

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedländer 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.

Vol. 11. June, 1898. No. 3.

Contents.

Editorial Paragraphs,	- - - - -	49
An Israelite Indeed,	- - - - -	53
The Glory of the Son—Poetry,	- - - - -	56
Jewish Social Life,	- - - - -	57
The Hope of Israel Movement,	- - - - -	61
An Impartial View of the Jewish Question,	- - - - -	63
The Jews of the Present Day,	- - - - -	68
Mr. Herman Warszawiak,	- - - - -	72

PUBLISHED BY
THE AMERICAN SABBATH TRACT SOCIETY,
BABCOCK BUILDING, PLAINFIELD, N. J.

OUR PLATFORM.

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

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

THE PECULIAR PEOPLE will discuss all current events which bear upon Jewish national interests from a biblical point of view. Its contents will, therefore, be of equal interest to members of the *Synagogue* as to members of the *Church*.

The former—the members of the *synagogue*—will have an opportunity of making public, in our pages, their views about the New Testament.

The latter—the members of the *Christian Churches*—will learn what is *the real state of the Jewish mind*, and they will be able to correct many erroneous notions rife on the subject.

THE LEESER BIBLE,

The Holy Scriptures of the Old Testament Translated into English

BY ISAAC LEESER, an eminent Jewish Rabbi.

This is the Standard Jewish English Version of the Scriptures, and should be within the reach of all, both Jews and Gentiles. The purity and beauty of its renderings in innumerable passages richly repay its perusal. Proceeds from the sale of this Bible are to be devoted to the cause of the **PECULIAR PEOPLE**.
Price, bound in full leather, \$1.50.

Address, THE REV. S. S. POWELL,
LITTLE GENESEE, N. Y.

THE PECULIAR PEOPLE.

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

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

הַכִּיטוֹ אֶל־צִוֵּר חֲצַבְתֶּם
Isa. 51:1. וְאֶל־מִקְבַּת בּוֹר נִקְרָתֶם

"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. XI.

PLAINFIELD, N. J., JUNE, 1898.

No. 3.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

MANY are the voices which to-day call to the sons of Israel and bid them follow in the way they call good. Traditional Judaism bids them adhere to all they have been taught in times past where they have lived by themselves in an atmosphere Jewish and only Jewish. It tells them to pin their faith to the Talmud and regulate their life by the Shulchan Aruch; it exhorts them to keep themselves separate from the Gentiles and in patience and faith to await the time when the Messiah shall come to end their troubles and re-establish all their institutions with new life and reality, so that in their own land they shall find the realization of all their Messianic hopes. The newer spirit of the times, voiced in the words of modern Judaism, gives them the contrary counsel and says, "Give up all of your Jewish ways and thoughts which stand in the way of your progress with the nations of the world. Give up your superstitious faith in the Talmud and the ordinances of the rabbis, even in the Bible as well, where it stands in the way of progress. Assimilate yourselves to those around you. Do as they do, think as they think. Expect no other Messiah than the good-will of the world, no other Messianic kingdom than the coming time when brotherhood of man shall be recognized and universal toleration shall give you a place everywhere. Find your land of promise wherever you can get the most out of

this life. See in the laws of nature your God and rationalism your religion." Various forms of Christianity, voiced in the teachings of this or that section of the Church, give similar counsel in part. But they all say, "Give all you have called sacred for Christ's sake; find in Him your only Saviour. For the rest do as the particular Church in question teaches, which alone has the truth and teaches the true way in life. The truth of your conversion to Christ is found in how far you give up your Jewish ways and fables and honor and reverence Christian institutions, as taught by us."

BUT these are not the only voices. Seeing much of superstition in Talmudic Judaism, the awakening soul feels that the world is broader than that. He first begins to doubt and question. Perhaps what he has been taught is not all truth. Perhaps what he has been taught to abhor may not be all evil. Rational Judaism liberalizes him. When he begins to cast away his old practices and finds that he still lives and succeeds in life, and even is prospered because of his adoption of the ways of modern thought, he quickly goes farther. He finds soon that there is as much hollowness in the pretensions of modern Judaism as in the teachings of mediaeval Rabbinism. He sees the Christian church divided and finds there the same forces at work. He discovers a mediaeval church with superstitions as many and as foolish as any in his own religion. He finds numerous sects of varying degrees of liberality and discovers evidences of many good qualities and important truths, but also of much narrowness and hypocrisy. He remembers that he has found in his life noble men of his own orthodox faith, many earnest and lofty souls fighting the battle for freedom of thought in the camp of Israel. He recognizes devout and reverent men, pure-minded in spite of all their narrowness in the Christian churches, and there too he finds the battle for liberty going on. Consciously or unconsciously this is

