

# עדות לישראל

"Witness to Israel."

A sixteen-page monthly in the Hebrew language, devoted to Jewish interests.

## TERMS.

Domestic Subscriptions (per annum),	35 cents.
Foreign " " " "	50 " "

CH. TH. LUCKY, Editor,  
Alfred Centre, N. Y.

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## THE PECULIAR PEOPLE.

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## ADDRESS.

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THE PECULIAR PEOPLE,  
 A CHRISTIAN MONTHLY,  
 DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

THE REV. WILLIAM C. DALAND,  
 Leonardsville, N. Y.

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

Vol. II. JUNE, 1889. No. 3.

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 ALFRED CENTRE, N. Y.



# THE PECULIAR PEOPLE.

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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.*

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הביטו אל-צִוֵּר חֲצַבְתֶּם  
Isa. 51: 1. ואל-מִקְבַּת בּוֹר נִקְרָתֶם

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"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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VOL. II. ALFRED CENTRE, N. Y., JUNE, 1889. No. 3.

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JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

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FOR want of space several items of importance were necessarily crowded out of our last issue. To two of these we desire now to call attention.

THE first concerns the exploits of the impostor Kramer, whose name and supposed conversion were so widely heralded by the secular and religious press during the month of April. Of this more in another place.

THE second concerns the cruel murder of the Jewish boy, Tobias Hippar, by a Gentile (we will not say Christian) companion. We cannot find language sufficiently strong with which to condemn the spirit in the Gentile world which could render such an occurrence possible. The anti-Semitism of European nations is, perhaps, an historic development which ought not to surprise us. But such a spirit has no place on free American soil, nor ought it find, even in its less aggravated forms, the least allowance on the part of Christians. It is time that Christians should set aside what prejudice exists in their ranks against Jews.

It is sufficiently deplorable that such prejudice exists at all, even to the smallest degree, to say nothing of a spirit on the part of parents or adults which can lead to a

brutal murder of a Jewish child by a boy ten years old, simply because the former is a Jew. We trust that all right-minded people, Jews and Gentiles alike, will be unsparing in their denunciation of anti-Semitic prejudice, whether racial or religious, not because it leads to murder, but on the ground of simple justice in the sight of God and man.

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BUT we desire, on the other hand, to exonerate honest and earnest Christians from responsibility for such acts. That such deeds are done by so-called Christians may serve as a lesson to us, and that Jews are prone to consider them the fruit of Christian teaching may also be a matter profitable to consider.

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SOME of our Jewish brethren, we will not say who, *nomina sunt odiosa*, seem to think that the chief business of Christian pastors, parents, and Sunday-school teachers is to inflame the minds of blood-thirsty young Christians to deeds of atrocity and crime against poor unfortunate Israelites. Now we submit that here, at least, in America such is not the case. That there may be, that there is in many quarters, an unworthy prejudice we will not deny, and against this prejudice it is our purpose to battle; but we believe that this prejudice, where it exists, is for the most part racial and social rather than religious, and we wish to say a word in behalf of the many earnest men whose true Christian hearts harbor only love towards Israel.

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WE have words of condemnation only for so-called Christians who would raise a social barrier against Israelites, as at the Atlantic Highlands and Pine Hill. We have, perhaps, rather words of pity for the Christian pastor whose only comment on the generosity of Baron Hirsch was an expression of gratitude that so much wealth was coming into Christian hands. But such feelings as these are not the outgrowth of any special Christian teaching.

They are the result of centuries of mutual hatred and misunderstanding, and perhaps also a reminiscence of mediæval bigotry. The Christian church in history has many a black crime for which to answer, but what prejudice against Israelites now exists in the rank and file of the Christian church in America is not due to inflammatory anti-Semitic teaching in the pulpits of this land, nor to the statement that a tumultuous crowd of Jews clamored for the death of Jesus eighteen centuries and a half ago.

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NOR is "conversionism" necessarily hand in hand with anti-Semitism, as is claimed by some Jews. The Rev. M. Fluegel in the *Jewish Messenger*, while replying to Prof. Franz Delitzsch's "Solemn Questions addressed to Hebrews of Culture," which we begin to publish anew in this issue, has made this point, although exonerating Prof. Delitzsch of any evil intent. The strength of Mr. Fluegel's argument against the essay is upon this point, that "conversionism" and anti-Semitism are brothers, if not parent and child. He writes many sentences to express his admiration and esteem for Prof. Delitzsch, at the same time lavishing much of pity upon him as a well-meaning friend of Israel who is engaged in a mistaken task. But the bugbear upon which he relies to influence Israelites is anti-Semitism. This is seen in the title of his reply, which is, "The Conversionist and anti-Semitism."

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IN response to this we would simply say that it is far-fetched for Mr. Fluegel to say that Prof. Delitzsch "palliates the crimes" of those who commit anti-Semitic outrages, or that he "calls to his aid bloody and stupid anti-Semitism," or that his "conversionist efforts" furnish "arms for anti-Semitism." A man is surely not responsible for an evil use of his words by wicked men, and we leave Prof. Delitzsch's own words with the candid and well-informed reader, whose judgment will surely bear out our assertion that Mr. Fluegel's fears, if they be fears, are ill-grounded.

