

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY.

DEVOTED TO JEWISH INTERESTS.

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

EDITORS:

THE REV. WILLIAM C. DALAND, D. D.,
London, Eng.

THE REV. SYLVESTER S. POWELL,
Little Genesee, N. Y.

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

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OUR PLATFORM.

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

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

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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.

הַבִּיטוּ אֶל-צֹרַח חַצְבֹּתֵיכֶם
וְאֶל-מִקְבַּת בֹּרַח נִקְרָחֵם
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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No. 1.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

AGAIN the month arrives in which the first of the three great annual festivals occurs. The month Nisan, or Abib, is noted as having been the month in which many and great events took place, of far reaching consequence, as well as great in themselves.

ON the tenth of this month the Israelites passed over the river Jordan on dry land, in the days of Joshua. The waters of that river were cut off and caused to fail in order that all the earth might be filled with the knowledge of God. That was a display of God's great power equal in magnitude to permitting His chosen people to cross the western arm of the Red Sea. Doubtless all the world speedily rang with the news.

ON the twelfth day of this month Ezra and his company went up from the river Ahava in the beginning of their journey to Jerusalem. That was the beginning of a new era in the history of Ezra's people. His faith in God was equal to all the demands made upon it, in that he would not apply for a royal guard to accompany him, just as the faith of the people was complete when they stepped into the fleeing waters of the Jordan. This man,

accompanied in all his journey by that Guard who slumbers not neither sleeps, laid the foundations anew for the supremacy of God's Law.

ON the first day of the month the waters of the flood had disappeared from off the earth, the ark having rested on the mountains of Ararat. The weary days of boisterous voyaging were over. The dove had returned with the olive branch of peace. So had the divine Spirit brooded over the abyss at chaos and speedily order sprang out of confusion, light out of darkness, and beauty where only discord had formerly reigned. The earth in a manner was purified from the excessive wickedness and violence with which it had been filled.

BUT on the fourteenth day of the month Nisan the most notable occurrences took place. The night of that day is a night to be observed and remembered forever. For on that night was the birth-hour of a new nation. On that night the Lord passed over the houses of the Israelites at the time when He smote Egypt, and on the very fourteenth day the Israelites went out from Egypt with their armies. On that night, to be forever remembered, God had compassion on the whole race of mankind and established His immutable covenant, made sure for all who will believe by the sacrifice of the life of Jesus, thus opening the door of faith to all mankind, for it was on that night that Jesus celebrated the Passover, voluntarily laying down His life for the life of the world. The death that He died upon the cross is the fulfilment of the teaching of the slain lamb of the Passover. All has found fulfilment in Him. All the world shall yet ring with the knowledge of the Christ, the Lamb of God, slain from before the foundation of the world. A new era has dawned to find its full completion in the "days of the Messiah," yet to come. Then will be a new heaven and a new earth wherein dwelleth righteousness. In Jesus God has magnified

the Law and made it glorious. Already there are a new earth and a new heaven for those whose hearts, like the ark, rest upon the mountains of God's holiness in Jesus. Jesus makes all things new. He gives beauty for ashes and the garments of praise for mourning. He it is, the holy Paschal Lamb, the Lion of the tribe of Judah, who has caused a whole nation to spring into being, the ransomed people of God, even they who keep the commandments of God and the faith of Jesus.

THE LAW AND THE PROPHETS; OR THE CHRISTIAN'S INTEREST IN JEWISH RITES.

Under the above title there has been published a very interesting address to Jews by the Ven. William MacDonalD Sinclair, D. D., Archdeacon of London, Canon of St. Paul's, Chaplain to the Queen, etc., one of the best known dignitaries of the Church of England in London. It is a very suggestive little pamphlet, having for its object to show that Christianity is the development of Judaism, that the New Testament is the completion of the Old, and that Jesus is the fulfilment of the Messianic hope of Israel.

As would naturally be expected, the Archdeacon speaks in this address from the point of view of a churchman and identifies the Christian Church with the Church represented by the Anglican Communion. He also occupies a considerable space in attempting to show that many of the greater festivals of his church are the outgrowth of the Jewish festivals. In this he is occasionally compelled to disregard history, and more than once quite decidedly forces into his service some very superficial resemblances.

But in spite of these faults of detail, the larger part of the address is exceedingly full of suggestion for Jewish readers, showing the essential identity of the Christian system with that of Judaism. It is also of value to Gentile Christians in that it brings in a very concise manner to their attention the interest which ought to prevail

more than it does among Gentile disciples of Christ in things Jewish. In this the Churches in fellowship with the Anglican Communion put to shame many other bodies whose purer and more truly apostolic faith and practice ought to bind them closer to God's ancient people, but who unfortunately sometimes participate less in this interest.

The following is Archdeacon Sinclair's address, upon which we make some comments in footnotes thereto :

IDENTITY OF INTEREST.