what gives him hope that life is worth living. But his faith in any real, true revelation, any absolute relation between man and a personal God is gone, and he is in danger from other voices which now call him, and to resist which he has no Divine aid. Riches call to him and say, "Make us your god. With us you can do all things. You have the qualities to make our most successful devotee. Give your life to the pursuit of wealth. It is all there is worth living for. With it you can buy knowledge, position, the respect and service of your fellowmen, even the prayers and blessings of the hypocritically devout." And to this voice how many listened! Then, too, Pleasure comes and calls, having wealth to her aid. She says religion is a delusion, life is short, enjoy it while you can, the morrow is all unknown. So, too, ambition, fame, as well as many noble pursuits in life claim the uncertain and unsettled soul. But, with it all, the hard materialism and selfishness of a worldly life are most certain to gain the day, and without a positive faith the tendency of his life is fixed before he is aware of it in a cynical, materialistic, selfish and godless direction.

AMONGST all these voices we also beg to be heard, and our counsel is that there is truth in all these, except the voice of sinful pleasure and selfishness. But the truth is marred and made imperfect by error. We say, forsake not the faith of your fathers. Give up nothing that is good and pure in Judaism. In shaking off the superstitions of the Talmud, do not let go the Judaism of the Bible, of the Law and of the Prophets. Reason is a God-given faculty, but do not let its abuse lead you from God and goodness. Keep to your faith in God and in His revelation. Keep to your observance of the God-given institutions of your religion. Judaism is a true Divine revelation. Do not forsake it. Our counsel to the Jew is further to accept Jesus of Nazareth as the Messiah, the Christ of God, and to find in Him a personal Saviour. As you

follow Moses and the Prophets, so go on to follow Jesus. Follow Him wherever He leads you. Search His teachings, study His life and words. He will not call you from the Law or the Prophets; He but bids you walk the more closely after the spirit of their teachings. The Law erects the pattern; the Prophets reveal the inner meaning of the Law and show what is its essential character; Jesus is its realization and fulfilment and in Him you have salvation realized, you become able to accomplish in your own life what the Law depicts and the Prophets make more clear. In Jesus you will find the solution of the world's great riddle, and with Him you have no need of the teaching of rabbin or priest, of any of the institutions of what is known as Christianity, save as you carry out the words and teachings of Jesus Himself. As to your attitude toward Talmudic Judaism, follow Jesus. He is your truly Divine authority for casting away the traditions of men which obscured the purity and beauty of the Law of God. Shall you walk in the ways of the world and give up your fathers' God and your fathers' ways of life? Follow Jesus. He walked therein and never taught that His followers should do otherwise. What is your attitude toward the other nations? Follow Jesus. That he came to be the Saviour of the world as well may be your glory if you will but see it. Follow Him, and as His follower in Israel lead not only your fellow Jews but your companions of the Gentiles to a true life according to God's Law, not against that Law. What shall be your answer to Christians who teach you to give up all for Christ and take the superstitions and traditions of so-called Christianity, its pagan doctrines and practices? Follow Jesus. Let Him be your advocate even against those who call themselves His disciples. This is our voice. We would lead you *not away from Judaism*, but only *to Jesus*. In Him find all. Give up what He teaches you to give up. Take what He bids you take. He only asks you to give up sin and self. He gives only salvation, a new heart, a new life. Questions of detail in your life thereafter settle with Him, and with your fathers' God, His Father and yours.

AN ISRAELITE INDEED.

The last issue of the *Eduth*, Vol. 5, No. 2, contains in its biographical department a deeply interesting sketch of the life of Joseph Chaim Reines, a most exemplary and devoted Jewish Christian, who died in the city of Baltimore, Sept. 29, 1897. Ever since we knew of his death, a few weeks subsequent thereto, it has been our desire to give our readers some of the facts and lessons of his life. We are glad of the opportunity afforded in the article before us.

Our brother was born in Galicia, Austria, in the year 5621 of the Jewish reckoning, identical with parts of 1860-61. His father, a godly man and of the Chasidim, brought him up with careful training, as orthodox Jewish children are usually educated. His father himself was his teacher first; then he was placed under the tuition of eminent instructors and became well known in his city for his fidelity and proficiency. In those days it was predicted that he would become a famous teacher in Israel. He out-stripped all his competitors in study. Two of them are now distinguished masters in Israel, but he was wiser than they, although not as his fellow-townsmen expected that he would be. In a letter to *Eduth le Israel*, Kislev, 5651, Dec., 1890, he says himself of his early life, "I am a Hebrew and have ever feared the God of Heaven. From my youth my father brought me up in the instruction of a pure faith, a faith refined and purified, the faith of our holy Law, the faith of that Law given to us from the Lord by the mouth of Moses, the faithful shepherd, and explained to us by our sages of blessed memory, giants in intellect, who lived in the land of Israel and in Babylon. Thanks and blessing be to the God of my fathers, I yet adhere to the Law, both written and oral. It is the crown of my head and the ornament of my life. In its words has been all the life of my spirit and soul until this day. As yet I have not turned from the highway of faith either to the right hand or to the left, and my prayer to the

God of Heaven is every day that he will keep my soul from all evil, that He will lead me in the way of truth and faith all the days of my life." That prayer was answered. The earth-life is now complete. He was kept and lived a pure and faithful life to the end.