IF, however, he is simply indignant, we cannot speak as to the ground of his anger. The Israelite ought not to be angry at a *fair* and *candid* effort for the simple promotion of Christianity among the Jews, so long as no unfair means are used. He is bound to treat one who does this conscientiously as a friend to Israel. The Israelite may deem him mistaken, he may deem him foolish or insane, but he is not right to be angry with him.

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FOR the rest in reply to what we print of the essay, Mr. Fluegel simply quotes Prof. Delitzsch's opening sentences on monotheism with approval, and then is amazed that the New Testament is accounted by him as the Word of God. In this, however, he uses no arguments, but presents a statement of what he sometimes hears in a Protestant church, "that God the Father has retired and abdicated in favor of His successor; that man can attain to happiness and virtue only through grace, belief, and dogma, never by deed or effort; that the world had been badly done by the Father, all men going to hell, until of late, when the Son came and took upon himself through the cross all the believers' sins, all non-believers, including the babes dying in the cradle, going to hell to burn there eternally," etc., etc. This, and such like, he gives, presumably as an epitome of New Testament teaching. Naturally the conclusion is one of amazement! He then assumes that the Christian retort is, "We don't mean it; we believe in God, in the morals, and the common sense of the patriarchs, the prophets, and the old Scriptures. Christianity is an adaptation of Judaism for the Gentile world, with the addition of an Egypto-Syrian drapery;" and then, quite naturally, he concludes that it is "meaningless" to urge the Jew to become a Christian. Yea, verily! Such argument answers itself.

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MR. FLUEGEL'S remarks, *when not touching the matter of Prof. Delitzsch's work*, are often pertinent. When he urges Christians to become so "in fact, and not only by name,"

we may well heed his suggestions. His picture, too, of rationalistic Christianity, and his evident satisfaction with it, are very clearly and vividly drawn. His view is likewise quite correct when he says that for such a type of Christianity to proselytize the Jew is a meaningless procedure. But Prof. Delitzsch's Christianity is by no means of that kind. Mr. Fluegel evidently thinks that the great bulk of Christianity is as "advanced" as is ultra-Reformed Judaism. In this he is a trifle mistaken. There are Christians (?) who do not hesitate to speak of the "Christian mythology," meaning thereby all the miraculous and supernatural elements in New Testament history. There are Jews, too, perhaps, who reject the miraculous in Old Testament history. It is doubtless true that to such the terms Jew and Christian may readily become "convertible synonyms" without a change in the view of either party. But the Jew who believes in a personal God, a revealed Law, and a God-given Prophetic ministrations, accompanied by miraculous attestations,—such a Jew need find no fault with honest efforts to show to Israelites that the life and work of Jesus of Nazareth are but the cap-stone to the glorious temple of God's merciful dealing with His people Israel. Such an effort is neither insane nor meaningless. Nor ought it awaken feelings of anger in the righteous Jewish breast.

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SINCE the above was written the sixth and seventh numbers of Mr. Fluegel's reply have appeared, in which he discusses Prof. Delitzsch's trinitarian position. Of this we shall have something to say in another issue.

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### PENTECOST.

During this month occurs a festival dear to the heart of every Israelite, and also to the devout believer in the Messiah, whether Jew or Gentile. Not so closely connected with the history of God's deliverance of His people as the Passover, the former great feast, Pentecost was nevertheless not an isolated celebration of the first fruits of the harvest. It was the culminating point of the week of



weeks, closely linked to the great feast of deliverance, showing that He who had led forth His people from Egypt, He who had rescued them from bondage and brought them into a covenant relation with himself, was with them likewise from year to year, giving them rain and sunshine, fruitful fields, and plenteous harvests, and graciously supplying all their needs. As the *עצרת של פסח* (closing assembly of the Passover) it symbolizes the finished work of Jehovah in caring for His people whom He has redeemed.

To the disciples of our Lord, too, this feast had a wondrous meaning. Plunged into despair at the loss of their beloved Master, filled with an awesome joy at His resurrection, and thrilled with the grandeur of His presence as through the brief weeks He visited them, the first-born from the dead, and again forsaken of their Lord as He went to the Father above, they awaited in anxious fear the promised Comforter. Then, when the week of weeks was finished and the joyous feast of Pentecost drew nigh, they were joining with their brethren in the solemn rites. And yet, as followers of the Messiah, they met together and sadly prayed that His words might be fulfilled. In that hour was the promised gift vouchsafed to them. Then did they know that He who had wrought their deliverance had not forsaken them, and that the Spirit of truth was their portion.

To us to-day as Jewish Christians—Christians in the truest sense—this festival is a perpetual reminder that He who delivered His chosen people from Egypt, and who has wrought for them deliverance from the more awful bondage of sin, He who made a covenant with His people on Sinai, and who has renewed that covenant with His people and with the Gentiles on Calvary, He who wrote His law upon the tables of stone, and who has rewritten the self-same law upon the hearts of His people, has not forsaken His own. Nay, He cares for us and feeds us. He gives us the dew of His continual blessing, He makes us bear the fruit of Christ-like deeds, and He would have our life one long Pentecostal offering to His eternal glory.

