הברית החדשה.

THE NEW TESTAMENT

IN HEBREW.

Translated by Prof. Franz Delitzsch.

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Address the Editor of THE PECULIAR PEOPLE.

THE PECULIAR PEOPLE.

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THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlænder and the Rev. 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. III. *DECEMBER, 1890.* No. 9.

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THE PECULIAR PEOPLE.

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

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

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

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

Vol. III. ALFRED CENTRE, N. Y., DEC., 1890. No. 9.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

WITH a just and reasonable pride do Jews maintain that they are the only people who have never changed their primitive religion. All other nations or peoples have modified their ancestral faiths, chiefly by accepting one or the other of the two so-called daughters of Judaism, Christianity or Islam. The Jewish people have kept their race, their language, their laws and institutions as no other people have done.

BUT when we compare the Judaism of to-day, in its various forms, with the Judaism of the Mosaic or prophetic period, or even with the Jewish religion in the time of our Saviour, we find that while they may be justly proud of the integrity of their faith in the Lord God of Israel, they need not boast overmuch of the condition into which that faith has come. Truly the Lord is one and His name one, but the unchanged character of Judaism is more in name than in fact. Beyond the belief in the one God of Israel and a certain adherence to the sacred books of the Hebrew Scriptures, there is little else common to all the diverse forms of Judaism as it at present exists.

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NOR is an absolutely unchanged religion to be desired. Religion without progress would be a dead religion. A faith without an advance upon the past is not the faith which can supply the needs of the present. Herein Judaism is revealed as incomplete. The shackles of the ceremonial law must be cast off, but logically this cannot be done. The needs of to-day demand it, but it is done only by destroying the religious sense in many and endangering the conscience of the nation. There is no longer a sacrifice for sin, and yet there remains the need of an atonement just as absolute and just as real as ever. The gradual abandonment of scriptural requirements and the loss of scriptural sanctions has inevitably begotten irreligion, skepticism, and almost atheism where superstition does not yet hold sway over the Jewish mind.

In Christianity is afforded just the rational ground for this progress in Judaism, the need of which is patent to every one. That Christianity is a modification of Judaism, or the daughter of Judaism, is not the true statement of the case. Christianity *is* Judaism as God intended Judaism to be developed, not by man's experiment,—that when the Jewish nation found it must cast off the yoke of the law it might then do so, at first, with shame and fear and trembling, and then with bold-faced recklessness born of rebellion against God and the yoke He placed upon the neck of Israel,—but by a divine plan whereby God Himself became, when manifested among men, in the one perfect theophany, the fulfillment of the law from which the just who live by faith are gloriously free that they may be subject to the law of righteousness by love. Christianity—if the name be odious call it "Messianity"—is Judaism, for it has not only the law fulfilled in the Messiah, but the atonement wrought out in Him, not by a casting away of the sacrificial idea, but by the perfect fulfillment of every offering for sin in the very being of God Himself, thus not only making an infinite atonement, but revealing the eternal and abiding character of redemption from sin. And all in this perfect-

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ed Judaism is the consummation of the plan and purpose of God instead of the hesitating and doubtful attempt to maintain its integrity as an unchanged religion; if its progress would be without injury to its essential character it must needs learn of Him who "came unto His own" that He might lead them to this very end.

ARE THE JEWS REALLY THE CHOSEN PEOPLE?

(From the German of Prof. Franz Delitzsch, D. D., Leipsic.)

BY THE REV. B. PICK, PH. D.

(Continued from page 173.)

There is yet another answer to the question how Israel, by means of its self-evidence, co-operates in attaining the goal of the history of the world. There is nothing of violent and compulsory means. It is the power of the spirit of faith and love which tries to put the world into the joint possession of the knowledge of God and communion with Him, of which Israel is deemed worthy. Faith is sure that the kingdom of God will conquer all nations for itself and unite them in itself, and love would like to share with all men the beneficent experience of the grace and truth of this God. The Psalter is that book in which faith and love in their relation to the world find the fullest expression of many voices. The Law is for the most part external regimen, and Prophecy is the menacing or comforting elucidation of contemporaneous history and of the future, which it carries in its bosom; the Psalter, however, is the reflex of the essence of the law and of the central core of prophecy in the prayer-life of the believers. We there see into the heart of the believers of the Old Covenant, and into the inmost of the religion of the Old Covenant; and from the relation of Christianity to the Psalter more than from its relation to any other Old Testament book, it is apparent that the religion of revelation is one, and that the aim of its faith and hope and longing is one and the same.