In the same letter he relates that while engaged with his Talmudical studies, the book of the great mediaeval philosopher Bachya, "Duties of the Heart," came into his way. This book made a deep impression upon his mind, disposing him for all future time to a position of candor and willingness to investigate whatever properly came before him. "I determined," said he, "not to choose and not to refuse any thing before I had tested its spirit."

Five years previous to the writing of the above letter the attention of the subject of this sketch was called to the claims of Jesus and the New Testament. He considered it to be purely of the Lord's leading. When first he began to read the New Testament a great fear came over him, and instinctively he drew back. But he did not allow his principles to give way. He did not fear to investigate any new subject. He would hold to the good and reject the evil. He soon became intensely interested. Admiration seized hold of him and soon he saw the wondrous harmony subsisting between the teachings of Jesus and the Apostles and the Law of Moses. The books of the Law of Moses appeared to him to be the lower story in the structure of God's Law. It is the original house, while the teachings of Jesus are the upper-chamber beautifying and adorning the original house. Moreover in the New Testament he discerned the clearest interpretation of the Old. The result was the beginning of a consistent, faithful life, while at the same time he remained a true Israelite in the manners and customs of his people to the day of his death. While still a resident of his native land he came into possession of copies of the *Eduth* which very greatly helped him in his subsequent thinking. He had been perplexed over the, to him, needless antagonisms between Judaism and Christianity. He ever after remained a firm friend of the *Eduth* and of its editor.

In the year 1892, Joseph Reines came to America. Two or three years after he entered a medical school at Baltimore, hoping thereby to prepare himself for missionary work among his brethren upon a self-supporting basis. He had in view the prosecution of such work in Palestine. He was diligent in his studies, completed his course successfully and received his diploma; but shortly after he was prostrated by severe illness from which he did not recover. September 29, 1897, the day of his death, was also the day known in the Jewish calendar as the Feast of Gedaliah.

It is not to be forgotten that to the Jewish Church the Christian is indebted past the power of payment and that we have made its literature ours and still find high inspiration in the genius of its prophets and the illumination of the singers of its sacred songs. For this reason, if for no other, we may allow ourselves to look with interest on its historic revival, especially as the initiators of the movement have pledged themselves to hold intact everything of sacred and precious association to the Christian in the Holy Land, should it be recovered. And meanwhile the generous Christian, who does not forget that his Lord and Master was of this people, and whose heart has ached for the undeserved sufferings of those who were faithful to a race and an idea, whether wholly right or wrong, would have his imagination and his sympathy satisfied in thinking of these exiles once again among the hills and valleys of their best history; again if not drawing water from the well with the old song, yet with modern methods making the desert springs of water, restoring Jericho to the garden of palms and balms and nightingales that it was when Anthony gave it to Cleopatra; again making the sacred old wilderness bloom like the rose; again driving the flocks from the hills to the Jordan Valley, scarlet with anemone and poppy, green with the springing wheat, silvered with the olive, rosy with the blossoming almond, fragrant with the breath of innumerable flowers and with the ripening orange; again bringing the wave-offering of the first sheaf of barley; again keeping the feast of the Ingathering, again the Jew treading the soil that is to him alive with the presence of God. —*Harriet Prescott Spafford, in Harper's Bazar.*

THE GLORY OF THE SON.

S. S. P.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."
 Heb. 1: 3.

Jesus, Saviour, Man divine,
 Thought of God, O Word sublime,
 Orderer of the rolling spheres,
 Thou dost dissipate our fears.

Image of the Invisible,
 Full of grace, of mercy full,
 Founder of celestial peace,
 Thou dost bid our fears to cease.

Thrones, dominions, all shall be,
 Now and in eternity,
 Forth from thy almighty word,
 Thou art king of kings and Lord.

God of God and Light of Lights,
 Streaming forth from loftiest heights,
 Pouring now celestial fire,
 Teach us, Lord, our hearts inspire.

APRIL 22, 1898.

JEWISH SOCIAL LIFE.

BY H. L. HASTINGS.