SOLEMN QUESTIONS ADDRESSED TO HEBREWS  
OF CULTURE.

BY FRANZ DELITZSCH.

We are assured that all our readers, whatever their religious opinions, will thank us for presenting them with a translation of the following essay by one of the greatest living theological and Oriental scholars. Although a portion of it was published in the former volume, we reprint it from the beginning, that it may reach a wider circle of readers.

*Beloved Hebrew Readers:*—If, as I hope, you know me as a Christian scholar who is a friend of Israel, you will understand that in inviting you to a religious meditation, I am anxious to put myself in your place and to realize your mode of thinking. I shall take nothing for granted except that upon which we are both agreed, and offer you only cogent reasons capable of producing irresistible conviction.

There is a God. Such is your belief as well as mine. We are bound to believe it. In vain do atheists and epicureans strive to escape from it. It is of the essential nature of our spirit to trace every effect to some cause, and as we climb this ladder of conclusions higher and higher, we arrive at last at a being who is the cause of all causes, the last cause of the universe, a being independent of everything, and on whom everything is dependent, a being to whom everything which exists owes its origin. The universe without God is but a blind monster. History without God is nothing but confusion, without rhyme or reason. And there is but one God. Two or three highest beings side by side are impossible; one only can be the highest. But this one God, on whom man depends in every breath, and whose glory the heavens declare, wants to be acknowledged and praised to the exclusion of all else. Among all the truths to which our reason must yield, there is none higher than this, that God is one; and among all the duties incumbent upon creatures endowed with reason, there is none higher than this, that they give glory to the One God only.

I admit to you, my dear Jewish readers, frankly, that the Christian religion would be a false religion if it gave up or tampered with the belief that God is one. In that

case, the Jewish religion would have comparatively a stronger claim than the Christian religion to ascribe to itself the destiny of becoming the universal religion. For our chief weapon against heathenism is the declaration that the gods of the heathen are but deified creatures, and that the true, living God is one, even the Creator of heaven and earth. Neither am I inclined to withhold from you admission that Christian worship, sometimes, by its ceremonies and prayers seems to contradict the confession of faith in one God.

The Reformation has done away with some of the abuses and errors which bear the stamp of heathenism, because they curtail the glory of the one God. The Reformation has laid down the principle, that the doctrine and practice of the church is ever liable to the test of the words of Scripture. The creeds of the Reformers, designate the holy books of the Old and New Testaments as "the pure sources of Israel," to which the church must ever have recourse to formulate by them its doctrine and to regulate by them its life. The Israel of the Old Testament, too, has to judge of the merits of the New Testament religion by the documents of that religion, and *the church has not the right to force upon Israel the Christian religion in this or that historical garb.*

On the other hand, the Israelite who wishes to have a true conception of the Christian faith, is bound not to be guided by accidental impressions or second-hand hear-say, but to search for what Jesus and his apostles affirm. He will then find that the fundamental principle of the unity of God, which proves the incomparable superiority of the religion of Israel over all religions of antiquity, is, in the New Testament, too, acknowledged as the supreme truth. When one of the scribes, as related in Mark 12: 28, 29, asked Jesus, "Which is the first commandment of all?" He answered: "The first of all the commandments is: Hear, O Israel, the Lord our God is one Lord." And in Luke 18: 18, 19 we read: "A certain ruler asked him saying: Good Master, What shall I do to inherit eternal life?" to which the answer of Jesus was: "Why callest thou me good?"

None is good save *one, that is, God.*" And in the prayer he offers to his Father before his crucifixion, he says, (John 17: 3), "And this is life eternal, that they might know thee *the only true God*, and Jesus Christ whom thou hast sent." And like an echo of this word of Jesus is what Paul writes in 1 Cor. 8: 6, "To us there is but *one God*, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him." Such declarations concerning the *only one God* run through the whole New Testament. "But," it will be objected, "you believe in God as triune." Certainly, but if the "trinity" excluded the "unity," we would give up the trinity and stand by the unity.

We believe in God, and in God's Son, and in God's Holy Spirit, just as you believe in God, and in his "Shechinah" and in his Holy Spirit. The essence of God is one, but threefold is the revelation of that essence. Even in the sacred history of the Old Testament he gives a threefold revelation of himself. But, for the present, we will not further touch upon that.

For our further discussion I shall take nothing for granted except that we are agreed on the existence of God, and on the unity of God.

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If God is the creator of the world, He is also its preserver and governor. And if man is free to give to his actions this or that direction, he is also morally responsible. Both those things are self-evident. And since there are free beings in the world, the history of the world, cannot follow the same laws as govern the material universe. There is a law in the natural world, and there is a moral order in history in accordance with a higher law. The attitude of men towards God is determining the attitude of God towards men. And because men, in their estrangement from God and in the misery of sin, cannot save themselves, God who is not only just but, before all things, merciful and gracious, interposes and provides means of salvation for man, and substitutes mercy for justice in the case of all who do not reject His proffered help.

