess equal privileges with Christians. The Russian government has always distinguished between the Karaite and the ordinary Talmudic Jews, and they have hitherto enjoyed exemption from many of the restrictions imposed upon the latter. The restrictions imposed on the Karaim are now to be totally abolished. It may be interesting to add that the Karaites speak a dialect of Turkish, and, in the Crimea, at any rate, dress in the costume of the Crim Tartars.—*Reform Advocate.*

M. POBIEDONOSZEFF, Chief Procurator of the Holy Synod in Russia, has recently presented to the Czar his report

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on the activity of the Orthodox Church in the year 1893. While he declares the teachings of Roman Catholicism and Protestantism to be of dangerous influence for the morale of true believers and the State, he says of the Jews: "The Jews are not so hostile to the Orthodox as the Catholics and Protestants, so that from the adherents to the Mosaic faith no such great danger threatens the Russian Church and population." It is worthy of note that in previous reports the Procurator's comments on the Jews were of a totally different character.—*Jewish Voice.*

HOW ARE WE TO MEET ANTI-SEMITISM?

FROM THE GERMAN OF E. E. GEDALIUS.

(Continued from page 273.)

Not only do the Jewish people think that they are far from being a people of priests and a holy nation, but still less do they think of proclaiming the glory of God. Indeed, they are further from this, their God, than any other people. While some of them know only a God of myth and story, for others, impossible as it seems in the case of a Jew, there is no God at all! Poor foolish people! Surely they have not thought seriously on this subject. In certain circles it appears to be in good form to place in dispute the existence of God, for this serves well their turn; and what better can the "emancipated" Jew do than to ape the European "heathen" (atheists) in this respect?

I do not deem it worth while to enter upon the evidence of the existence of God. The subject is important enough for every one to strive to make it clear to himself; and he will succeed if, as suits the attitude of the creature toward the Creator, he throws himself humbly upon his knees and earnestly begs God to reveal Himself to him. If there is an all-knowing and everywhere-present God, then He will satisfy every sincere longing after Him. If He does not this, then might one apparently be justified in doubting the existence of a personal God. Still men dare with a bold front to oppose themselves to the Eternal. A few days ago one of our people said to me: "If there be a God

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let Him then show Himself to me at once." Blind earth worm thou! Thou thinkest perhaps that He has need of thy recognition, or that He cannot get along without thee! What makest thou of thyself? If only people of this sort could know this it would be different with them. They often talk of "man" and of being "men," but they have not the first notion of what it is in reality, nor of what the idea of "man" comprehends. We may be permitted to enter somewhat more closely into this subject.

The Holy Scripture speaks of the origin and existence of man as follows: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Here we see man in his three parts. He is first of himself dead earth or the human body; second, the life-giving spirit, and third, the living being called forth by the union of the living spirit with the body. It is clear, according to this, that the chief part of man is the spirit, which reveals itself in the will and the understanding. When the spirit arose and of what it is, we know not. We know only that it comes forth of God, that it is, and that it feels, thinks, acts, and uses the body with all its members, for carrying out its plans. It is the leading principle, the proper "I," the proper man himself. So that as soon as the spirit leaves the body, its shell, the latter ceases to be man. It is then but food for worms. The spirit, on the other hand, lives eternally; for how should it die since death is but the separation of the heavenly spirit from the corruptible mass of earth? How should that become nothing which is not material? Forget not, dear reader, that thy spirit lives eternally! This it is, and not the body, that wishes, suffers, and feels even the blows which are inflicted upon the body. It alone is able to rejoice and to be sad, and this quality it retains, even when it is no longer in the body, even in eternity. At this point let me ask, "Did you ever think of your immortal 'I,' or have you not had time for that, because you have been hitherto too much occupied with caring for the welfare of your body, which you know may to-morrow be stiffened

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in death?" My dear friend, ask yourself this question which you here read, "How will you pass your eternity? How will it be with you then?" God made you to be His priest, and to show His glory.' In what way have you fulfilled this purpose? Or have you never concerned yourself about Him, much less about His praise or the priestly office enjoined upon you?