Missionary spirit and missionary impulse explain themselves in a three-fold manner in the Psalms. First in the exhortation to make known the knowledge and recognition

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of the one true God among the heathen. The exhortation is to all who, as belonging to Israel, know this God from His self-attestation in word and history. David, in Psa. 9: 11[1] sounds the note: "Declare (haggidu) among the people his doings," which is resounding in Isa. 12: 4, and further on (Psa. 105: 1, and 1 Chron. 16: 8): "Make known (hodiu) his deeds among the peoples." Psalm 96, which in deutero-Isaianic style, praises the completion of God's kingdom, says therefor: "Declare (sapperu) his glory among the nations," (v. 3 and 1 Chron. 16: 24) and ; "Say (imru) among the nations, the Lord reigneth." v. 10. A fit expression of the exhortation is: "Declare ye" (hashmiu), especially as the theme runs in Isa. 48: 20, and Jer. 31: 7; 50: 2, the redemption of God's people from the Babylonish captivity. However that which is to be announced may be particularized, it always concerns the spread of the honor of the God of revelation. The pious—thus the missionary thought finds expression in Psa. 145: 10–12,—make the confession of the power and grace of God their theme, that finally the knowledge about the great deeds of God and the glorious glory of his kingdom become the common property of humanity.

Sometimes, however, the exhortation is not directed to the people of God, but from it to the whole world, to join in the praise of the God of Israel. Here, too, a Psalm (68), bearing David's name, and written in the Deborah style sounds the note, the 32d[2] verse of which runs thus: "Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord." Thus also the Korahite in Psa. 47: "O clap your hands, all ye peoples, shout unto God with the voice of triumph, for the Lord Most High is terrible; he is a great king over all the earth." In like manner Psa. 96, 98, and 100 summon the whole earth to praise the Lord. The smallest of the Psalms (Psa. 117), is such a summoning voice from Israel: "O praise the Lord, all ye nations: laud him all ye peoples, for his mercy is great toward us; and the truth of the Lord endureth forever. Praise ye the

1) Heb. 5: 12.
2) Heb. 5: 33.

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Lord." That this summons will be heard of all nations the Psalmist cannot expect; and yet he is of the belief that he does not speak in vain: since what he longs for is God's counsel; and this counsel cannot remain unrealized, and the desire, the sympathy, the prayer, the faith which presents to itself the completion of God's work of salvation, the love which is longing after this completion, are God-pleasing, co-operating factors to bring about the end of the history of salvation. Worthy of admiration in such summons is the power of the faith and the love which wing them. Similar it is with the exhortation to give heed to the great deeds of God, which the prophets,—*e. g.*, Isa. 8: 9, and give ear, all ye of far countries,—from their watch-towers, sound into the ears of the nations. But it is not otherwise possible than that the questions started by St. Paul (Rom. 10: 14 and 15), should obtrude themselves upon us: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" When we hear the Korahite poet, who in Psa. 49 steps forth as a teacher of wisdom, begin: "Hear this, all ye people; give ear, all ye inhabitants of the world," he addresses an audience which he has before him only in mind, and which in reality is not reached by his proclamation. But we suppose that the hope inspires him that his song, immortally living on, will at last reach those for whom it is intended, and then his proclamation ceases to be an oratorical superabundance.

But are there not also passages in which the individual expresses his intention personally to go among the heathen and to proclaim unto them the oneness and salvation of Israel's God? Certainly; but this third group of passages is very small; I know only two, viz.: Psa. 18: 49,[1] "Therefore I will give thanks unto thee, O Lord, among the nations, and will sing praises unto thy name," and 57: 9,[2] "I will give thanks unto thee, O Lord, among the peoples; I will sing praises unto thee among the nations." Otherwise the intention to attest the Lord restricts itself everywhere to the circle of their own people (9: 14; 22: 22; 40: 9 f., 66: 16); only in those two of David's psalms the impulse

(1) Heb. 5: 50.
(2) Heb. 5: 10.

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of personal proclamation breaks through the national bounds, and we have perhaps to think of such resolutions and vows of David, when God speaks of him through the prophet Isaiah (55:4); "Behold, I have given him for a witness to the peoples, a leader and commander to the peoples." He has conquered them not alone by bloody wars, but also by the power of his testimony. But we are unable to confirm this from the life of David. That to which the Spirit of God impelled David has only been fulfilled after his death through Him who lives on in his psalms and conquers the hearts.