Such a means of salvation was the call of Abraham away from his idolatrous surroundings to make him prophet of the one living God for his house and all the world. "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing." Gen. 12: 1. In these divine words Abraham is called to become a channel of blessing, a fountain from which far-reaching streams of blessings are to flow. Whether people participate in the blessing conveyed through Abraham depends upon the attitude they assume towards him, as stated in the third verse of the chapter cited above, "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Such was God's will, design, and promise which came through Abraham, upon Isaac, Jacob and the people descended from them.

The patriarchs were not without sinful weakness, and the people of Israel had a natural inclination towards heathenism, as is evident by their repeated yielding to the fascination of the idolatrous worship of their neighbors. But in so far as Israel and their ancestors proved themselves true servants and preachers of the one living God, and of His counsel and will, in so far as God, who shapes history according to His plan of salvation, demanded that His human instruments be obediently acknowledged by those who came under their influence as having a divine mission.

The patriarchal form of revealed religion was followed by the Law of Moses, and this latter by the Messianic revelation. When Jesus was baptized by John in Jordan, and again when He was transfigured upon the mountain, "there came a voice out of the cloud saying: This is my beloved Son, hear him." Luke 9: 35. This divine witness declares Him to be the prophet like unto Moses, concerning whom we read the solemn words of warning exhortation: "And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name,

I will require it of him." Deut. 18: 19. It declares Him to be the servant of Jehovah of whom God, in the word of prophecy, says, "Behold my servant, whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles" (Isaiah 42: 1.); *i. e.*, it is He whom God has appointed that through Him the religion of Israel shall become the religion of the world. He is the "Son" of whom it is said in the second Psalm: "Kiss the son lest He (the Lord God) be angry, and ye perish from the way." For as we read in John 3: 35, 36, "the Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." And He himself, in His Sermon on the Mount demands faith, living faith, confession of the heart and life, for on that day He will say to all who only outwardly subject themselves to Him, "I never knew you; depart from me, ye that work iniquity." Matt. 7: 23.

These are mighty words, which even a Jewish hearer ought not to leave unheeded. May not this Jesus be, after all, the man whom God has appointed as the instrument to *complete* the channel of salvation begun by Abraham and continued by Moses? Of success which Abraham's proclamation of the one true God has had beyond the limits of his own household, we do not read anything; on the contrary, in Egypt and Philistia he himself made all success impossible by his unfaithful conduct. Neither have Moses and the people of Israel done anything to convert the heathen world from its dead idols to the living God. Even among the prophets there is but one, namely, Jonah, who was sent to the great Empire-city to preach repentance there, and he did it only reluctantly, yielding to a divine compulsion. But apostolic preaching emanating from Jesus has destroyed the heathenism of the Roman Empire, so that Julian the Apostate tried in vain to resuscitate it. True, the mission of the Christian religion in later centuries has not come up in its effect to the first centuries, in which the first impulse given by Jesus himself was more

strongly felt. True, the Christian religion has, by admitting all kinds of strange errors, weakened its own original energy. Yet even the later centuries have had successes in the heathen world to which nothing that Judaism has done can be compared. And whenever the Christian religion has found entrance it has permeated the intellectual, social and political life with power and progress, and has created a new era in the world's history.

But in the Talmud this Jesus is reviled as a bastard, the son of criminal intercourse between a certain Pandera with the virgin Mary, and we are told that He was with Joshua Ben Perachia (who, however, lived a century before Jesus) in Egypt, and that He there so misconducted Himself that He was solemnly excommunicated. His miracles are explained as a consequence of His having hidden, in an incision in His flesh, certain formulas of witchcraft obtained in Egypt. Instead of the twelve apostles five disciples are enumerated, and to each one a name is given indicating his deserving to be cut off. Jesus Himself, we are told, was hung in Lydda as a seducer of the people, and is deservedly suffering greater punishment than Balaam, seeing that He—it is terrible to have to write it—is being sodden in a lake of \*— ——. Do not reply that you have never read anything like it in the Talmud. The censor of former days has struck out such passages. But there are books in which those condemned passages "like jewels and pearls" are collected and reserved from oblivion.

Must there not be something rotten in a talmudical Judaism which harbors such a hatred against Jesus? May it not be true concerning Jesus as concerning Abraham, "I will bless them that bless thee, and curse him that curseth thee?" Those revilings read like the insane ravings of those who had drunk of the cup of the divine wrath.

Neither, I pray you, reply that this contempt for the person of Jesus is owing to His having called Himself the

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\*גרון בצואה רחמת

Son of God and to His having assumed a relationship towards God which is incompatible with the unity of God. For at all events, there remains His moral purity, His spiritual grandeur, His world-renewing power, before which the greatest modern thinkers bow down, their free-thinking propensities notwithstanding. "I consider the Gospels"—Goethe said on the 11th of March, 1832—"thoroughly genuine, for there is active in them a reflex of nobility which emanated from the power of Jesus, and is of as divine a nature as has ever been experienced on earth. If I am asked whether my nature allows me to adore Him with reverence, I answer: Most certainly! I bow before Him as the highest revelation of the loftiest principle of morality." And Carlyle—certainly not a Christian in the strict ecclesiastical sense—says somewhere: "If you ask me up to what height has humanity reached in religion, I say, look upon our divine symbol, Jesus of Nazareth, and His life and His biography. Higher than that human mind has never risen."