When in 1492, Ferdinand expelled the Jews from Spain, the foremost magistrates and officials of the island Sicily, then a Spanish province, interfered and protested against this cruelty. They said, "A difficulty arises from the circumstances that in this island almost all the handi-craftsmen are Jews. If then, all depart at once, there will be a want of workmen for the Christians, especially of workmen able to carry on the iron industry, the shoeing of horses, the manufacture of farming tools, and the making of vehicles, of ships and of galleys. Their plea was in vain, and the terrible decree of expatriation was speedily enforced. The Jewish race went forth into banishment; and the Sicilian people, with whom the Jews had lived for centuries, stood dumb, astonished, weeping upon the city walls, the galleries and the roofs of the neighboring buildings, to exchange the last sad greeting as their neighbors and friends, the banished Israelites, abandoned the land where for so many successive generations their forefathers had lived and died and been buried.

Can we wonder that the Jews refused to embrace a religion the representatives of which instigated and committed such crimes and barbarities? But this religion was not the religion of a Jesus of Nazareth, who had compassion on the multitude when he saw them as sheep without a shepherd; nor was it the religion of Paul, who had great heaviness and continued sorrow of heart for his brethren and kinsmen according to the flesh. The religion that persecutes men is not Christianity, and though the rulers of so-called Christendom were far in advance of heathen nations that had never heard of the gospel, they had yet to learn the doctrine that Jesus of Nazareth taught. The same blood-thirsty fanatics and tyrants who persecuted and banished the Israelites, imprisoned and tortured the Christians, burning both the writings of

the Jewish prophets and the Jewish apostles; and thus a spurious Christianity caused the name of Christ to be blasphemed among both Jews and heathen. In the language of an eloquent statesman of Jewish lineage: "It is, no doubt, to be deplored that seven millions of the Jewish race should persist in believing only a part of their religion; but this is largely owing to the nature of the persecution they received. When the great mass of the Jews, scattered throughout the world, first ever heard of Christianity, it appeared to be a Gentile religion, accompanied by idolatrous practices. And afterwards, when Romans and Spaniards were converted to Christianity, all that the Jews in those nations knew of Christianity was that it was a religion of fire and sword, and that one of its first duties was to avenge some mysterious and inexplicable crime which had been committed years ago by some unheard-of ancestors of theirs in an unknown land. These people had never heard of Christ. What they heard from their savage companions and the Italian priesthood which acted on them, was that there was good tidings for all the world except Israel; and that Israel, for the commission of a great crime of which they had never heard, and could not comprehend, was to be plundered, massacred, hewn to pieces, and burnt alive in the name of Christ and for the sake of Christianity. Is it, therefore, wonderful that a great portion of the Jewish race should not believe in the most important portion of the Jewish religion?"

Prejudice can only awaken prejudice; hate can only beget hate; injustice can only produce a sense of wrong and outrage. And all these feelings hinder calm consideration and lead to wrong conclusions. Love begets love, and, enduring all things, overcomes evil with good; and in this spirit men most successfully lead both Jews and Gentiles to know the truth.

Though the Jews have suffered in consequence of their rejection of the Messiah, yet an apostle was ready to say in their behalf: "I know that ye did it ignorantly, breth-

ren, because of unbelief." For though the rulers and leaders of the Jews were responsible for the death of the prophet of Nazareth, yet it was by no means the act of the entire nation, much less of all their descendants. The common people heard him gladly. The multitude desired to take him by force and make him king. His enemies did not dare to arrest him publicly for fear of the people; and though he was daily in the temple, no man laid hands on him. It was only through the treachery of his own disciple that they were able to arrest him at midnight, and after a hurried and illegal trial, during which the mob were persuaded to clamor for his blood, by nine o'clock the next morning he was crucified upon a Roman cross.

It is related that when Sir Moses Montefiore was in parliament, a political opponent taunted him with the memory of Calvary, and described him as one who sprang from the murderers who crucified the world's Redeemer. The next morning the Jewish philanthropist, whom Christendom has learned to honor, called upon his assailant, and showed him the record of his ancestors which had been kept for two thousand years, and which showed that their home had been in Spain for two hundred years before Jesus of Nazareth was born!

The day of Pentecost found devout men dwelling in Jerusalem out of every nation under heaven, and the three thousand who believed in a single day, and the great multitude of priests who were obedient to the faith, in all probability largely outnumbered the men who plotted Christ's arrest and clamored for his blood. Out of the very heart of the Jewish nation sprang the Christian church. The gospel of Christ was preached "to the Jew first," "beginning at Jerusalem." The temple and the synagogues were the first preaching places, devout Jews were the earliest converts to Christianity; and wherever, instead of being subjected to unchristian persecutions, Jews have been made acquainted with the gospel Jesus of Nazareth preached, there have not been lacking converts

who have embraced the precious faith of a crucified and risen Messiah. And the work still goes on. And though the hosts of Israel are now separated from him by the influence of prejudice and persecution, yet when these obstacles are removed, surely there can be nothing very repugnant to the feelings of an Israelite to learn that through Abraham's promised seed all the nations are now being blessed, according to the ancient covenant of God. In the language of the writer last quoted :

“ Perhaps, in this enlightened age, as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as the Prince who was crucified on Calvary. Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has He not made their history the most famous history in the world? Has He not hung up their laws in every temple? Has not He avenged the victims of Titus and conquered the Cæsars? What success did they anticipate from their Messiah? The wildest dreams of their rabbins have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the Cross wither, while the whole of the new world is devoted to the Semitic principle and its most glorious offspring the Jewish faith; and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a place could have achieved such great deeds, will still find music in the songs of Zion, and still seek solace in the parables of Galilee.”

