[From the London Evangelical Magazine] THE PLACE OF THE JEW IN THE MODERN WORLD.

What is Christian civilization? Is there any such thing? Is this a fair image of it which we see around us in London, in England, now? These are questions which the wisest are asking themselves somewhat sadly in these days. There is but one true answer. Christian civilization is a realist the Christian civilization is a reality, the greatest reality upon earth. But it grows slowly, from very deep roots, through a long day, and those who believe chiefly in what they see, have reason for sore perplexity in the contrasts between the essential principles of Christianity, and the doctrines which are ruling in all Christian communities on matters so vital to society as trade, politics, and war. But the as trade, politics, and war. But the Jewish society is distinctly based on and ruled by ideas which have their ground in revealed religion. We may brand them as worse than heretics and wholesale and Retail infidels, but at any rate they have this unanswerable answer. We are quite sure that the God of Heaven, the God whom you worship, spoke these words unto our fathers. What he has said further to you we doubt about, but we are quite sure He said this to us. And Dealers! are quite sure He said this to us. And we make His words the rules of living which four thousand years ago He laid down for us, our rule of living to this day. And so far their assertion is incontestable. The Pentateuch has been idolized by Christians in one way and degraded in another. We twist and turn its rules in marvelous ways to make them sound like Christian doctrines, but we blind ourselves to the wonderful wisdom it contains as a hand book of physical, social, and political life. God gave there a model of the organization of societies. The of the organization of societies. The eminent physican who founded the modern sanitary movement in Liverpool thirty years ago, said to me, when
he was laying its first principles, "I sak
nothing more than the regulations of
the Old Testament; if they will let me
carry them out, my work is done."

Now I need not remind my readers
that the law does carry them out. His

that the Jew does carry them out. His life is built upon them. His worship, his festivals, his food, his purifications, his trade, are all carried on under the conditions which he learnt from Heaven in Palestine, millenniums ago. Keenly bent as he is on gain, every Saturday, the most gainful day of the week, you see his shop is closed till sunset. He engages in no trade in which the influence of his fellow-workmen and the conditions of the trade would imperil obedience to the law of the Lord. He ests no food forbidden in the Pentateuch. His meat is killed, in-spected, and consumed, in rigid obedience to the precepts of what we call somewhat scornfully the Ceremonial Law.

What are the chief difficulties in Christian Society? Wherein do we dismally fail? The three chief scourges of our Christian civilization are, crime, poverty, and preventible disease. I will not go into the question of com-mercial and political distrust that would lead me into too wide a field, though in these points there would be much to say if there were room. But I imagine that we Christians should regard a was able to deal in any measure EAGLE HOUSE, victoriously with those three pests of human societies, disease, pauperism, and crime.

Let us see how in these respects it faree with the Jews. I can but touch fares with the Jews. I can but touch lightly upon each point in succession. The reader, who is interested in the subject, will find some very remarkable details in Dr. Stallard's work on London Pauperism (1867), which, I am assured by a well-informed Jew, may be relied upon as accurate. The few passages which I am able to quote, are but samples of a great body of facts which might as easily be adduced did space allow. Disease.

The singular immunity of the Jews from the scourge of epidemic disorders has often been noticed, and is the more remarkable, because they are mostly compelled to live in closely populated and unhealthy districts of our cities; city life being almost inevitable. Dr. Stallards gives the following facts:

"The best trait in the Jewish character is, that he is extremely sober.

Drunkenness is a rare cause of Jewish Drunkenness is a rare cause of Jewish distress, and in this respect he contracts more favorably with his English neighbors, his sobriety giving him a decided advantage in all the branches of common labor. The tieffer of the Jewish district is forcibly struck with the consequences of his sobriety. The houses of the poor are, on the whole, more cleanly, more tidy, and more comfortable, than amongst the poorest fortable, than amongst the poorest English. The children are always better clothed and more cleanly, their round and ruddy faces presenting a strong contrast to the pale and scrofulous countenances of English children living in the same overcrowded courts. Whenever a ragged and shoeless child is seen, it is certain to be of Irish origin; and everywherein the Jewish homes there is less of that squalid destitution, which is the result of intemperance. Nowhere is it possible to find Jewish men and women with bloated and ways faces standing at bloated and waxy faces, standing at the doors of public houses, as do the sots whom no charity can help, no philanthropy reclaim.

philanthropy reclaim.

"The Jews are proverbial for their quiet and inoffensive habits. Home is the centre of their happiness, and love of the family is worthy of all praise. Desertion is comparatively rare, and brutal violence to the women and children utterly unknown amongst them; on the contrary, the parents err on the side of indulgence, often making unjustifiable sacrifices for their children's gratification."

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NOTICE is hereby given by the undersigned, duly appointed Administrators on the estate of Briant Stringam, deceased, to all persons having claims against said estate, to make the same known within six months from the first publication of this notice, to the undersigned; and all persons knowing themselves to be indebted to said estate, are hereby notified to come forward and settle the same without delay.

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JOHN S. WINDER, City Hail. Sept. 13, 1871.

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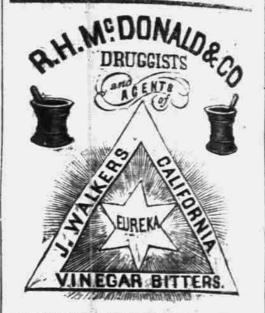
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