There are in Israel, too, noble individuals who speak approximately in the same strain. In the writings of Leopold Kompert and Carl Emil Franzos we come across beautiful acknowledgments of the pure and holy humanity of Jesus, though they do not draw the conclusion that the Christian religion is a higher religious platform than Judaism. We are glad even of this approach to right appreciation. He who does not curse Him is close to blessing Him and to being blessed by the God whose "Shechina" He is.

[To be Continued.]

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#### A BRIEF NOTICE OF A BRIEF LIFE.

The following sketch of the life of one associated with the work of the *Eduth le Israel*, and intimately connected with its editor, one of the founders of THE PECULIAR PEOPLE, will be of interest to our readers.

Joseph Paul Landow was born in Galicia, Austria, in 1859, of Jewish parents of official rank, descended from Rabbi Ezekiel Landow, a chief rabbi of Prague. He was brought up strictly by his parents, and very early in his



life was taught all the doctrines and traditions of extreme Jewish orthodoxy. He was educated with the view of becoming a rabbi, and was a very eminent student of the Talmud. Like his parents he belonged to the sect of Chasidim (the most strictly orthodox), and lived in the constant hope of the Messiah to come, waiting for the redemption of his people. The prayer of his life was "O God in heaven, when, Oh when, wilt Thou send our משיח, Messiah, to redeem us? It is time to remember Zion. Turn away Thine anger from Thy holy people."

About three years ago this prayer was answered for him personally. A Hebrew brother was at that time in the city of Czernowitz, the capital of Bukowina. One day, very early in the morning, after praying, "O Lord let me find one soul for Thee to-day," he went into the street and met Mr. Landow. He felt constrained to speak to him and form his acquaintance. "The Messiah has come," was the message he proclaimed. Astonishment filled the soul of Mr. Landow; but as our brother reasoned from the Scripture and from history, he was won for the kingdom of Christ, his Master, whom ever afterwards he followed sincerely and closely.

On account of various circumstances Mr. Landow, after a brief period of wandering, came to this country, where he began to aid in the publication of the *Eduth le Israel*. After a short time there arose in his heart a strong desire to do something more for Christ and humanity. He wished, like Andrew, to go to his brethren and tell them that he had found the Messiah. Therefore, after studying theology for a short time, he was in April, 1888, ordained to the work of the gospel ministry, and a few weeks thereafter he returned to his native country, to his kinsmen and brethren in Israel, to tell them of the Messiah, Jesus of Nazareth, Him of whom Moses in the Law and the Prophets did write. Early in January of the present year he died of a fever, in Roumania, at the house of a newly found friend whom he had just brought to Jesus. To the home of this friend he had come to receive him into the covenant of the truth.

We look amongst those who are to be the means of

labor in Israel, and we miss here a Friedlænder and there a Landow.

יהוה נתן ויהיה לקח, יהי שם יהוה מברך.

“The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” Job 1: 21.

### \* יקים פורקן

In the common Hebrew prayer-book there can be found a melancholy illustration of the words of Scripture (Rom. 11: 25), that blindness is happened to Israel until the fulness of the Gentiles be come in. It is to be seen in the following prayer, which is read every Sabbath in every Jewish synagogue on the face of the earth. “May deliverance and grace and mercy, with long life, fulness of bread, bodily health and spiritual enlightenment, be decreed from Heaven to the leaders of the people, their teachers and the holy congregations, those that be in the land of Israel and those that be in Babylon.”

This prayer is in Chaldee (Aramaic), and was without doubt written during the Babylonian captivity, two thousand three hundred years ago. It is an ancient landmark, well worthy of the attention of the antiquary. When or how it came into the Hebrew prayer-book no one can tell, but the Jews repeat it as reverently and as thoughtlessly as the worshipers in any modern church. The writer has said it many a Sabbath in his youth, without knowing what he was saying; and only lately in the light of Jesus Christ did he happen to stumble upon this monument of Israel's sin and Israel's blindness.

Thus the poor blind Jew is praying for his friends in Babylon, using a prayer over two thousand years old, all unmindful of the worse captivity in which he lives, and not seeking to fulfill the conditions of deliverance. Likewise the ignorant Roman Catholic is praying for his friends in Purgatory, and the Hindoo is casting her children into the Ganges to appease the god of the river. All are in darkness, while most of the Protestant churches are too busy over ice-cream and cake to care for any of them. O Lord, “enter not into judgment with Thy servant, for in Thy sight shall no man living be justified.” Psalm 143: 2.

SOLOMON ROBITSCHER.

\* “May liberation arise.” So begins the prayer prayed in synagogues every Sabbath-day after reading the Law. Therefore the prayer is so named.

# The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

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BARON ALBERT ROTHSCHILD has been appointed by the Archduke Karl Ludwig as associate-curator of the Austrian Museum.