(To be Continued.)

ARE THE ARYANS OF SEMITIC ORIGIN?

A curious theory—that the Aryan-Germanic race and the Jews are of one common parentage—is being put forth in the columns of the *Israelitische Gemeinde-Zeitung*, by Herr Fuerste. The article is a very scholarly one, and if it could be proved that the writer's arguments are based upon facts, and the Semitic origin of the Germans clearly demonstrated, it would cast a very curious reflection upon the anti-Semitic agitations so fashionable in the Fatherland, directed as they would seem to be by the Germans themselves against their nearest kinsmen, the Jews. Basing his theory chiefly upon the analogy of Teutonic languages and Chaldean and Hebrew tongues, the writer traces the relationship of a host of modern German words to the Semitic. The highest German titles, as well as the names of their arms, says the writer, are expressed by Chaldaic words. As instances, he quotes the word *Prinz*, which he connects with the Hebrew פרנס, the meaning of which is Banner-Bearer, or Lord of the Banner. *Schwert* (sword), *Cherv* in old Saxon, has its Hebrew equivalent in חרב, while *Schild* (shield) is analogous to שלט. *Haube* or *Kobe* (German for helmet), Hebrew קובע. The axe of the ancient Saxons—the redoubtable Saxe—is traceable to the Hebrew סכין. After giving a few more instances of this kind, the writer proceeds to trace the origin of the name *Ari* to the tribe of Judah. This, the royal tribe of ancient Israel, bore a lion rampant on its banner, the Hebrew for lion being אריה. Why, indeed, says the writer of the article, should it not be possible that the tribes who are to this day dwelling in some parts of India, and who pride themselves as being descendants of some of the tribes of Israel, should have assumed the name of Aryans in perpetuation of the title אריה (*Ari*), by which their ancestor Judah was distin-

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guished, and that the name should subseqently have been introduced into Europe by their brethren, the so-called Indo-Germanic races, who emigrated westward? Herr Fuerst concludes his interesting treatise by giving some interesting data on the colonization of Europe generally by the Hebrews, which, he says, exerted a far greater influence than the much vaunted Aryan influx. In doing so, he refers to the taking of Palermo by a body of Israelites under the leadership of Eliphas, son of Esau. Thus much at least says the Aramaic inscription which records the event on the Baichi Tower at Palermo. For the rest, the records of history give distinct evidence of the existence of Hebrew colonies in Italy and Spain from the most remote periods. The city of Milan is alleged to have been built by Hebrews, and numerous agricultural settlements are supposed to have been founded by them throughout the surrounding country. The migration of Hebrews was much encouraged by Solomon for the development of commerce, and the city of Salamanca, in Spain, is popularly supposed to have derived its name from the wise monarch whose subjects helped to found it. After the overthrow of his dynasty the partisans of Saul fled to Afghanistan, whence a large number of exiled Jews followed them, others migrating to India. Then came the banishment of the tribes of Naphtali and Gad and the half tribe of Manasseh, some of whom made their way to Siberia and the northern frontier of India, whilst others subsequently migrated to various parts of India, Persia, and the Caucasus. Israelitish migration to Europe received a further impetus in the reign of Cyrus, when many Jews preferred to seek their fortunes in the free far West to living in their native land under foreign domination. The development of these immigrants in various parts of Asia and Europe proceeded apace, duly modified by their surroundings, the Israelites for the most part adopting the language of their neighbors. This fact is conclusively proved from the occasional presence in Jerusalem, during the time of the second temple, of Jews from all quarters of the globe, and speaking all the then known languages. The cultivation of the vine in Italy, the south of France, and even in Hungary, was introduced into those lands in the days of the Roman emperors by Jews, whose skill as husbandmen, wine and fruit growers, was then pre-eminent. This, the writer concludes, was ancient Israel, a very different people to the Jews who lived for so many ages in fear and trembling, caged like wild beasts in the *ghettos* of Europe.—*The American Hebrew, Oct. 24, 1890.*

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The Peculiar People.

חדשות הנוגעות—NEWS—במחנה ישראל.

THE AFFIDAVIT OF JOHN HOFFMAN AGAINST THE REV. JACOB FRESHMAN.