Very interesting is it to the Christian, and it can hardly be less so to the Jew, to notice how close is the association of the Christian Church with those blessed rites which have been for almost all times the glory of the House of Israel. We are not like the heathen Gentile, who know not the Law of God. The Law of God is very dear to us. We are Jews in spirit, we are proselytes, we are disciples of the ancient Hebrew Church; it was a Jewish Teacher and Jewish Apostles who made us believe the New Testament in addition to the Old. Jews and Christians are sons of the same great Father; together we thank Him for all His mercies, and together we observe in the spirit His ancient ordinances.

THE CHRISTIAN CHURCH AND THE OLD TESTAMENT.

Our Church is indeed the outcome and result of the Old Testament and the religion of the Hebrews. Every day of the year we read two or three chapters of the Hebrew Scriptures, one in the morning, the other in the afternoon. Every month we chant the whole of the Hebrew Psalms.¹ One of the questions which most interests us Christians at the present time is the discussion, Who were the writers who composed the books of the Old Testament? To us every mountain, hill, river and valley in Palestine is as dear as it is to you. To us as well as to you Jerusalem is the most sacred spot of the whole earth.

¹ This is of course true only of certain divisions of the Christian Church.

We, too, are filled with awe as we think of the thunder rolling round the heights of Sinai. We think with affection of the cool rush of waters of the Jordan. We study with reverent care the positions of the ancient towns, the Cities of Refuge, Shiloh, Ramah, Bethlehem, and Carmel. We rejoice with David when he beats back the enemies of the Lord. We exult with Solomon when he builds the temple of the House of God. We burn with zeal when idols are swept away, and religion is reformed by King Jehoshaphat, and King Joash, and King Hezekiah, and King Josiah. Our cry to Almighty God goes forth in the words of the Hebrew Psalms—we can find none better; with the deepest care and attention we study the glowing words of your ancient prophets, and read in them the destiny of the human race.

THE PASSOVER AND THE EASTER FEAST.

So it is with your festivals and sacrifices. Our Christian Feast of Easter is the outgrowth of the Holy Day on which you celebrate the great deliverance from Egypt.¹ Our Lord and Saviour Jesus Christ, as we believe, came to be the Lamb of God taking away the sin of the world. That is what His friend, John the Baptist said of Him when he first saw Him coming toward him on the banks of the Jordan. And when Jesus Christ used words about Himself which were not understood at the time—"Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you"—it was the Passover of which He was thinking. After His sacrifice on Calvary His followers were to have a new Passover. They could not actu-

¹ In part, it is true, Easter grew from the Jewish Passover. The earliest Christians observed the Passover at the usual time, the 14th day of the month *Nisan*. Through the introduction of pagan influences in the Church and through an anti-Jewish feeling which rapidly increased in the early centuries the time was changed from the fourteenth of the month to the Sunday nearest the vernal equinox, but only after a sharp struggle. This change brought it in conjunction with the festival of the Goddess of Spring, an ancient heathen feast, probably of Babylonish origin. The name "Easter" comes from *Eastra* or *Eostrā*, the name of the Spring Goddess in Teutonic mythology. Many features of the observance of Easter in Churches which recognize it are wholly of pagan origin.

ally eat His flesh and drink His blood. Taken in a literal sense the words would be too horrible to be spoken or heard. But as He was the Paschal Lamb, He ordered certain simple signs to be used instead; the bread of the Paschal Supper was to be His flesh; the wine was to be His blood; and by solemnly eating that bread and drinking that wine in remembrance of Him, they would be partaking of the new spiritual Passover which He came to establish; they would be eating the flesh and drinking the blood of the new spiritual Paschal Lamb. As the former lamb of the Passover was eaten in honor of the escape from Egypt; so this new Passover was to be in commemoration of the deliverance from sin which the Lord Jesus Christ brought about by His sacrifice of Himself. "Behold the Lamb of God which taketh away the sin of the world." "Christ our Passover is sacrificed for us; therefore let us keep the feast."¹

THE FEAST OF PENTECOST.

Just the same we have our Festival of Pentecost. Like you, we count 50 days from our great Passover, which we

¹ There is in this paragraph not a little confusion of ideas. Archdeacon Sinclair begins by explaining that Easter is the Christian Passover. He then shows how the Lord's Supper is the Christian Passover. There is of course a sense in which this may be affirmed, but the Lord's Supper, observed monthly, weekly, and even daily in some churches, can hardly take the place of the ancient Passover in the mind of a Jew. The passage quoted from 1 Cor. 5: 7, 8 is singularly inapt for use in reference either to the observance of Easter or to the Lord's Supper. It has clearly a figurative or spiritual meaning, but if it refers to any observance at all it must be to the Feast of the Passover or unleavened bread as observed by the Jews. St. Paul was urging the Corinthian Church to purge itself of a flagrant evil doer, and pointed out the danger of a single case of immorality in a Christian congregation, saying: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The argument therefore is that as Christ, who is Himself the Christian Passover, is sacrificed to remove the sin of God's people, so they should put away evil from among them. The keeping of the feast, therefore, is the preservation of a blameless life, but if the keeping of any festival be intended, the passage surely means that the Christians should keep the old Jewish Passover, but with a special care to the purity of their religious lives; it cannot be used as a justification for the unscriptural festival of Easter, which would be a stumbling block to the loyal Jewish Christian who desires to observe his own national Passover.