Should such a day come, when the sons of Israel, looking with penitence on Him whom they have pierced, should recognize their own Messiah, and receive the blessings he is longing to bestow, then we might find the Jew no longer depressed, unsocial and despised, but so changed as to

realize the fulfillment of that ancient prophecy: "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. 8: 23.

THE HOPE OF ISRAEL MOVEMENT.

The following setting forth of the principles of the so-called "Hope of Israel Movement," we reprint from the April number of *Our Hope*, the organ of the Hope of Israel Mission in New York:

"The Hope of Israel Movement aims to bring the fullness of the gospel of Jesus Christ to His brethren according to the flesh. We hold that Scriptural—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jews. John 4: 22. And the gospel is "to the Jew first." Rom. 1: 18. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's. Rom. 9: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh. Eph. 2: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root. Rom. 11: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical (*i. e.*, Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. 4: 11, 22—received circumcision as an everlasting covenant after he had believed God unto justification. Gen. 17: 9–14. God Himself added circumcision to Abraham's faith. And thus Paul writes: 'Is any man called being circumcised? Let him not become uncircumcised.' 1 Cor. 7: 18. This was the ruling of the apostle to the Gentiles in all the churches. Compare Ezek. 44: 7, 9.

2. The natural seed of Jacob shall cease to be a nation before the Lord forever. Jer. 30: 11, 31: 35, 37, 46: 28; Rom. 11: 1, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the gospel—a remnant of the nation is being saved, according to the election of grace. Rom. 11: 5. These saved Jews to be a true remnant, should not surrender any of the divinely appointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election). Rom. 15: 8. He came not to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments. Matt. 5: 17, 19. They should walk and live even as He lived among His own people, *i. e.*, as true, conforming Jews (barring, of course, mere traditions of the elders and the commandments of men). 1 John 2: 6.

4. On and from the day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the apostles or other Jewish believers to 'forsake Moses.' Apostolic teaching and practice throughout the New Testament only show Jewish Christians 'walking orderly and keeping the law.' Acts 2: 46, 47, 3: 1, 6: 7, 10: 9 (chap. 15: 28, 29, by implication, clearly makes observance of all the laws and ordinances of Moses for Jew-

ish believers a matter pleasing to the Holy Ghost); 16: 3, 18: 18, 20: 16, 21: 17-26, 23: 1, 25: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven. Luke 1: 32, 33; Acts 15: 16, 3: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people."

As we have often remarked, we have to do with principles not with persons. Hence we never wittingly advertise or recommend a mission, a church, a sect or a denomination. We leave the Jew who believes in Jesus with his Saviour and his God. But when we see principles put forward which are in themselves worthy, we must commend them. The "Hope of Israel Movement," or the "Hope of Israel Mission" is a human organization, fallible and temporary as are all things earthly. But the principles here set forth are significant and of eternal character. Some of them we held almost alone ten years ago. Thank God for all means whereby the truth is spread!

AN IMPARTIAL VIEW OF THE JEWISH QUESTION.

BY DR. B. A. LAENA.

(Translated from the German.)

(Continued from page 44.)

Between circumcised and baptized deceivers, liars, perjurers, etc., there is morally no difference at all. It vexes the other swindlers that the Jew, if he is such, understands better how to do it than they. This is nothing but envy. Still there are on both sides honorable and dishonorable, good and bad men.

But the defenders of German ideas and institutions say: "We Germans are, have always been, an upright and honest people; the word of a German in former times had the value of an oath. By the admixture of Jews among us it is all changed; we are Judaized." It may then be asked, "Whose fault is it? Why have you allowed yourselves to become Judaized instead of yourselves Christianizing the Jews?" It is because the salt in you has lost its savor, because you have become settled in unbelief and superstition, in materialism, formalism, etc. From the professor's chair down unbelief is preached and taught. Why are you surprised, then, if the common people draw the legitimate consequences and put the theories into practice? Occasionally, once in five years, at a "Volksfest," which is devoted to breaking down differences in rank and the spread of brotherliness, one sees how this works, where among other things a barbecue forms the main feature, and priests, ministers and rabbis participate, and with their eating, drinking and dancing prove that all men are brothers—till the next election fight! On such an occasion the Coopers' Guild had once on the big, colored festival car of their trade (illustrating 1 John 2: 16 and 17,) a gigantic cask with a figure of Bacchus above it and on the cask the inscription: "From the cradle to the grave the only thing true is drink." Whether in jest or earnest, this is the way we do it in our dear Fatherland. So we plan, talk, and write! Such things we endure, acknowledge, call good and support! That is the spirit of the time, but not of eternity. Perhaps the Jews are to blame for this!