To the Editor of THE PECULIAR PEOPLE:

Dear Sir,—In your issue of October, 1890, you copy the alleged "affidavit" of John Hoffman, and then, disclaiming all "malice" in so doing, you add these words: "If the sworn statement of this man can be disproved, it is certainly due that it be done publicly, and that speedily."

Permit me to say in response:

First, That I have had, in the presence of two other witnesses beside myself, an interview with the above named John Hoffman, and he declares that the assertion of his having *sworn* to the affidavit "is false;" that the only thing true in the "affidavit" is the assertion that Mr. Freshman obtained employment for him with Mr. Joseph Watson.

Questions were put in writing of which the following is a copy: "Mr. Hoffman, is it true, as stated in your affidavit, that your 'eyes' were 'opened to the peculiar methods employed by Mr. Freshman to secure converts, and the disreputable character of those who posed as his disciples;' —Is it true that at the request of Mr. Freshman you bore 'testimony' 'from time to time' of your 'adherence' to your 'adopted creed, and was invariably paid by him fifty cents for doing so;'—Is it true that you said that 'the mission is conducted mainly for the purpose of deluding the Christian public into the idea that good work is being done by it, so as to obtain financial support for those who run it;'—Is it a true expression of your belief that Mr. Freshman's 'strength lies in his ability to approach young men on the verge of despair, and by appealing to their baser feelings induce them to abjure the faith of their fathers for what is a pecuniary consideration;'—Is it true

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that the above particulars, as given in the affidavit, induced you to 'make this statement from conscientious motives, feeling satisfied that it is due to the community at large to do what' you 'can to remove any impression which' you 'have heretofore created while bearing testimony upon it?'

To each and all of these questions Mr. Hoffman returned an emphatic "No." He said: "I was induced by kindness shown me by an unconverted Jew to *sign* a paper of which only a *small portion* was read to me."

I then said to him: "Do we then understand that you did such a foolish, wrong, and dangerous thing as to sign a paper without reading it or knowing its contents?" John Hoffman replied "Yes." So much for the "affidavit."

Second ,I then asked John Hoffman if there was ever a time since he first made public profession of his faith in Jesus as the Messiah of his people, when he abjured this faith and returned to that of his fathers. He replied "No, I have always testified as I do now, that my only Lord and Saviour is Jesus Christ."

Third, When Mr. Freshman was asked why he did not himself reply to this assault upon his character, he said that on a previous occasion he had done so, but was now convinced that however perfect his vindication might be made, so intense is Jewish opposition to his work, that if suppressed in one direction it would "soon break out afresh in another spot."

Therefore be it understood that in writing concerning the so-called "affidavit," Mr. Freshman neither directly or indirectly by the least hint requested it of me, but to the contrary. I have written because the cause and the men demanded a vindication from some one.

Respectfully yours, A. B. KING.

New York City, Nov. 15, 1890.

OFFICE OF THE NORTH-WESTERN MEDICAL JOURNAL,
MINNEAPOLIS, Minn., Nov. 3, 1890.

The Rev. William C. Daland, Leonardsville, N. Y.

My Dear Brother,—I noticed in your valuable monthly, in the October number, the statement of John Hoffman,

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and I hope you will publish my statement. I have seen so many such people as John Hoffman, who have pretended to be Jewish converts until they get their desires, and who then become a disgrace to the cause by trying to injure it and those interested. This John Hoffman got all he could out of my dear brother, the Rev. Jacob Freshman, then he turns the traitor, just like them. I have known the Rev. Jacob Freshman for years, and I know he would not be found guilty of such statements; and it is all done to try to destroy the cause among the converts of Judaism, and to make the public lose confidence in our dear brother Freshman, whose whole heart is in the cause of Christ, and who has sacrificed all home friends to try to bring his people to the knowledge of Jesus Christ. I am a convert and was brought up under the strictest Jewish studies, and I know what it is to take the position brother Freshman has taken to save his people. I hope you will publish this letter and let the world know that our dear brother has been blessed of God in his work, and that the world is full of just such people as John Hoffman, ready to do harm.

Thanking you for past favors, very truly your brother in Jesus, EDWARD N. FISHBLATT, M. D.,

Editor North-western Medical Journal.

We are very glad to print the above letters, as the former may be of aid in the cause of truth, which we all seek, and the latter embodies the opinion of one whom we highly respect as a sincere Jewish convert. We thank the Rev. Mr. King for his interest in the matter, and trust our readers will peruse his letter carefully. It shows, when put in connection with the alleged affidavit, how difficult it appears to be to obtain the truth when prejudice and hatred control the mind.