Out of love to us, His people Israel, God gave us through Moses, His laws, which breathe only love united with providential care and wisdom. These commandments are to further the welfare of the body. The laws in regard to the forbidding of certain articles of food, are to guard us against illnesses, and prevent us from receiving harm. The law in regard to the observance of the Sabbath is serviceable to the body as well as to the soul. And so lofty are the other laws and so suited to our life, that we can only stand awed before the wisdom which is perceived therein, and before the kindness of the Almighty who gave them to us. But how few there are who keep the laws of God! To how few they are a joy and a pleasure, and to how many are they only a burden which they have recently cast off! The most of the Jewish people reason about these things as they do about other things which they do not understand, and believe in their foolish darkness that they are more clever and wise than their Creator. No wonder! How are such people to understand the commandments who do not think it worth while to take the pains to read the Holy Scripture in which they are indicated, and who have no time to reflect upon them? Newspapers and novels, classical and other writings, are more important to them. For such reading they have time and inclination, but for the Holy Scripture, although it is the oldest and richest and most interesting book, they have no respect; and they despise the most costly treasure which Judaism can show, and which has become to the most of the peoples of the earth a precious possesion, for otherwise it would not be translated into over two hundred languages. Zulus and Kaffirs, Chinese and Japanese, Germans and Frenchmen, Greeks and

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Englishmen, all read with reverence our Bible, know our history, and bow before our God. But the Jew! Is it not a sin and a shame that the Jew, instead of being master of the Scripture, knows about the least of the Word of God. But this is not the worst. Not only does he despise this precious treasure but he treads in a light and frivolous manner beneath his feet the law of God. My dear reader, do you belong in this class? If so be what would you do if you should be summoned to-day before God? Could you stand before Him? You will surely have to give to Him an account of what you have done in the body. It is important that every one should make an answer to this question, and this the more as it involves an eternal judgment or an eternal salvation. "But how can 'I' be freed from my sins?" one may ask, "for if from to-day on I become the most righteous and virtuous man I can but do my duty. How shall I be cleansed from my past sins?"

(To be continued.)

JACOB STARMANCOFF.

BY BENJ. A. M. SHAPIRO.

CHAPTER IX.

The New Life.

When, in the morning, the bell rang for prayers in the home of the missionary, the whole family were assembled in the sitting-room, they were waiting for the young man, the mysterious guest of the evening before. They grew tired of waiting, and the father conducted the services. Again the bell rang, this time for breakfast. Still, no Jacob. A servant was sent up to knock at Jacob's door. She received no response, and entering, found the room empty. On the table there was a hurriedly written note:

"*Dear Brother B*——:—While I would enjoy your hospitality and would appreciate the many efforts which you would put forward to secure me work and help me in life.

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yet, in order to produce the best impresssion upon my erring brethren in Israel, it would be best for me to earn my own bread entirely by my own exertions. I have left to secure work among people who do not know me. Thanking you for your kindness, and above all for your prayers, I am yours in Christ, the Nazarene.

JACOB STARMANCOFF."

When the family had read this note they could not help but admire the young convert all the more for his determination to be independent. They knew that God would provide for him. Still for weeks he was a daily subject of conversation, until their anxiety was entirely relieved by a letter from him, which told the many happenings of his life since his sudden departure.

Jacob arose very early and having dressed himself and committed himself to the care of his newly-found Saviour he wrote the note which we have just read. Slowly and carefully he descended the stairs and opened the front door. The whole world lay before him. He was a stranger in a strange land in a worse sense than when he first landed at Hoboken. He had always lived among Jews and knew nothing of Gentile ways and customs. In his heart he felt that the Lord would provide for him, and that in some way his future would be assured. The day was Sunday, a day which he had never observed, and of course no thought of the day or its character came into his mind. He crossed to Long Island and made his way to Jamaica It seemed a great blessing to him to get away from the city. He drifted about the town. He passed by a building that seemed like a temple or a synagogue. He heard music coming from within; a number of young people were passing in. He determines to enter. He opens the door and finds himself in a large room in which there are several hundred children and young people. They were all singing a hymn to the accompaniment of an organ. A gentleman stepped forward and met Jacob. In reply to his question he told him it was a Sunday-school, and asked him to enter one of the classes for the

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study of the Bible lesson. Jacob took a seat and with eyes wide open with wonderment observed everything that took place. He could speak but a few words of English and could hardly make himself understood, but in his way he answered the questions that were asked him, and propounded some in turn which the teacher could not answer. His broken English and his features, indicating his Jewish origin, attracted the attention of the Superintendent, who had quite a conversation with him. He was invited to remain a few moments after the Sunday-school to meet the pastor of the church.