Do not be surprised that God here and there uses the Jews as rods of chastisement for you. God has appointed that there should be a difference between Jews and non-Jews. The "Christians" say: "There is no such difference; all men are brethren," and they tear away all walls of separation. Then there is aroused the "German Michel," and in him the sleeping Anti-Semitism, and cries:

“There is a difference; there must be; I’ll have a difference for these Semites are becoming an annoyance to me.” Do you see? You wish no distinction in the good, but you have and make one in the evil sense. Instead of beating your own breast and turning to God in penitence, you become Anti-Semites in order by your punishment to accomplish God’s purposes of love for Israel, and to be yourselves punished by Him, because you have laid evil hands on Israel.

But he who thinks that Anti-Semitism is only a passing, temporary affection of the body politic, which is already almost cured, does not know either the Bible, the present nor the future. Yes, as believing readers of the Bible, we know what must come. We can tell almost exactly how.

Anti-Semitism must and will grow. (I am sorry to be compelled to say all this.) It will bring it about that the Jews will either be driven out forwards or bowed out backwards; for most Jews would never even dream of returning to the land of their fathers. When the apple is ripe it will fall from the tree. Here is a people without a land; there is a land without a people. That will some day be the solution of the oriental question of the “Sick Man” at Constantinople. The suggestion of purchasing the land of Palestine for the Jews was once brought before the late philanthropist, Sir Moses Montefiore, and his reply was in substance, “We are not going to pay money for our own land! No! At the right time the children (of Israel) will receive as a right the inheritance of their fathers.” Israel is approaching a glorious future. But before this there must be encountered a fearful tribulation, as indeed must come to all peoples of the earth before the personal second coming of the Messiah.

Israel will at last make a common cause with the enemies of God and Christ. I made this statement once and again in a District Conference of ministers in the United States. About two years passed by and an account ap-

peared in the papers that Jewish immigrants in large numbers were joined together with the anarchists and on the Jewish Day of Atonement had with them carried on fearful and blasphemous orgies. The time for the last decision of humanity for or against Christ seems to be drawing on with gigantic strides. There will be only two parties or camps which will stand opposed to one another. In politics as well as in religion everything seems to be coming to a point. Storm clouds gather on the horizon and threaten to break with overwhelming fury. Relations everywhere seem to be more and more strained and it looks as though we were approaching a catastrophe.

Since—in some respects fortunately and in others unfortunately—politics and religion have become amalgamated, although certain statements are craftily made to the effect that religion is to be purely a private matter, it is not at all difficult to guess on which side the Jews will place themselves. Further, opposition to “Capital” is carried to its logical conclusions in many quarters in socialistic organizations, with the result that in spite of all the talk of equality, freedom and brotherhood, Anti-Semitism is thereby awakened even in these societies, and the weapons are turned against the Jews (who perhaps even still will not withdraw their means from the societies,) with the cry, “Perdition is of the Jews,” in allusion to the words of Christ, “Salvation is of the Jews.” John 4: 22, etc.; Rom. 9: 3-5. Thus Anti-Semitism is found on every hand, because God so wills it, and the Jews are pointed by their hostile comrades even in this negative and evil minded way to the Bible and the Gospel. For according to the opinion of these enemies of God and Christ the Bible (which with the exception of the Gospel of Luke is from pure Jews,) and Jesus Christ, the Jewish Messiah, preached by Jewish Apostles, are the source of all the evils of our social system, so that from these through church and parson have come all poverty and all misery, etc. Perhaps in these times many an Israelite will come to a

prayerful search and reflection, even to faith and the acceptance of the Messiah Himself.

But if this general tribulation brought about by the Anti-Christians, rises to its highest point, then Christ will come again with His own, whom already He will have taken away all unseen as a Bridegroom to the "Marriage of the Lamb," glorified and caught up to meet Him in the clouds and in the air. With these He will reign on the throne of His father, David, a thousand years. This will then be the Messianic Age, the Kingdom of Peace, future Kingdom of Jesus Christ. Satan, bound during this period, will after the expiration of the thousand years be loosed again for a brief season. Then will come the final judgment. Nothing less than the personal second coming of Jesus Christ, which will put an end to this tribulation, will suffice to accomplish the conversion of Israel as a people. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son" (when he dies.) So Zechariah prophesies of Israel's conversion. Zech. 12: 10.