We have the greatest contempt for conduct like that of Hoffman, but we earnestly hope that the time will come when an honest missionary work can be conducted amongst the Jews in such a manner as will prevent the possibility of continued and repeated statements of an odious character concerning a missionary. Whether Hoffman be

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a fool or a knave, or, as is quite possible, not wholly either, but, like many human beings, somewhat of both, we think a prompt denial on the part of the Rev. Mr. Freshman would have been desirable. He certainly has friends enough who might have helped him to sift the matter and ascertain the facts in the case, and who are the real accusers.

This leads us to the query, Will the *American Hebrew* kindly explain the "affidavit?" The *American Hebrew* stated (see editorial, Aug. 29, 1890,) that the "affidavit" was "made freely by a whilom convert," and publishes the alleged affidavit with the signature of John Hoffman, and the statement that the same was "sworn to" before "John D. Beals, Com. of Deeds, New York City." The Rev. A. B. King states as above in his letter. It is certainly due the cause of truth that the *American Hebrew*, and whoever else is concerned, make some further affirmation concerning the genuineness of the affidavit, and clear up the mystery that appears to enshroud its origin. We formed an opinion in some sort of the Rev. Mr. Freshman based on his disinclination to explain matters when asked. If we do not now hear from the *American Hebrew* on this point we shall be compelled to draw some conclusions concerning their methods also. *Crimine ab uno disce omnes.*

GLEANINGS FROM THE JEWISH AND CHRISTIAN PRESS.

A VIEW OF THE JEWS IN RUSSIA.

The report that the Russian Government had determined to exile the Jews living within the empire, is now denied on high authority. An article in the current number of *Blackwood's Magazine*, a letter to the *Evening Post* from a gentleman in St. Petersburg, and above all, an able paper by E. B. Lanin, in the *Fortnightly Review*, adduce the strongest testimony against the London *Times*. Our readers remember it was that dignified journal that announced the passage of the inhuman laws in August last, which threw civilized Europe into a paroxysm of indignation. But, although the *Times* has been confuted, no one need suppose that the condition of the Muscovite Jews is any the more

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tolerable on that account. In fact, now that we are able to survey the situation from the stand-point of full knowledge, the admission is forced from us that exile with all its contingent dangers and suffering would be a far easier existence for the Russian Jews than the life of degraded humiliation to which they are confined by the Czar's inhuman decrees. The St. Petersburg government now appears to have spoken the truth when it said, in reply to the *Times*, that it had in contemplation no more stringent anti-Semitic laws than those at present in force. The Czar spoke truly, because increased stringency was impossible, the extreme of cruelty having been reached in the existing statutes.

To the native Russian, the Jew is worse than a dog. He is the legitimate prey of any one who has a mind to persecute him. The national spirit is anti-Hebrew, the alleged ground being the Jews' treatment of the Saviour. Several of the Czars and Empresses have promulgated orders against the class on that account. The "inveterate haters of the name of the Saviour" have had every occasion to repent their sin under the Muscovite whip. How hollow this pretended ground is, becomes apparent when one remembers that the orthodox Russian tolerates, even treats with favor, the Mohammedan Tartars and the Kalmucks, who are pagans. If, then, the anti-Semitic sentiment had its root in the Jews' attitude towards Christ, why would not the same feeling extend to the other Russian races, who deny not only the Saviour, but God? Surely these Jewish persecutors act from no other motive than a beastly desire to tyrannize over some one, and canceling their debts with the "Little Father" by torturing a broken-spirited people.

The Government is alone responsible for this dreadful state of things. The condition of the realm is a matter of every-day knowledge at St. Petersburg, and yet nothing is done to better the surroundings of a race that, after all allowances are made, is of eminent service to the empire. As is to be expected, the Jews differ in intellectual and moral qualifications as widely among themselves as do the native Russians, viewed from the same stand-point. But regardless of ability, whether in commerce or the professions, the cruel laws grind down all alike. The Jews are herded together within a small section of the empire, and are forbidden, under the severest penalties, to change their domicile. Exceptions to this rule are made from time to time. but then only in the case of rich merchants where thrift may be turned to account by the Government. In addition

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to a limitation of the rights of inhabitancy, the Czar permits his Hebrew subjects to engage in certain kinds of occupations only. He is specially desirous that they should cultivate the soil within the Jewish pale of settlement, and why? Because, forsooth, the Russian Christians tried it and died of disease in consequence. But the case is different, so the Czar thinks, with the children of Israel. The rights of education are permitted to the Jews, subject, however, to restrictions that practically annul them. The universities receive annually but an insignificant number of Hebrew students, and the ordinary school provisions are so insufficient as to be practically non-existent.