When the pastor had been introduced to him he asked him many questions, as to how long he had been a Christian, his occupation, etc. Jacob, without any hesitancy, answered every question asked him, but, without, in any manner indicating that he desired help. "Young man," said the pastor, "I can secure you a good Christian home with one of my members. I believe your statements. I am confident of your honesty. If you will attend the evening service I will introduce you to a man whom I know will provide for you." Jacob, bowing low, thanked him for the interest shown in him, and raising his eyes thanked God for what He had done for him. The service of the church seemed very impressive to Jacob; he joined in the hymns though he knew not a word that they were singing. He felt that he was in the house of God and among His people.

After the service he was introduced to Mr. Clayton, who took him home with him. The house was a nice one and Jacob had a nice room assigned him. Not a word was said to Jacob about the work to which he was to be assigned. On the morrow he was aroused early, and accompanied his employer to the place of business, a butcher-shop. To an orthodox and pious Jew, as Jacob had been, there was nothing more repugnant to his feelings than to have to touch flesh killed save by a rabbi, according to the directions that Moses had given. Jacob almost fainted when he opened the door of the shop and saw the character of his employment. Praying to God for courage to enable him to overcome his repugnance, and to

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live as Christians live, he entered upon his duties. We may say it was weeks before Jacob could induce himself to put his hand on a piece of meat, especially pork, unless some demand from a customer compelled him to do so. He attended church and Sunday-school regularly, and became very much esteemed by the family of Mr. Clayton, and by all of the members of the church.

At the end of six weeks, his employer, realizing that Jacob was better adapted for the work of a student than a business man, had a conference with him, the outcome of which was that Jacob was regularly enrolled as a pupil in a Missionary Training School in the city of Brooklyn. As soon as he had a proper appreciation of the great doctrines of Christianity he expressed a desire to connect himself with some church, first undergoing the ordinance of baptism.[1] It was a bright Sunday morning that Jacob knelt before the altar of the Hanson Place M. E. Church in Brooklyn, to receive the sacrament of baptism. More than two thousand people witnessed the solemn dedication of this young man to Jesus Christ. What joy filled his heart! What a holy peace was his when he felt that he had irrevocably given himself to Christ! It was after this that he penned a letter to his missionary friend in New York. Jacob subsequently visited him, and kept up an acquaintance which was destined to bear much fruit for him.

The months passed quickly in the Institute where Jacob was. His week days were devoted almost entirely to study. He made marvelous progress in the English and in the knowledge of the English New Testament. The close of the session found him with three months on his hand and no prospect of anything to do. He secured the agency for a book, and by dint of patient enduring rebuffs and insults, by dint of close application to business, and by dint of prayer and reliance upon God, he earned money enough to enter a preparatory school in

1) This story presents, of course, the view of the author concerning the observance of Sunday and concerning the ordinance of baptism, not our view.—THE EDITORS.

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New Jersey. For a long session he labored here, economizing every cent, looked upon as a converted Jew, yet still a Jew. In patience he bore everything, thinking of the Christ who bore all for the world. His close application to his studies, his gentlemanly bearing, soon won the sympathy of all, and removed, in time, evey particle of prejudice against him. His stay of two years more at this institution he numbered among the happiest of his life. His geatest blessing he counted the friendship of the Vice-President, Prof. J. Hanlon, a young man of courtly bearing and scholarly attainments

At the close of his third year he devotod the summer to missionary work among the Jews of New York, assisting his friend, the missionary, at one of his mission stations. He entered the college of his denomination the following autumn. Immediately he pushed his way to the front. His knowledge of English was greater than that of an average American. He spoke it with exceptional purity and with the slightest trace of foreign accent. It was no difficulty for him to win the foremost position among his classmates. Had you met him, reader, at this period of his life, you could never have recognized in Jacob Starmancoff, of —— College, the young Jewish wanderer, whose home was in a little Galician village. Those who knew him now knew that his future was assured, if ability and industry and the favor of God and man could assure the future. Session after session passed by, varied only by his summer missionary work, and Jacob at length completed a course in the Seminary, and is ordained to preach the Gospel. Yes, Jacob Starmancoff was ordained as a missionary to the Jews. New York was to be his chosen field of labor. But before he could begin his work his friends recommended to him that he take unto himself a wife. During all these years Jacob seemed never to have noticed a woman. His most intimate friends never heard him mention a woman's name. One morning he surprised his fellow workers in the mission by announcing that he was going to sail for Europe, but would be back in time to take up his life-work at the end of

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three months. Jacob is about to sail for Galicia. Let us turn our steps thitherward and see what has transpired since Jacob's departure.

CHAPTER X.

Eliezer, the Marriage Maker.