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THE editor of a newspaper in Luxemburg has been fined 500 francs and costs for having insulted the Jewish religion.

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WE learn that Dr. Ludwig Stein, a former student of the Rabbinical Seminary in Amsterdam, has been appointed to a newly created Chair of Philosophy at the University of Zurich.

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AT the recent municipal elections in Vienna the anti-Semites succeeded in obtaining eleven out of sixteen contested seats. In the Council there are now twenty-three pronounced anti-Semites. The anti-Jewish feeling in Vienna is very strong. Still efforts are made by the better classes to take an effective position in the anti-Semitic agitation. The representatives of the Jewish community sent officially a committee to Count Taaffe requesting from him energetic measures against anti-Semitic attacks. The conversation between the minister and the committee has not been made public. A committee of prominent Christian manufacturers and merchants of the interior city of Vienna called on Count Taaffe, representing to him that if the agitations are not soon and effectually stopped, Vienna must greatly suffer.

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ANTI-SEMITISM appears to be increasing in certain quarters in this country. It has appeared here and there during the spring at the summer resorts. These attempts

at social ostracism reveal a tendency favorable to the importation of the *Judenhetze* of European countries greatly to be deplored.

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UPON the occasion of the recent centennial celebration of Washington's inauguration the young lady selected from all the pupils of the New York City Normal College to deliver to President Harrison the address of welcome to the city was Miss Anna Alida Abrahams, a Jewess.

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A WORTHY institution for the help of immigrant Jewish girls is the "Lewis Down-town Sabbath and Daily School." In this institution girls above the age of thirteen are taught house-keeping, book-keeping, decorative designing, cooking, and other professions by which women may earn an honorable livelihood.

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JEWISH students at the St. Petersburg University are limited to three per cent of the whole number. Notwithstanding this fact, at the late scientific examinations two Jews received gold medals, three silver medals, and one was awarded an honorable mention.

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It is said that the illustrious Englishman, John Bright, had undoubted Jewish blood in his veins. His father, Jacob Bright, had for his great-grandmother a handsome Jewess named Martha Jacobs, who early in the last century married Abraham Bright, the direct ancestors of the distinguished Commoner.

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## GLEANINGS FROM THE JEWISH AND CHRISTIAN PRESS.

### AN OLD STORY.

[By Telegraph to the Herald.]

Montgomery, Ala., April 13, 1889.—Rev. Dr. F. S. Cramer, a young rabbi who recently came to this city from Louisiana, has caused a considerable sensation in religious circles to-day by announcing that he will renounce Judaism and embrace the Christian religion. He called

on the Rev. Dr. M. B. Wharton, pastor of the First Baptist Church of Montgomery to-day, and stated his case plainly, expressing a desire to join the Baptist Church and be baptized. By invitation of Dr. Wharton he will attend the Baptist Church services to-morrow and make a public statement of his conversion.

Dr. Cramer is about thirty years old and a very intelligent young man. He has diplomas showing he received a finished education in the first colleges of Germany and was educated for the ministry. He came to this country several years ago, and has resided most of the time in Louisiana, where he was at different times rabbi of one or another of several Hebrew congregations. He says he has given the subject of religion deep study, and after reading the Bible closely he has been thoroughly convinced that Jesus was the true Messiah of whom Moses and the prophets wrote.—*New York Herald, April 14, 1889.*

The above, with variations, has been repeated by many newspapers, secular and religious. Some have since discovered that the man in question is a fraud, but perhaps the fact is not so widely known in Christian circles as it deserves to be. Hence we call attention to it.

The following "Gleanings" will show that Kramer is a man of many conversions, long known to both Jews and Christians. We could publish a list of his many exploits in Southern and Western cities, but we have not space to waste upon a man who has combined in a base character the faults of both Jew and Gentile with the virtues of neither.

Warburton Avenue Baptist Church,  
ALVAH S. HOBART, Pastor.

YONKERS, N. Y., April 20, 1889.

To THE AMERICAN HEBREW.

In your paper of Nisan 18, I see an account of one Kramer, who lately became a "convert to the Christian faith." In the time of the great flood in Cincinnati, Ohio, a man by that name, reporting from some place, and who was able to read Hebrew and Greek, came to me with the same story. I did not think best to give him money, but found him work in the office of the *Baptist Review* as a clerk. He remained a few days and then disappeared, taking with him several valuable books. He has learned his lesson well, and is a promising case for proselyting.

Respectfully yours,

ALVAH S. HOBART.

—*The American Hebrew, April 26, (Nisan 25), 1889.*

The clergy of Cincinnati and other places are warned that a certain Hebrew, who claims that he is a converted rabbi, is a fraud. He is known by two names, Bond and Kramer. How many more names he may have is not known. He has met with some success in his borrowing schemes. So states the Cincinnati press.—*The Jewish Messenger*, August 24, 1888.

The letter of Mr. Hobart and the date of the item in the *Messenger* show that it would be a good idea for sympathetic Christians to subscribe for a Jewish paper, so as to keep informed of impostors. The brilliant discovery of the *New York Herald* was as valuable as it was early.