call Easter, and we keep the Feast of First-fruits.¹ Like our Passover, our First-fruits are spiritual. It is the first gathering-in of the new members of the Christian congregation, after our Lord Jesus Christ had, as we believe, risen from the dead, and gone away into heaven. Just as the old Feast of First-fruits commemorated the pouring out of the Spirit of God upon the face of the earth, renewing it after the long cold and deadness of the winter, so our new Christian Feast of First-fruits reminds us of the outpouring of the Spirit of God into the hearts of men, when He inspired the Twelve Apostles, your Hebrew fellow-countrymen, to bear witness to Christ. You can read it all in the second chapter of the Acts of the Apostles:

“When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.”

We believe that most memorable Pentecost to have been the fulfilment of the ancient prophecy of Joel, uttered 800 years before:

“It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit.”

THE FEAST OF TABERNACLES.

In just the same way also in the month of September we keep your Feast of Tabernacles, the first fruits of the wine and oil. This we call the Harvest Thanksgiving, and there is no festival dearer to the hearts of the English people than this Feast of Ingathering. After the example

¹ The festival of Whitsunday is of course a commemoration of the outpouring of the Holy Spirit described above, but it is counted from Easter and not from the Passover. Though falling always upon a Sunday, and therefore giving additional prominence to that institution, it is nevertheless a testimony to the Christian interest in a Jewish festival.

of the Hebrews, we bring into our churches on that occasion boughs of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; fruit and flowers.¹ We, like you, fulfill on that occasion the spirit of the beautiful direction of Moses in the book of Deuteronomy.

1. "And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2. "That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

3. "And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.

4. "And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

5. "And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6. "And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7. "And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression:

8. "And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9. "And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10. "And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God:

¹ The Harvest Festival is hardly a distinctively Christian institution and it occupies no place in the more widely observed series of Christian festivals, although it is so dear to the English people and is found in our land in the form of Thanksgiving Day.

11. "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you."

THE DAY OF ATONEMENT.

Very solemn and pathetic to us is your Day of Atonement; it means to us, in all its seriousness and mourning the quiet reverential hours of Good Friday, which we keep holy as the day on which the Lord Jesus Christ was crucified at Jerusalem, just as on Easter Day we keep the completion of our deliverance by His resurrection from the dead. In the scape-goat which went into the wilderness we see Him carrying away the sins of the whole world.¹

THE SABBATH DAY.

And just as you keep the Seventh-day of the week holy, so we keep the first; like yours, it is one in the seven days. Like you we keep it as a day of rest and worship. For its principle and authority, we read every Sunday the ten commandments of the Law of Moses, including the solemn words: "Remember that thou keep holy the Sabbath-day." By that name of the Sabbath it is called by very large numbers of us Christians.²

THE NEW THE FULFILMENT OF THE OLD.

We look, in short, on our New Testament as nothing else but the fulfilment of the Old. We look upon our Lord Jesus Christ, the son of David, as none else but Him of whom all the Law and the Prophets did speak.

¹ The resemblance between the Day of Atonement and Good Friday is purely superficial. In no respect is Good Friday a continuation of the Jewish festival. They come at different times in the year and Good Friday was at first simply a day of mourning for the death of our Lord.

² The Christian Sunday in its beginning was an entirely different institution from the Jewish Sabbath. It was a weekly festival kept in commemoration of the resurrection of Jesus, coinciding with a heathen festival already observed. It is not regarded as the Sabbath by the largest Christian bodies which observe it. Necessary abstinence from labor did not at first enter into its observance. Its designation as the Sabbath by English Christians is the effect of Puritan influence as it was the Puritans who invented the theory that the Sabbath had been transferred from the Seventh-day of the week to the First. The application of the Fourth Commandment to Sunday is not warranted by Holy Scripture. God's law requiring the observance of the Seventh-day has never been repealed by the authority that enacted it. Thoughtful Jews recognize this, and readily perceive that Jesus never taught the change of the Sabbath.