With what patience did the Rabbi Laban wait for a letter from Jacob. "He was like a son to me," he said. "May the God of Israel keep him from all harm!" Friends dropping in asked him, "Have you no word from Jacob?" "Perhaps misfortune has met him in the strange land, or else I would have heard from him. He had always a proud spirit; he would never admit that the world had conquered him," moaned Rabbi Laban. Rachel was the only one in the family who did not seem to be worried because there were no tidings of Jacob. She felt in her heart that he was alive and well, and struggling for an existence in some corner of the world. Her heart told her that he would return to her. The great trouble of her life was that when he returned he was to marry Leah, her elder sister. Leah, who had been treated in the whole transaction as if she were a mere article of merchandise, seemed indifferent. She, like a pious Jewess, was ready to go with any man whom her father might direct. The weeks lengthened into months, and the months into years, and still there was no letter from Jacob. He could not write, for he had vowed to send back no tidings of himself until he was able to support a wife in the new land. Rabbi Laban concluded that Jacob was dead, or had forgotten them and his vows. Rachel knew that he was not dead; her heart told her so, and how often had she seen him and conversed with him in her dreams. When Jacob's father, anxious to receive tidings, came to Rabbi Laban's house Rachel was the only one who comforted him. "Be assured that Jacob will return," she said; "I know it: I know it."

One very cold morning, at the end of about three years, Rabbi Laban gathered his daughters about him as he sat near the stove. "My daughters, I have had visions

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as I lay upon my bed last night. The appearance which I saw and the voice I heard seemed so natural that I felt as if I were awake and conversing with some one in real life. When I awoke and found that it was all a dream my anxiety was unbearable. I must tell you what I saw and heard, and what I have concluded to do. I dreamed that I was walking in the garden with your elder sister Leah, when her sainted mother stood bfore me. I trembled in every limb. I strove to flee. She seized hold of my garment. 'Laban,' she said, 'you have done Leah an injustice in betrothing her to that wandering boy, Jacob. I have seen his spirit, he is dead. He died in the strange land, and for many days I have conversed with his spirit. He declares it is unjust for Leah to remain unmarried.' Having said this she gave me a look which made my blood freeze in my veins. Turning to Leah, she said, 'My daughter, a husband has been provided for you.' Now, my daughters, you may imagine the fright which took possession of me. I have sent for Eliezer, the marriage maker. I expect him any moment." When he had finished Leah said, "Father, I am in thy hands; do unto me whatsoever seemeth good in thine eyes." Rachel, seated in the corner, is trying her best to refrain from laughing at her father's ruse. She rejoices, in the bottom of her heart, for now, if Leah is married, she will possess Jacob when he returns. They sat in silence for quite a while, until they were interrupted by a knocking on the door.

The Rabbi Laban opened the door and found Eliezer, the marriage maker, standing on the door-step. How can we describe him? A man of more than average hight, his gray hair and gray beard mingling and being one matted mass of grease and tobacco. He had a neckcloth about his neck that had witnessed the rise and fall of many winters. His hands were long and slender, ending in finger nails that were as delicate and tapering as the most high-born beauty could desire. His clothing had the same greasy, tobacco appearance that characterized his hair and beard. "Peace unto you," he said to the Rabbi, in a one that seemed oily, so smooth-flowing were his words.

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"I come in obedience to your command." "You should say request," rejoined the Rabbi. "I mean command. Your wishes are to me as the commands of the king, rabbi, servant of the most high God," said Eliezer. "Enter into my house," replied Laban, "and unfold to us what marr ageable young men thou hast on thy list." Having entered and seated themselves, Laban proceeded immediately to the business in hand. He told the marriage maker that he was convinced that Jacob would never return from America, or that he was dead, and so he desired to marry Leah to some one, lest she should grow too old to marry, and bring shame upon his name by dying unmarried. Leah sat in silence while her merits were a subject of conversation. Laban named over her many good points to Eliezer. Her knowledge of the household, her becoming demeanor, the maturity which comes with age, were all mentioned as so many points which should be desirable to a husband. "I will give her 100 florins as a dowry," cried Laban. "Now tell us what you can do," said he to Eliezer. Taking a list from his pocket, Eliezer replies, "There is Joseph of Kalitzsch, who has but one eye, is 63 years old, but owns a house and a nice business. He will give to his wife 50 florins when married, and if he dies first will leave her 100 florins more," read Eliezer. Glancing up at Leah he said, "Friend Laban, I don't think your daughter Leah would suit him. I think Leah would not go to him unless he could act more generously. Here I have Ivan Shubalovitch, of Cracow, who is a young man, twenty-two years of age. He owns nothing save what his father gives him. He has been a wild youth, but his father thinks that marriage would settle him. The father requires no dowry, and will give the daughter-in-law 500 florins on the day of marriage. I think he is the person you want for your daughter Leah," continued Eliezer. "You have hit it, Eliezer; no dowry from me; that is better than I expected," cried Laban.