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#### A GREAT NEED.

The Hebrew paper *Eduth le Israel* edited by the Rev. Mr. Lucky, at Alfred Centre, N. Y., has not appeared lately, being suspended, at least provisionally. It is unfortunate that this wholly disinterested undertaking has found so little support. With the exception of the Lutheran *Central Verein*, no society appears to have interested itself in its behalf. Yet nevertheless the numbers of this paper were more suited for distribution among Jews than the much used tracts. Only it would seem to us that the publication of perhaps four numbers in the year would suffice for the end sought.

A related publication, and yet one having a special object of its own, was the English paper, THE PECULIAR PEOPLE, of which last year sixteen numbers were issued from July 13th to November 16th. This paper awakened the interest of every reader by the uncommon cleverness with which it handled the various questions which agitate the Jewish people. It advocates the re-establishment of the Jewish nation, but states clearly that the complete restoration of Israel is impossible without their conversion to Jesus, their Messiah. The editor was a decided opponent of every Christian mission-work in which paid emissaries were sent out. Jews who have come to the knowledge of Christ should, while continuing to follow their various occupations, become witnesses of the Redeemer to their own people. Gentile Christians should confine themselves to learning Jewish views of Christianity by intercourse and literature, in order afterwards to work upon Jews in private intercourse or in a literary way. The editor's aversion to missions caused him to become an adversary of the sta-

tistics of Jewish missions in the "Rundschau"\* of last year, although his representations almost without exception touch data not contained in it, which he obtained at second hand. Otherwise we agree fully with the ideal of missions set forth by the editor of THE PECULIAR PEOPLE, and we only wish that the proselytes and Gentile Christians were ready who should realize this ideal. But so long as these are lacking, there are lacking those to whom the missions would gladly relinquish their work.

The last number of this interesting paper contained the name of the editor, together with the announcement of his sudden death, Nov. 12, 1888. It was the Rev. H. Friedländer, born a Jew in Schneidemuehl, in 1830. He had been a Christian since about 1852, and a missionary of the London Society since 1863. He was active in Jerusalem, where he interested himself with especial zeal in the large number of Jewish immigrants. He is to be considered the proper founder of the Artuf Colony between Jerusalem and Jaffa. Unfortunately he found himself compelled to resign about two years ago, and since that time he has with difficulty supported himself and his family. THE PECULIAR PEOPLE was the last undertaking of this man who labored so unselfishly and so devotedly for his people.—*Saat auf Hoffnung*, first number, 1889. Editor, Dr. Dalman.

This comment on the work of the *Eduth le Israel* and THE PECULIAR PEOPLE shows the necessity of providing a Christian literature written from the stand-point of the believing Jew. Such a literature is as yet meager. The *Eduth le Israel*, now resumed again after its enforced vacation, fills a gap hitherto empty. It ought to have the support of every intelligent Jewish Christian and of every Christian familiar with the Hebrew language. Like THE PECULIAR PEOPLE, it might bring a message to the Gentile as well as to the Jew. Its range of Gentile readers is necessarily very small, but if the interest of Gentiles in the Semitic languages continues to increase, and the interest of the average Jew in Hebrew continues to diminish, the condition may some day be reversed. For the present THE PECULIAR PEOPLE alone must present the claims of Jewish Christianity to Gentile Christians. The *Eduth le Israel* ought to be supplemented by a gradually increasing

\*Supplement to *Saat auf Hoffnung*, 1888.

Christian literature in the Hebrew language, of which nothing now exists except a fragment here and there.

Dr. Dalman says in the foregoing that he agrees with our ideal mission, and that he wishes the proselytes were at hand to work as leaven among their people, and that Gentile Christians were ready to meet Jews in a literary way. This wish is the constant prayer of our heart. Oh! that believing Jews would reveal to their brethern after the flesh the glories of Messiah's Kingdom, instead of renouncing their position as Jews as they so often do. Oh! that Christians would see that their missionary methods are many times worse than useless, large amounts of money being wasted and the Jews alienated more than ever from Christianity. Then would thinking Christians be willing to learn more of the Jewish mind and Jewish opinions; then would they begin to meet them upon equal ground in periodicals like THE PECULIAR PEOPLE; and, at one-hundredth part of the cost, do one hundred times the good.

In regard to the suggestion that four numbers a year would suffice for the *Eduth le Israel*, we would simply say that the need, especially here in America, can only be met by a more frequent publication. If it were possible, the *Eduth le Israel* would do more good as a semi-monthly. The editor of the paper authorizes us to state that it will henceforth be issued regularly every month. Let all interested heed Dr. Dalman's words and support it heartily.

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#### JEWISH MISSIONARY PERIODICALS.

In the list of periodicals we published in May omission was made of the editor of *De Ladder Jakobs*. The editor is the Rev. A. van Os, Amsterdam.

We also make mention at this time of the *Gospel of the Circumcision*, an occasional paper published by the "Church Society for promoting Christianity amongst the Jews," New York City. Concerning the latter paper we may have something to say in our next issue.



## CORRESPONDENCE.

BOSTON, Mass., May 8, 1889.