As Adam was the first of the human family, so Jesus Christ is the first of God's new kingdom upon earth. As Abraham was the father of the faithful, so Jesus Christ is His seed, He in whom all the families of the earth are blessed, of whom the whole family in heaven and earth is named. As Aaron was the High Priest of the Old Hebrew Covenant, so Jesus Christ is the true High Priest who has gone behind the veil, and entered the Holiest of Holies in the heavens. As Melchizedek was a Priest and King of whose birth and death no account is given, so Jesus Christ is the Son of God, and liveth to make intercession for us for ever and ever. As David was the ideal King of Israel, the friend of God, so Jesus Christ is the King come to reign in righteousness of whom Isaiah spoke; or in the words of Ezekiel, "David, my servant shall be King over them; and they shall all have one shepherd; and they shall also walk in my judgments and observe my statutes, and do them." As Moses was the ideal lawgiver, who founded the ancient commonwealth of Israel, and led the people through the Red Sea and through the wilderness, so Jesus Christ is the founder of the new and spiritual Kingdom of Israel, the City of God upon earth, leading His people through the waters of temptation and through the wilderness of their wandering pilgrimage, till we come to the true and heavenly Canaan. As Joshua settled the people in their new country, and was victorious over all their enemies, so Jesus Christ plants us in the heavenly Jerusalem and the heavenly Land of Promise.

The old Ark of the Covenant has long ago perished; but Jesus Christ is the new and spiritual ark, who spoke by prophecy in the Psalms—"Thy law is within my heart"—and in whom are stored up all the promises of God. The old Brazen Serpent of the wilderness was broken up by Hezekiah because the people worshiped it as an idol; but we are told that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have

everlasting life." Long ages have passed since the Golden Candlestick was destroyed in the ruin of the Holy City; but Christ says to us, "I am the light of the world; he that followeth me shall not walk in darkness, but have the light of life." He is the Golden Altar, on which we are able to offer our fragrant sacrifices of praise and thanksgiving to God. He is the brazen laver which stood for the cleansing of those who came to the tabernacle and the temple; of Him Zechariah spoke when he said: "In that day shall there be a fountain open for sin and for uncleanness to the house of David and to the inhabitants of Jerusalem."

The Manna which fell in the wilderness points us forward to Jesus Christ, who describes Himself as the true bread which came down from heaven. Those whose spirits are fed with His spirit will want nothing more. He is the Rock of Horeb from which the water gushed forth; he who drinks in his spirit of the Spirit of Christ will know no other spiritual thirst, but will have in his soul a well of living water springing up unto everlasting life.

The Mercy Seat, the Morning and Evening Offering, the Ladder of Jacob reaching up from earth to heaven, the Sin-offering, the Peace-offering, the Tabernacle itself, the Table of the Shew-bread, the Temple—all are figures of Him whom we believe to be the flower of the Hebrew race, the meaning of the whole Hebrew history, the ideal son of the whole human family, the True Prophet, the True Priest, the True King, the Revelation of God to Man, the living Sacrifice for the sin of the whole world. So of His departure into heaven a poet sings:

He who walked with God and pleased Him, preaching truth and doom to come,

He, our Enoch, is translated to his everlasting home.

Now our heavenly Aaron enters with his blood within the veil;

Joshua now has come to Canaan, and the kings before him quail;

Now He plants the tribes of Israel in their promised resting-place.

Now our great Elijah offers double portion of His grace.

YOURS AND OURS.

Thus you see how truly our system fits into the ancient Hebrew system, and is a development of it. You cannot doubt, I think, the truth of the fact that we Christians have the deepest interest in every part of the Hebrew faith and religion, which is, indeed, also ours. Even circumcision, that rite so characteristic of your church, we insist upon just as strongly in its spiritual sense—the circumcision of the spirit, the cutting off of sinful inclinations. We are, as it were, the sons of the ancient Hebrew Church; we look upon the Hebrews as our brothers.

Thrice happy nation ! favorite of heaven
 Selected from the kingdoms of the earth
 To be His chosen race, ordained to spread
 His glory through remotest realms, and teach
 The Gentile world Jehovah's awful name.

They, and they only amongst mankind
 Received the transcript of the Eternal Mind ;
 Were trusted with his own engraven laws,
 And constituted guardians of His cause ;
 Theirs were the prophets, theirs the priestly call,
 And theirs by birth the Saviour of us all.

YOUR MESSIAH.

Yes! Do you not feel yourselves a very real interest in the fact that it was one of your race, according to the flesh, whom so vast a portion of the world believes to have been your Messiah; who is the center of their religion; whom they worship and obey; and through whom they, too, have become spiritually children of Abraham and the prophets? As you keep your Passover, think sometimes of us Christians no less truly keeping ours. Ask yourselves, I entreat you, whether there may not, after all, be truth in the spiritual meaning and application of the ancient rites and ceremonies of the Law of Moses; consider well in your hearts whether a time would never come when the shadow would fade away in the substance itself; and whether the Son of David whom we love may not, after all, be He who should feed His flock like a shepherd; who should gather the lambs with His arms,

and carry them in His bosom, and should gently lead those that are with young; He who should bring together again the outcasts of Israel, and who should speak peace to the nations!