Thus the Jew is hampered on all sides. His lot is unbearable; but the Czar does not stop his persecutions at mere negative restrictions; he saddles the Jew with a positve burden of taxes, equal in all cases to those borne by his orthodox subjects, and in most cases doubly heavy. And how do the Jews live in Russia under these awful laws? Live! Why, they hardly can be said to live. They manage by self-denial, and by noble fortitude, to keep their proud souls in their emaciated bodies. And, also, wonderful to relate, they contrive to share with their Christian brother subjects the superstitious awe and love(?) for the person of the "Little Father," the Czar.—*The Examiner, Oct. 30, 1890.*

THE DUTY OF CHRISTENDOM TO THE JEWS.

Wherever the environment is favorable, and he has an equal chance with others, the Jew is the most thrifty of men, not only in money-getting, but in the number and healthfulness of his children. Where the native American imagines that he cannot afford to marry, and must be satisfied with the "club" instead of a home, the Jew rears a prosperous family, and in the end endows them with wealth. That the Hebrew race have suffered great persecution during the past centuries must be confessed to the shame of the Christian Church. They have found in Europe, as well as in Africa and western Asia, another and much longer Babylonish captivity. But that this has been wholly due to religious prejudice cannot be affirmed. The tone and implication of Shakespeare's "Merchant of Venice" must rest on a basis which, even in this time, was historic. Probably the prejudice and contempt entertained toward the race by their Roman conquerors was fully as strong as has ever been exercised by the most bigoted of Christian nations. Nay, the latter prejudice may have been in part an heirloom of the former. The strangest

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prejudice and the greatest injustice and oppression now visited upon the Jews, so far as the Christian powers are concerned, are found in eastern Europe, where the doctrines of Christianity have the slightest hold, and where governmental policy and the bitterness of industrial competition must be held responsible for the entire crusade. One thing is certain: whatever prejudice exists against the Hebrew population in the United States does not arise from difference of faith. Their best friends, both in this country and in Great Britain, are found in the Christian Church—certainly in the Protestant Church. Some months since, the question was sent out to different men of prominent positions among us, "What is the occasion of the prevailing prejudice against the Hebrews?" Generally the response given was, "We are not aware of any prejudice." Now, it is quite time that the common notion that Jews are suffering from any narrow religious prejudice of the Christian Church were laid aside. How is it in Mohammedan countries, where a common rejection of Christianity might be supposed to draw both classes of rigid monotheists together in full sympathy? In no Christian country—not even in Russia—is there so bitter a hatred, so degrading a bondage for the Jews as in northern Africa, particlarly in Morocco. They are thrifty in money matters even there. It is impossible to impoverish them by any ordinary measures of oppression. On some accounts it is for the interest of impecunious Moors, and even of the officials, to have such a class from whom to borrow money, and by whose energy business shall be kept from stagnation; but as to the indignities of every kind the treatment meted out to them is almost incredible. They must wear a prescribed attire and dwell in a certain quarter, and submit to many special police regulations, while in taxation the only question is how far the life-blood can be drawn with safety. It seems strange that in their wide range among the nations these people, who are not a nation, cling to the Mohammedans and the Christians. Though the world is open before them, and they do not seem bound by local attachments, they are never found among the heathen. Opportunities for money-getting have been great in the East; almost every other race of Europe and western Asia—ancient and modern—has been lured by the wealth of India or China or the Southern Archipelago, but never the Jew. His financial counterpart, the Parsee, is everywhere found in the East, driving bargains with Jewish sagacity in opium or in spices and coffee, but the Hebrew has never crossed their track. Even in those countries where he has

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suffered the greatest disabilities in the proscribed "Jew quarters" of European or Levantine cities it seems never to have occurred to him to join the rush of Persians, Parthians, Macedonians, Portuguese, Dutch, and English, after the wealth of the heathen Orient. He preferred to be snubbed and crushed by Christian and Moslem nations, and to find solace in that money-getting passion which in the course of centuries has become a nature. Hertzog alludes to the fact that the Jew confines himself mostly to temperate latitudes; he is not found in the tropics of either hemisphere; and our readers hardly need to be reminded that he is always found in the cities.