When once they "look upon" Him with their eyes, they will recognize Him and accept Him as their Messiah and Saviour. They will stand sorry and terrified, like the brothers of Joseph before their brother whom they had sold. He will nevertheless say unto them, to a certain extent in the same manner, "I am Joseph your brother; ye sought to do me evil, but God has turned it for the best." Then by conversion there will come out of the people like Saul a people like Paul, out of the persecutor a missionary!

Israel formerly attributed their sufferings to Christianity and its genuine confessors, and therefore they always ogled and made common cause with its unguine adherents, the nominal Christians and rationalists, in order under the standard of Humanity, Enlightenment,

and Liberalism to help to put down Christianity as a dangerous system. But now with a burning zeal like that of Paul, Israel will seek to spread true, Biblical Christianity. Israel is destined of God to be a missionary people, whatever may be said to the contrary on the part of Jews. The Psalms contain quite sufficient expressions proving this. Equipped with all their natural endowments, with money and property, their knowledge of languages, etc., they will be able to carry on mission work as it has never before been done. As a missionary people Israel will stand great and glorious at the head of the nations. Thus through the Gospel is found the one solution of the Jewish question, at once willed of God and redounding to His glory.

He who fancies may regard this as visionary. The *past* and the *present*, however, prove the truth of the Bible, and the *future* will conform itself to what the Scripture declares.

Though every power of ill God's hand would stay,
 Yet still His just decree will have its sway,
 Whatever He hath uttered as His will,
 That His eternal purpose shall fulfill.

(To be continued.)

THE JEWS OF THE PRESENT DAY.

BY REV. A. BEN-OLIEL.

In compliance with the desire of friends in England and the United States, I write the following brief description of the Jews of the present day, dispersed throughout the wide world according to the predictions of the inspired prophets, and of whom representatives of every division, sect and country are now to be found in Jerusalem and the Holy Land.

As the time of their restoration draweth nigh—for it is written, "He that scattered Israel will gather him" (Jer. 31: 10), and I maintain firmly that prophecy will be fulfilled in the future as literally and textually as it has so

wonderfully been in the past—the Christian world, all believers of the divine Word of the Old and New Testaments, will be aroused to take a deep and prayerful interest in all that concerns the Jews, the brethren and kinsmen of Paul, Peter and John, and “of whom Christ came, who is over all, God blessed forever”—interest in their rapidly approaching return to the land of Israel and in their conversion to the Lord Jesus, David’s Son and Lord, the Prince of peace, the Saviour of the world, the Lord our righteousness. In fact, this growing, increasing interest in the condition and future of the Jews is a remarkable feature of the age we live in, for they are everywhere, and more than ever influencing the destiny of nations.

The Jews throughout the world are, generally speaking, divided into two main branches, designated Sephardim and Ashkenazim, names derived from the Sepharad of Obad. 20, and the Ashkenaz of Jer. 51: 27, which the rabbis interpret, mistakenly so, to mean Spain and Germany. The Sephardim, then, are the Jews expelled from Spain by her Catholic (?) rulers, Ferdinand and Isabella, at the instigation of that fiend in human form, the infamous Torquemada; while the Ashkenazim now-a-days include the Jews of Germany, Poland, Austria and Russia.

Of the Sephardim *The Christian*, of London, said in a recent number, “The Spanish Jews have been styled the aristocracy of the Hebrew race. Their history has had its own special chapter of persecution; and wherever descendants of the Sephardim may be found, they are accorded the distinction of honorable prestige.” This is because they are held to belong to the royal tribe of Judah, while the Ashkenazim are supposed to be of Benjamin. The descendants of the priestly families are distinguished by the title of “Cohen,” and all the rest of the tribe are called “Levy,” and are doubtless lineally descended as described. Apart from these distinctions, no other Jews claim affinity to the other tribes; and no such claim is

admitted or countenanced by their brethren, for there are no reliable, trustworthy traditions to sustain it.

From a religious point of view the Jews of the present age may be divided into the following classes or sects:

1. The Orthodox, who accept and follow the Talmud and all rabbinical traditions and interpretations. This class constitutes the vast majority in all lands but two—Galicia and the Crimea. It embraces the students and believers in the Cabbalah of the Zohar, etc.—the mystic interpretation of the Scriptures—who are growing fewer and less influential in our days.

2. The Chassidim, living almost entirely in Galicia, Austrian Poland, and consisting, perhaps, above half a million souls. They are, or profess to be, the most pious and strict followers of the Mosaic law. They may be described as the Jumpers of Judaism, and its Quakers in abstemious lives. Among them sprang up the Zadikim—Righteous—the most fanatical and mentally perverse of all Jews. They represent the extreme Pharisees of later times.