While there are somewhat superficial and strained comparisons in the foregoing address the essential thought ought to command the respectful and earnest attention of all Jewish people who may read it. True Christianity and true Judaism are identical and the centre of that system of belief and practice, altogether a unit, is Jesus. All the more, therefore, should we cast aside not only as useless, but as sinfully injurious all things that have been added to that sublimely beautiful and perfect system.

AN IMPORTANT SUBJECT.

It is indeed an important subject [that of proper preparation for presenting the Gospel to the Jewish people], and one in which every sincere, true and intelligent Christian should feel an interest, and a most lively interest. The Jews can be won to Jesus Christ, and ought to be. The Day of Pentecost witnesses to the fact that they can be won to Him, and to the True Gospel which He preached and lived, and which His apostles preached after Him—yea, won by the thousand at a time, as was the case on that ever-memorable occasion, when three thousand were converted. And as long as the record of that day stands undisputed, a silent but mighty and withering rebuke is furnished us to hurl at those croakers in the camp who say that there is “no use preaching to Jews.” Pentecost tells us that the saying is false, and he who utters it is on the side of the enemy however ignorant he may be of the fact.

Let us look then to the matter and methods of our presentation of the Gospel, to the Jews in this country, and everywhere. Let the foundations be well examined, the walls pulled down and reconstructed if necessary, con-

vinced that since it is a demonstrated fact as we think we have shown that the Jews are not away from Christ of necessity—that the fault is really rather ours who present Him to them than theirs, in that we have lost the apostolic art of presenting Christ Jesus to the Jew!—*The Cottage Pulpit.*

IN PRAISE OF JESUS.

The reformed Jews at a recent meeting in Chicago spoke with reverence of the great Teacher of Nazareth, the saintly sufferer of Golgotha with the golden aureole around His brow. Dr. Kohler gave his idea of the true character of Jesus, speaking of Him as a "man of the people," elevating the Essene ideal of love and fellowship to a new and grander form, not disdaining to eat with shepherds, publicans, and sinners, whom the Essenes despised; as a prophet, a bold reformer. He commends His merciful treatment of the adulteress and of Mary Magdalene, who was described in the Talmud as a net-work of evil spirits entangling men in sin. In His rebukes of the Pharisees on the Sabbath His sayings were in agreement with the Essenes and the Talmud. He is commended as "a master-mind," a religious genius, the paragon and acme of the order of Chasidim. In His righteous indignation at the profanation of the Temple courts by the priestly house of Hanan He was in agreement with the Essene principle expressed in the Talmud. For this principle He died as a martyr. In His discourse on the Last Judgment the words with which he enforced the duty of almsgiving are echoed in the Talmud: He who receives a stranger with Abraham-like hospitality receives the Majesty of God, the Shechina. Miss Josephine Lazarus, in her paper on the "Outlook of Judaism," said: "John, Paul, Jesus Himself: we can claim them all for our own. The Jew must change his attitude before the world, and come into spiritual fellowship with those around him." The Rabbi

Silverman, of New York, argued that Christian schools and congregations were misled by the popular teaching, for it was not the Jews, but the Romans, who crucified the great Nazarene teacher.—*Gospel of the Circumcision*.

HEALTH OF THE JEWS.—The marked immunity from disease of the Jews is noted. It has continued even to the present day, as evinced by the extremely low mortality. This condition of affairs is attributed to the rigid enforcement of the laws of health prescribed by the Hebraic law, and also to the racial sobriety, producing a sturdy constitution, capable of resisting disease to a considerable degree.—*Evangelical Visitor*.

THE JAFFA-JERUSALEM RAILWAY.—The railway between Jaffa and Jerusalem is in good working order and the trains run between the two places with great regularity. In 1896 nearly 17,000 tons of freight was transferred between the two places. The railway has resulted in a considerable number of commercial travelers visiting Jerusalem.

THE day of the Sabbath was appointed to be to us a joy. What greater joy is there than to hear the words of the Law, to be satisfied with angel's food, the corn of heaven, even the bread that came down from heaven?—*Ha-Eduth*.

ANTI-SEMITISM is a crisis, but like every other crisis through which Judaism has passed, it will prove the crucible out of which it will emerge better and purer.—*Dr. K. Kohler in Reform Advocate*.

IT is impossible for a man to escape from the power of sin except he obtain help from above. Let him seek that help from above through Jesus, and he will obtain it.

TO A patient man nothing is arduous.—*Præco Latinus*.

חדשות הנעשות—NEWS—במחנה ישראל.

AN anti-Jewish riot occurred at Algiers on January 24, the mob attacking and looting the stores of the Hebrews. Three hundred arrests were made by the police.