Who ever heard of a Hebrew farmer—at least this side of Bible times? The nomadic character has forsaken him. He is no longer a keeper of sheep. Yet no other race except the Hindu or the Mongolian has shown such tenacity of life and such unimpaired vigor. The Romans, who crushed the national life of Israel, on the one hand, and the Assyrians, who enslaved and scattered the chosen tribes, on the other, have alike perished, while the seed of Abraham, driven every-whither, have survived, and are more numerous, and a hundred-fold more thrifty than in the days of Solomon and his glory. It must be confessed that the Christian Church at large has seemed to be apathetic in regard to Jewish missions, but it has been rather the apathy of despair than of indifference. There has been too great a readiness to "turn unto the Gentiles" and to consider the engrafted "wild olive" the real tree. But, however the Church as a whole may have neglected her duty, there have always been those who have God's chosen people in their hearts. The London Missionary Society has been at work for over eighty years. Nor is it alone. There are altogether eight Jewish missionary societies in England, five in Scotland, and one in Ireland. Together these employ 312 agents. On the continent of Europe the societies number twenty-seven. America has seven, with 34 agents. Thus forty-eight societies, with 377 agents, are striving to win God's ancient people to their own Messiah. That their labors have not been wholly in vain is shown by the estimated fact that 100,000 Jews have been baptized in the last seventy-five years, and that with their children the number of believers may be set down at 250,000. Among these have been many distinguished men. God's express will is that the gospel shall be faithfully preached meanwhile, and that prayer be offered for his people. Surely the Christian Church owes it to itself to present no higher consideration to promote the spiritual enlightenment of

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the Jews. We ourselves need this effort, if only to remind us continually how much we owe to the race that gave us the Saviour of mankind—if only to keep fresh in memory the great missionary whom the Jewish race gave as the apostle to us Gentiles. Our indebtedness for the chief of the apostles will never be paid. The Gentile world, with its Christian institutions, is a monument to the great fact that it is possible to overcome the most inveterate Jewish prejudice, and to win the stoutest Pharisaic heart to Christ. If Paul could be converted and could convert thousands of others of his own faith, the Christian Church has no right to despair. Jewish synagogues were the first cradles of the nascent church in all lands. They opened their doors to the apostles for the planting of the first germs of truth, and Jewish converts everywhere gave character and steadiness to the ignorant Gentile church.—*The Rev. Dr. F. F. Ellinwood, in the Missionary Review of the World for November.*

EXTRACT FROM A SPEECH

BEFORE THE FACULTY AND STUDENTS OF LANE THEOLOGICAL SEMINARY, CINCINNATI, OHIO, NOV. 8, 1890.

BY MR. MARK LEVY.

After speaking of Christian duties toward the unfortunate, and having mentioned various classes of those who in Christian lands begin life amid many difficulties, Mr. Levy said:

"Now there is another child, neither the child of the drunkard nor of the criminal, neither the child of poverty nor of shame, who likewise commences his life in this hard school of painful experience. I refer to the Jewish child. Almost before infancy has merged into childhood, as soon as he leaves the loving protection of his own home and commences to mingle with others not of his own race, he finds a barrier of prejudice has been raised up against him which he does not understand and for which he cannot account. Heart-broken and wounded in spirit he will fly to his father or mother for an explanation and for comfort, and, thank God, no father and mother surpass the Jewish father and mother in the loving, affectionate, Christ-like tenderness with which they strive to console their wounded one. They have gone through a similar

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experience and realize its bitterness in all its fullness. And so he will find from the cradle to the grave that this barrier of unjust prejudice confronts him at almost every step. It is raised at his school and at his college; he encounters it in his business life and in his social relations; he meets with it in his public career and in his travels, and it requires almost the force of genius in the individual to overcome it. Are we to imagine that there is no bitterness in the position? If we answer in the negative we proclaim ourselves novices, nay, dunces, in one of the best and grandest of all studies—the study of human nature.