Eliezer drew up the contract immedietely, and Laban signed it. "Now my fee," said Eliezer, "You know my poverty," moaned Laban. "But I must live," cried Eliezer,

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"I should have 50 florins" "Fifty florins!" shouted Laban. "Man, that is a fortune." "I have saved you a hundred, and you refuse me fifty florins," shouted Eliezer in reply. "Come now, I will break off the match." "I will give the money, but it will ruin me," moaned Laban. After this characteristic Jewish bargain Eliezer departed to arrange a meeting between the principals in the coming betrothal and marriage. We may pass over quickly the story of the betrothal feast and the marriage which followed some weeks after, but must not neglect to mention one thing. At the betrothal feast, Laban, fearing that Jacob might still be alive and return, called upon one of his daughters to take Leah's place in the betrothal with Jacob. Hardly had he spoken the words when Rachel volunteered to take Leah's place, and by proxy she was betrothed to Jacob. Leah's married life was the average Jewish married woman's life. It contains nothing of interest to us.

One by one the daughters of Laban were married off. Rachel remained true to her absent betrothed. At last there was no one at home but Rachel and the rabbi. "Father, I will remain with you," said Rachel to her father one day. "Nay, my daughter, it is not becoming that my daughter remain unmarried. Thy sisters have all done well. I must send for Eliezer," said Laban in reply. "Oh! my father, I feel an aversion to all men, and besides, thou knowest I am betrothed to Jacob," murmured Rachel. "Pshaw! my daughter; that is silly nonsense. Jacob is long since dead. I heard a strange story some months ago from Rabbi Joachim. He told me that Jacob committed suicide, or fell into the river and was drowned in Now Yoreich, where he lived, and that he had become apostate before he died," continued Rabbi Laban. Rachel's eyes filled with tears and her face grew red, as with unaccustomed warmth she said, "It is a lie; I would rather believe that the stars had fallen from the heavens; that God had refused to hear our prayers, than to believe that Jacob had been an apostate." "My daughter, be not blasphemous," said Laban. "I have told you the story as

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I heard it. On Monday Eliezer will be here, and you will make arrangements for your betrothal next month." Rachel left the room and walked without in the fields. Her heart was filled with bitterness. "All of these years I have remained true to him. Each day I have thought tomorrow he will return. Only God can number my heartaches and disappointments. Only God knows the number of prayers I have prayed for Jacob. Would to God he would return, for I know that somewhere he lives. I cannot bring myself to believe he is dead." After a long while she entered the house. She spent the night in weeping. "Oh! if Monday would't come! wouldn't come!" she cried to herself nearly every moment during the night.

(To be continued.)

CORRESPONDENCE.

To the Editor of THE PECULIAR PEOPLE:

In your February number, in the story, "Jacob Starmancoff," appear the following words: "And he wondered if there was not some ground for the Christian hatred of the Jews." The writer thus, perhaps unwittingly, admits the existence of a prejudice and hatred against the Jews, and tries vainly to excuse the same. The Jews as a people are perhaps no better, but certainly are no worse than their Gentile brothers. Seemingly the writer of that story must be unfamiliar with the fact that highly respected Gentile Churchmen, Superintendents, Deacons, and even Ministers, have been found guilty of unlawful acts, defrauding friends and the public, as well as violating their trusts. But to charge such misdeeds to their particular denomination would be just as reasonable as to charge violations of law and order committed by Jewish citizens, against Jews in general. While the former is not often done the latter is quite common. Even you, Mr. Editor, must have seen in public newspapers items such as that "A. B., a Jew, committed this or that," or "a Jew by the name of ——, did this." Did you

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or did those writers ever imagine the wrong thus done a religious denomination? For the Jews are not, and for centuries have not been, a nation. They are nothing but a religious community who share the social and political life of the nation on whose soil their fathers lived, toiled, and died, or else the country of their adoption, whose social and political welfare they are ever ready to uphold and defend, owning allegiance to none but their God and the country of their adoption. Now fancy, for instance, a law-breaker or criminal designated as A. B., a Seventh-day Baptist, an Episcopalian, a Catholic, etc., etc.! Would not each denomination promptly repel such an attack on their sect?