It is said that never since the destruction of the second Temple was Chanuccah, the Feast of Dedication, ever celebrated with so much feeling, enthusiasm and thought as during its celebration in December last in some countries. This was owing to the strength of Zionism.

THERE is a Russo-Jewish colony of farmers at Bad Axe, Mich. It is reported to be in a prosperous condition. A good deal of additional ground has recently been cleared. The crops have been large and of good quality. Mr. Emanuel Wodoc, of Detroit, who is himself an experienced farmer and can be considered an expert, states the prospects of the colony to be exceptionally good, provided there be a continuance of industry and care. The New York committee of the Baron de Hirsch fund has recently granted the colony a subvention of \$1,000.

DR. A. BERLINER, in Berlin, has been the recipient of a high honor from the King of Italy. His Majesty has conferred on this distinguished scholar the Grand' Cross of the Order of the Italian Crown, in recognition of the great service he has rendered to science by his published researches into the history of the Jews in Rome.

FOR the winter term at the Berlin University 188 ladies were admitted to the lectures. Of this number 120 are Evangelical Christians, and 48 are Jewesses.

DR. I. PAGEL has been appointed professor of the history of medicine at the Berlin University. This distinc-

tion has given much satisfaction to a large circle of students and friends. Dr. Pagel has written several works on Jewish medicine, and is a consistent Israelite.

GLEANINGS FROM THE JEWISH AND NON-JEWISH PRESS.

O TEMPORA! O MORES!

In a recent number of a Western Jewish paper we notice the following editorial paragraph, marked for our special perusal, being a comment among others on a missionary paper called *The Christian Israelite*, published in New York:

In another paragraph of this missionary's creed we find the following: "The most distinctive of Jewish institutions is the Saturday Sabbath. . . . In these later days such men as Rabbi Hirsch of Chicago, and other radical reformers (?) are vigorously agitating the question of abolishing this day, most holy to the devout Israelite. To me this denotes a slavish submission to Christian institutions on the part of a people who though forced to comply with the customs of their environs, have no sympathy with the hope and faith of their Christian fellowmen. . . . Though it is my earnest prayer that the day be not far off when all the Jews shall be taken from under the heavy yoke of the law and rendered free children of God in Jesus, the Messiah, yet it is my fervent hope that they shall remain under the law until the Messiah himself shall set them free. To be neither under the Law nor under the Gospel means to be under the devil."

Let us see about that. We contend that our attitude toward the Law and the Gospel is precisely the same as that of Jesus and the Hebrew prophets. They knew nothing of "The Gospel," and the only law which commanded their respect was the law of Rectitude and Love. We are not singular in being "forced to comply with the customs of our environs." Jesus had a similar experience. He taught his followers the wisdom of submission, and the injunction to "render unto Cæsar the things which are Cæsar's, but unto God the things which are God's," is not his only utterance in this behalf. He observed the Sabbath after a fashion; but it is more than probable that

had the conditions in Palestine at the time he lived made it expedient or desirable for him to do otherwise he would not have hesitated to "comply with the customs of his environs." His saying that "the Sabbath was made for man, and not man for the Sabbath" indicates as much. If Dr. Hirsch and the members of his congregation are "under the devil" because they have changed their time of worship from the seventh day to the first day of the week, they may console themselves with the reflection that the devil is a progressive master, and that the best and greatest of the world have been his pupils and disciples.—*The Reform Advocate*, Sept. 4, 1897.

It is far from impossible that what we have to say on this subject may please neither the missionary whom Dr. Hirsch's paper so criticises nor that worthy master in Israel and his fellow-reformers. It is plain that both these parties are wrong in spirit and we think that a candid student of Jesus' life and teachings will find them both also somewhat in error as to their facts and opinions. It is with these latter that we are most concerned.

The *Christian Israelite* is in error when it sets the "Saturday Sabbath" down as an institution distinctively Jewish in opposition to its abolition, calling the latter submission to a "Christian Institution." The Sabbath is indeed an institution rightly considered to be distinctively Jewish, but not so in opposition to anything truly Christian. The present observance of Sunday had its origin in a heathen and not a Christian day, already dedicated to the worship of the sun-god in many nations. The holding of Christian services on Sunday in honor of the resurrection is one of many customs having no root in New Testament Christianity, and wholly without any authority in Scripture. When this custom was first introduced, it was with no thought of its taking the place of the Sabbath, which is rightly both a Jewish and a Christian institution. Because of its prevalence Sunday may be considered a Christian institution, but it is not universally so, and is really no more so than other ob-

servances of the Roman Catholic church or of any other church as a mere ecclesiastical institution. The true Christian is a faithful follower of Jesus, and we may be such and yet give not the least respect to Sunday or any other ecclesiastical festival, no matter how widely it may survive in the reformed churches of Protestantism.