3. The Charaim, inhabiting mainly the Crimea. These are the literalists of the Jews, who reject rabbinic traditions, Talmud and all. They are not numerous, and are rapidly dwindling in number.

4. The Beni-Israel of Bombay, India, can hardly be classed as a sect, though worth mentioning as a singular and interesting group, five to six thousand in all, who differ from all other Jews in many respects. They belong undoubtedly to the ten tribes that were carried into captivity by Assyria.

5. The reformed Jews, to be found mainly in the United States and Germany, attempting a most difficult task, for the Mosaic law without sacrifices cannot give peace to the soul.

There are no congregations of reformed Jews in Palestine or the Orient, but there are some of all other classes of Jews. The bulk of those who settled in the Holy Land

since the Turks took possession of it were Sephardim; but during the last twenty years large numbers of Ashkenazim and others have migrated hither, so that now they constitute the majority. In 1840 there were only about 8,000 in all Palestine, of whom the half resided in Jerusalem. In 1880 the number had increased to nearly 20,000, of whom 8,000 were in Jerusalem. In 1890, the year the Lord called me to His Holy Hill of Zion, there were fully 80,000—four times the number in ten years—while now there are over 120,000, of whom the Holy City and its suburbs contain 40,000 to 45,000, may be near 50,000.

There are a few Charaim, as well as some from every country, and a considerable sprinkling of Mughrabim Jews from Morocco and North Africa, and a wealthy colony of Jews from Bokhara and Turkestan.

The most interesting group, however, is that of the Yemanite Jews, who have come from Arabia, principally because it is said that they claim to be Gadites—of the tribe of Gad. They form a small colony near the Pool of Siloam. They are poor, but meritoriously industrious, putting their hand to any kind of work, however rough or laborious, and withal possessed of a peculiar physiognomy.

The claim to be Gadites was most probably invented for them after they came here, for there is not any shadow of evidence to sustain it, and the geographical situation of the tribe's territory forbids the supposition that they escaped from the captivity of the tribes of Israel by the Assyrian conquerors.

Another story attributed to them is that the first comers from among them were sent to ascertain if Messiah had appeared in Jerusalem, for their rabbis in Yemen believed, or dreamt, or thought, it was the year of His advent. This may have some foundation, if they arrived in this city in 1840, for according to the Zohar, the great Cabalistic work, He should have come then,

and I well remember how the Jews of all lands devoutly expected His appearing in the Passover of that year, and sent messengers or wrote to the Rabbis of Jerusalem, to inquire; and how sadly disappointed they felt when the year passed off without tidings of His coming.

Let us earnestly pray that the veil may be speedily taken off their eyes, that they may recognize in Jesus the Saviour promised to our forefathers, believe in Him and be saved. Reader, "pray for the peace of Jerusalem, they shall prosper that love thee."

JERUSALEM, Syria.

MR. HERMANN WARSZAWIAK.

In *Trusting and Toiling* for April 15, 1898, the Rev. John Wilkinson published the following note:

MR. HERMANN WARSZAWIAK:

We sorrowfully give notice to all our friends, that overwhelming evidence concerning money matters has compelled us to withdraw our confidence from Mr. Warszawiak. Let us continue to pray for him, and, if possible, restore him in the spirit of meekness. J. WILKINSON.

Thus those who have so long refused to believe in Mr. Warszawiak's guilt, and who have hoped against all reason that he could clear himself of wrong, are at last compelled to give him up. We would join in the prayer of our Brother Wilkinson, but that prayer can hardly be that he should be restored in the spirit of meekness, for it does not appear that Mr. Warszawiak has ever possessed such a spirit. What the sinner needs is true repentance. Therefore those who, whether in Scotland or in New York, are still trying to help Mr. Warszawiak will only harm him the more if they contribute to the support of what he claims as his work and try to make it appear that he is an injured innocent. God bless the cause of Israel's salvation and turn all this evil to good! The lesson of this man's connection with the work, as we have more than once pointed out, may yet be for the lasting good of the cause, teaching better methods and truer ways.

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.

SOLEMN QUESTIONS

Addressed to Hebrews of Culture,

BY PROF. FRANZ DELITZSCH.

Translated from the German by the Rev. Wm. C. Daland.

—O—

A discussion of Christianity by an eminent scholar well versed in Jewish learning. Price, in paper, 10 cents.

Address: THE REV. S. S. POWELL,
Little Genesee,
New York.

THE PECULIAR PEOPLE.


—O—

A Christian Monthly Devoted to Jewish Interests.

—O—

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

—O—

 Drafts, checks, or money orders should be made payable to JOHN P. MOSHER, Agent, Babcock Building, Plainfield, N. J., to whom all business correspondence should be addressed.


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—

 The Editors are not responsible for the opinions of contributors.

Entered in the Post-office at Plainfield, N. J., as second-class mail matter.