But have you, Mr. Editor, or has the writer of that piece ever attempted to fathom the reason for the hatred against the Jews? The writer of this can in part furnish it. The motive for hating the Jew is on account of his superior intelligence, frugality, sobriety, industry, and thrift, and his matchless family life. To prove this correct you will find that the more ignorant and less civilized are far the greater Jew-haters, as you will note in Russia and Roumania; less in Germany, still less in Austria, far less in France and England, scarcely existing at all in the United States. And this last for the main reason that the genuine American is himself more intelligent, keener, more enterprising, and even in business matters the equal of his Jewish fellow citizen.

Before closing permit me to thank you for the many pleasing remarks in your last number favorable to the Jews, which are duly appreciated. One other exception is the article by Solomon Rubitschek. As a criticism it lacks common sense, and is not worthy of refutation.

WESTERLY, R. I., Feb. 25, 1894.

TOLERANCE nowhere implies faithlessness to one's own conviction; in the admission of the possible validity of opinions differing from our own need not be recognized an inclination to become untrue to ourselves in any sense.—*Jewish Voice.*

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JEWISH COURAGE.

Some critics, in reviewing the circumstances surrounding the persecution of the Russian Jews, are of the opinion that the victims of that oppressive system would be more respected if they faced and fought their enemies. This thought has found an echo in the heart of many a lover of Israel, yet we should be slow to condemn these poor downtrodden victims of persecution for what appears to be a lack of physical bravery. The Jews have afforded too many examples of moral heroism, and displayed too often that invincible courage that confronts overwhelming opposition for us to join in this condemnation. In giving up all that makes life joyous, or even endurable, for what they believe to be loyalty to the truth, when a simple recantation of their faith would provide a ready escape, they furnish a sufficient vindication of the courage of their race.

It is impossible to judge this remarkable people by the ordinary canons of national duty. That the spirit of fear should be upon them, when located in the lands of their enemies, is to be expected; yet men of Jewish blood, who tremble in the baneful gloom of persecution, are capable of the greatest heroism when living in the inspiring glow of freedom. Are we, who have ever lived in this sweet land of liberty, qualified to judge of them, surrounded as they are by such different circumstances? The conflicts of heart must necessarily be with them severe and continuous. The dictates of courage must needs bid them defend their homes, but bitter experiences of the past have proven the futility of their efforts. Is it not truly a condition calling for pity rather than blame when we behold them bowing to what seems to be the inexorable force of fate? Everywhere are to be met the sorrowing victims of persecution whose eyes still turn lovingly to the land of the Czar, for whatever of joy their lives have known is associated with those far-off homes, where peace and happiness were once their portion.

The Jews are commanded to pray for the peace of

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the city wherein they dwell; and this they do, sustained alone by the promise that in its peace they shall have peace. History proves that the Hebrews are essentially loyal to the land of their birth or adoption, and that, under equal conditions, they vie with the best and bravest of their fellow citizens in moral and physical courage when events call for the exercise and exhibition of these high qualities, never hesitating to follow where brave men lead, or lead where brave men follow, as the war records of many a land will show. Jewish names adorn the honor roll of the army lists of nearly every country in the world. They were not found wanting in our own land when treason sought to throttle liberty in its very cradle and to despoil and disintegrate this glorious Union, which has been the bright and beaming beacon of hope and inspiration to the oppressed of all lands.

We would direct the thoughts of these victims of persecution, who feel the sting of adverse criticism, to the happier days of their race in the past, and to the first rays that streak the eastern horizon and foretell the dawn of a brighter day in the future; to the days when one man of Israel put a thousand to flight, and two ten thousand; to the days of the sweet psalmist of Israel and his glorious deeds, alike as an exile and a king; to the days of the noble Maccabean heroes, when a mere handful of the house of Judah saved their native land from the machinations of numerous and powerful enemies.

Let these grateful memories and cheering prospects, together with the active and sincere sympathy of all lovers of Israel, sustain and comfort each sad wanderer in this time of darkness, and prove an inspiration to manly endurance and heroic achievement.—*Mark Levy, in Mail and Express.*

BARON DE HIRSCH says he is satisfied with the progress of his three thousand Jewish colonists in Argentine Republic; he adds that he is gradually taking executive control of the matter himself. This is truly a happy announcement for the cause of the colonists, especially the latter statement.—*Jewish Exponent*

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OUR PLATFORM.

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

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2. Palestine as the country in which to re-establish a Jewish commonwealth.

3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

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