The missionary also sadly misconceives the Law and the Gospel, when he considers them as two contrary systems, mutually exclusive or mutually distinctive. What is the freedom which the Christian Jew or Gentile enjoys under the Gospel? What is the Gospel? The Gospel is the good news that the kingdom of God is come in Jesus the Messiah, the glad tidings of freedom, not from the Law, not from the punishment of sin, but from sin itself. It is freedom not *from* the Law of God but freedom *in obeying* the Law of God. Salvation in Jesus Christ is a transformation in the soul of the believer, in his heart and his character, so that he no longer goes like a whipped slave to obey the demands of God's Law, but runs swiftly incited by love, the most potent of forces, to perform God's will. What the Gospel has wrought is not the annihilation of the Law, but a change in the *writing*. For the Christian it is written not on the tables of the Decalogue nor even in the Book of the Law, but on the warm, loving, loyal heart of the believer. With this agree the Prophets and the New Testament writers, Jer. 31 : 33; Eph. 2 : 15; Col. 2 : 14; 2 Cor. 3 : 3, etc. The content of the Law, however, is not changed. We should say that one of the worst snares of the devil is the theory that "under the Gospel" one is no longer "under the Law."

We doubt very much that the attitude of Dr. Hirsch and his followers toward the Sabbath is precisely that of "Jesus and the Hebrew Prophets." The messages of the Prophets were ever against the Sabbath-breaking of their times; they continually exalted that God-given institution, "made for man," that is for man's good, as our Saviour taught. Jesus sought to free the Sabbath from

the burdensome restrictions of the Rabbis, but the Sabbath as a Mosaic and Prophetic institution He always observed, and no word ever fell from His lips indicating its abolition or that His disciples should ever cease to observe it or change the day to another.

We are sorry that the *Reform Advocate* so willingly accepts the service of his Satanic Majesty. We much fear that the change of the Jewish (which ought to be the Christian) Sabbath to the (so-called) Christian Sunday is equally influenced by the Evil One, whether it arises from the ideas which rule the *Christian Israelite* or from those which prevail in those circles of Jewish people which have given up the Sabbath for the sake of "their environs."

MR. WARSZAWIAK'S FINANCIAL STATEMENTS.

Mr. Hermann Warszawiak has been lately traveling about in Great Britain seeking funds for the prosecution of his "mission work" in New York. He seems to be able to gain the confidence of some good people, in spite of what has recently transpired in New York. Mr. Varley's report, to which we have made reference, seems to have afforded him this opportunity.

We have no wish to refer again to his wrong-doings, nor to the matters of the charges under which he has been condemned by the session of his Church and his Presbytery, but we may call attention to some singular and contradictory statements which appear with the authority of Mr. Warszawiak and his friends.

In the first place Mr. Warszawiak's separate mission, independent of the New York City Mission, began, according to his own paper, *The Hebrew Christian*, on the first of January, 1895, although it was not incorporated till later. The statements of receipts and expenditures, duly audited, and published in *The Hebrew Christian*, show that during the year 1895 the receipts were over \$10,000, and during the year 1896 nearly \$12,000; in all for these two years \$22,000.

Now, since Mr. Warszawiak has been in Great Britain, *Trusting and Toiling*, the organ of the Mildmay Mission in London, has taken up his cause again. This paper has always been closely associated with Mr. Warszawiak and formerly published regularly letters from him. The Messrs. Wilkinson have been his strongest supporters in Great Britain. Accordingly in their paper, *Trusting and Toiling*, dated Feb. 15, 1898, Mr. Warszawiak says, reported by them, "That for two years little has come in for his work."

The truth or falsehood of this statement may be judged by the figures given above from the official statements as well as from Mr. Warszawiak's own words in *The Jewish Christian*,* February, 1897, in which he says: "It is with feelings of the deepest gratitude to God that we present herewith our annual statement for the past year. When we think of all that we have been called to pass through . . . we marvel at the good showing it is possible for us to make. Best of all, we close the year with all expenses paid, and with a larger balance than a year ago to our credit."

It is hardly possible that the reports for those years are incorrect or exaggerated. What, then, are we to think when Mr. Warszawiak now says, evidently in order to explain the lack of funds at the present time, that "for two years little has come in for the work"? Further, on the 18th of February, 1898, Mr. Warszawiak wrote from Morley's Hotel, London, to a person who has allowed the letter to be made public, as follows: "The fact is, . . . for the last two years, and with scarcely any income at all for the current expenses of the Mission, we were forced to make use of that 'Building Fund,' in order to save the work." Scarcely any income for the last two years! Nearly \$12,000 reported and audited for 1896! Which is true?

* Mr. Warszawiak changed the title of his paper.