To the Editor of THE PECULIAR PEOPLE.

Jews misapprehend Christians at many points, if Rabbi Weiss' letter to you is a fair representation of the average opinions of the modern sons of Israel.

1. Christians, as thoroughly as Jews, do most emphatically and devoutly believe in the Divine Unity. No scholarly statement of the doctrine of the Trinity teaches that there are three Gods. Father, Son, and Holy Ghost are one God, as thought, choice and emotion make one soul. Trinity is not tritheism. Orthodox believers hold that the Divine Logos is of one substance with God the Father.

2. It is not true that orthodoxy teaches that Old Testament saints, or others, who have had no knowledge of the historic Saviour, were not saved. Orthodoxy holds that an atonement was necessary even for these saints, and that the Saviour made it, and that they were saved by Him, even without knowing Him historically. So infants are saved without knowing the gospel history. But to know that history and shut one's eyes to its resplendent evidence that *God was in Christ reconciling the world to Himself* is another matter, and incurs a fearful responsibility.

3. It is beyond controversy that the Jews of the great ages of the Hebrew commonwealth expected a Messiah. One was to come who was to be the chief religious teacher of mankind. The whole East was filled with this expectation. It was especially intense at the time of the appearance of Jesus of Nazareth. Beyond all question this prophecy is consummated in His life, death, and historic influence. He has been and is the chief religious teacher of mankind. The chosen family of Abraham; the chosen nation of Israel; the chosen religious teacher, the Messiah; the chosen church founded by Him and filling the earth: this was to be the definite order of the religious development of humanity. Incontrovertibly it has been such. And herein lies one of the supreme proofs of the divine mission of Christ.

JOSEPH COOK.

ALBION, Wis., May 9, 1889.

To the Editor of THE PECULIAR PEOPLE.

I was interested in the letter of Rabbi L. Weiss, because it shows the Jewish way of looking at a Christian subject. Good ought to come from a candid comparison of views. There are two points made by the writer which I wish to notice.

1. *That it is inconsistent with the mercy of God to accept those only who come in the name of a Saviour.* This is a question of inference. It is reasoning from human relationships to divine. This kind of reasoning may be correct, but it is as liable to be incorrect. In some respects the divine mercy may exceed anything of which we know, but on the other hand our conclusions may be entirely false; at least different men have very different opinions. God Himself has answered this question. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us." Deut 29: 29. What God has revealed in His word, that we may know is His will, but what we infer from nature or human nature, we should not assert with much positiveness.

There are many among Christian people who believe that true and devout Jews will be saved by the power of Jesus Christ, especially those who lived before Him, and perhaps many who lived since that time. But they also think that such worship Him at a great disadvantage. There is some evidence in the New Testament for this view. The texts: "The Lamb slain from the foundation of the world" (Rev. 13: 8), "These, having not the law, are a law unto themselves" (Rom. 2: 14), and Paul's reference to the unknown God of the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17. 23), show that God seems to be very lenient toward those who are necessarily ignorant of His ways; but when His will is clearly known, then the whole matter changes.

2. *There is no necessity to believe in a Saviour.* To prove such a remarkable statement, the Rabbi refers to Isa 45: 22, 23, "Look unto me and be ye saved," etc. It is a little difficult for me to see how these words prove that a Saviour was not necessary and never would be necessary. There

is not a single syllable said about it in this passage. How they were to come to God was left entirely in the background. Does the Old Testament tell how to come to God? There are numerous hints; but is there a clearly defined method?

There was a time when the children of Israel were in bondage and God wished to redeem them. Did he take them up bodily out of Egypt and set them down in the Promised Land? No. He selected a man to act as their deliverer, their redeemer, and through him God delivered them. Here was a notable illustration of a redeemer and redemption. After this the nation so transgressed the commandments of God that He thought they deserved rejection from His favor. Moses, however, interceded and was willing to be banished from the presence of God, if only He would save His people. God granted his request and the people were redeemed. What clearer evidence would a believer in the Old Testament wish, to show that the idea of a redeemer is found in the Old Testament? There are many instances of this kind. All the judges of Israel come under this head. Another very important evidence is found in the priesthood. The high priest, once a year, was the only one who was allowed to come into the immediate presence of God, where *he made atonement for the people*. The people could come only in the person of the high priest. I say this is the way the Jews were to come to God, and in no other, so far as their ordinary return is concerned. It demonstrates the fact that they were to come through a redeemer. Should we turn to Malachi 3, this thought is made wonderfully luminous. God accuses the children of Israel of forsaking His ordinances. Their error was in withholding the tithes and offerings, and when they brought these, they were to be restored to the favor of God. This teaches very plainly that they were to return to God through the priests, for they would not do their own sacrificing. There was no other way. Therefore when God commanded men to look unto Him and be saved, it is to look unto Him through His appointed agents, as we have clearly proven.

The Christ of the New Testament merely took the place of the high priest as the Redeemer of the world. He is beautifully fitted in every respect to do this. He is the reality which the high priest was designed to represent, making therefore a glorious correspondence rather than a contradiction.

W. H. ERNST.