Mr. Henry Varley, whose report and attempt to whitewash Mr. Warszawiak have been so triumphantly referred to, and the ancient history which is so very amusing to those who know the circumstances, now writes words which ought to be made as public as his report. This is dated, Boston, Feb. 2, 1898: "Since I issued my pamphlet I have conversed with a gentleman who is one of Mr. Warszawiak's Committee. He does not hesitate to say that H. W.'s want of truthfulness and candor—over money matters—has been the principal cause of the disturbing rumors. Frankly, I cannot consent to this reticence. I value greatly the Jewish Mission in New York; I also value truth and righteousness. At this juncture, I feel subscriptions cannot be asked for with confidence." This is from the man whose report has been the principal aid to Mr. Warszawiak in obtaining funds in Great Britain! It ought to be published far and wide.

As to the funds for the "Christ's Synagogue," Mr. Warszawiak has repeatedly said that \$100,000 is the amount needed for the whole cost. This is what has always been claimed.

In *The Jewish Christian*, July and August, 1896, he said: "As to the amount still required, \$70,000, those who know the value of New York real estate can readily understand that for land and building in the down-town districts the estimated cost, \$100,000, is extremely low." Does not this imply that he had \$30,000 on hand for the object? Also in the same paper, December, 1896, he says: "Will you help us? If one dozen friends will each give \$5,000, the erection of this glorious house of God will be an assured fact." Does not this imply that he had already \$40,000 for the work?

Now, in *Trusting and Toiling*, of Feb. 15, 1898, Mr. Warszawiak is represented as saying to the Messrs. Wilkinson, "That the entire sum subscribed in Scotland, England and America, amounted to between £2,700 and £2,800 (say \$14,000) . . . that for two years little has come in

for the work, and that, with the consent of some donors, he has been for nearly three years drawing upon the fund, which is now all but exhausted."

Now this first statement, that the whole sum is not quite \$14,000, is quite inconsistent with the former statement that \$60,000 is all that is needed to complete the work. Which is the falsehood? We have already shown that it is untrue that "little" came in for the work in the two years mentioned. It is also remarkable that he has drawn upon this fund with the consent of "some" donors. We wonder who? Further, is it not astounding that Mr. Warszawiak has been drawing on the fund for the "Christ's Synagogue" for "nearly three years," or about the whole time during which he has had an independent Mission, when the accounts as audited show \$22,000 came in for the work?

In February, 1897, Mr. Warszawiak said that the condition of the Mission was good, "all expense being paid." He now (February, 1898) says that the fund for the "Christ's Synagogue" is "all but exhausted," he having drawn upon it for nearly three years. The public have a right to know what has so suddenly become of the thousands of dollars under the control of Mr. Warszawiak. If it is "all but exhausted," what has he done with it?

A circular was published in an English paper Feb. 24, 1898, in defence of Mr. Warszawiak, in which the writer, the Rev. A. A. Isaacs, of Bath, states that Mr. Warszawiak gave him a list of the banks in which "the remainder of the money" was placed. Some people in Great Britain were made hopeful by this report, but now Mr. Warszawiak himself had already a week before said that the fund was "all but exhausted." So the banks could not have contained very much.

Without making any accusations against Mr. Warszawiak, it would be interesting to be able to decide which of the statements he has made concerning the Mission are true and which false. They cannot all be true. It would

also be interesting to know how much money he ever did receive for the "Christ's Synagogue," whether it was \$14,000 or \$40,000, and what has become of it. Many anxious donors in Great Britain would like to know, and we doubt not many here would like to know as well.

It is an old adage that a liar should have a good memory. A good memory is a good thing for anybody, and it might have been a help to Mr. Warszawiak to remember what he had said before when he made his recent statements. It is unfortunate for him that he and his friends have to do two opposite things at once in order to encourage people to give him money: try to show that he has the money somewhere, and at the same time to explain how it is gone.

JOY AND DUTY.

BY HENRY VAN DYKE.

"Joy is a duty," so with golden lore
 The Hebrew rabbis taught in days of yore,
 And happy human hearts heard in their speech
 Almost the highest wisdom man can reach.

—*Youth's Companion.*

At the present time New York City is the largest Hebrew city on the earth, and is supposed to have more members of that race than Jerusalem had in the time of Solomon. The exodus of the Israelites from those parts of Europe in which they had been downtrodden and maltreated began in the late sixties, but did not attain large proportions until the eighties. Since then the immigration to the United States has been constant. A large part of the Hebrew immigrants settle in the metropolis. In an article on the subject the *New York Mail and Express* says: "They work with unflagging zeal, they have almost no vices, they make fine citizens and in a few years become prosperous. With the arrival of their prosperity begins their munificence."

OUR VIEW OF MISSION WORK.

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

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All communications for the Editors should be addressed,

THE REV. S. S. POWELL,
Little Genesee, N. Y.

THE REV. DR. DALAND may be addressed,

*1, Maryland Road, Wood Green,
London, N., England.*

—o—

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