"Now, brethren, I can show no diploma certifying that I am competent to speak with authority on this subject; the only evidence I can give is the manifest earnestness of my desire to prevent the unborn generations of Jewish children suffering as our fathers have suffered. Nearly nineteen hundred years ago, Christ Jesus came to earth to to break down the 'middle wall of partition' between Jew and Gentile, while, during the last eighteen centuries, the so-called Christian world has raised up the barrier almost as high as the gates of heaven, until to-day it is as little possible for a Jew to become a follower of Jesus with any degree of heart happiness, as it is, to use a simile uttered by our Saviour, 'for a camel to go through the eye of a needle.'—Note here: I distinguish between heart happiness and peace of mind and joy of soul, which are the heritage of every faithful Christian, under all circumstances.

"Three years and a half ago I became a Christian. Had it not have been for this prejudice I believe I would have become one twenty years ago, because I recall the time when all my inner nature used to go out in glad response to the lullaby the nurses at home used to sing to my baby brothers and sisters, 'Gentle Jesus, meek and mild, look upon this little child;' but when I came to realize that the so-called followers of the gentle Jesus were the ones who had so misused my nation for so many centuries, do you wonder that the time came when I almost hated His name?

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"Now, brethren, I apprehend there is no room for bitterness in the heart of the Christian. There is room for sorrow; there is room for indignation; and as I recall the attiude of the Christian world toward the Jewish race, with its sins of omission and commission, even up to the present day, do you wonder that my feeling is one of sorrowful indignation? A few days after my baptism I gave utterance to this thought: 'The combined eloquence of every minister in Christendom would fail to portray the serene, blissful contentment that falls into one's life when he first realizes the full meaning of those words, "My Redeemer and my Saviour," when every fiber of the heart, mind, and spirit combine and go forth in glad accord to meet and accept in faith that gracious invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest."' To-day, after three and a half years of Christian life I can repeat this, if possible, with renewed fervor. Do you wonder, therefore, that it is my heart's desire to win for the Jewish race a brighter opportuntity than they at present possess, to arrive at a knowledge of the truth as it is in Jesus Christ? The barrier of prejudice is one of the chief obstacles in the way. Will you not, as far as you are personally concerned, strive to break it down?

"Let me add briefly,—In the foregoing words of blame I include the larger portion of the Christian world living within the boundaries of this great continent. If I narrow down my charge so as to include only the ministers of the gospel of the various denominations, and accuse them simply with a want of love for God's ancient people, how many could justly plead not guilty? Absence of prejudice is a negative virtue, absence of love is a positive sin.

"In conclusion will you allow me to repeat a few verses written this week, which embody the substance of my desire?

'Peace on earth, good will to men.'

Kind faces in a vision rise,
I see the Christian and the Jew,
Who meet in love and fraternize,
They are my friends,—the old, the new.

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In peace the Christian and the Jew
Are mingling in one happy throng,
Their faces beam with friendship true,
And good-will is the only song.

And as they sing the joyous song
The time-worn barriers tumble down,
That separated them so long
And blotted Israel's Lord's renown.

And sweetest buds of purest love
Bloom forth upon the face of all,
And from their lips and eyes above,
The fragrant leaves of kindness fall."

THE HEBREWS IN LITERATURE, MUSIC, AND THE DRAMA.

The marvelous history of the Jews, comprising unique and picturesque characters and startling situations, constitutes the most thrilling tragedy of the ages. Despised and beset by all the earth, as a people they have maintained their solidarity through all the changes of fortune and the vicissitudes of time.

Scattered over the earth, the bond of their unity has never been broken. Deprived of their throne, they carry the shattered symbols of their original royalty through all their wanderings. Engaging in the most prosaic occupations, they are ever surrounded by the golden mist of legend and romance. Tempted by the most powerful temporal considerations to surrender their race prejudices, they are always true to their national traditions. Though dispersed over all the earth, they acknowledge Jerusalem as their common center. Wherever the temporary place of sojourn may be, every Jew is inseverably connected with the Holy City by an elastic cord which extends or contracts according to the relative distance, but is never broken.

After fifty centuries of strangely mingled prosperity and adversity, they stand among us to-day the most unique and antique people of the earth, in full possession of all those remarkable characteristics that enabled them to defy the Pharaohs, and with the sword of Gideon to smite the Midianite. The most powerful races and nations have failed either to assimilate or absorb them, and the most bitter and cruel persecutions, so far from exterminating

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them, have but served to confirm their fidelity to the common cause of Jewish solidarity.

Originally endowed with pre-eminent force of intellect and passion, the Jew is still full of clear and concentrated thought, profound and intense feeling. Love or hate, with him, must go to extremes. How Isaac of York, in "Ivanho," defies the tortures as he thinks of Rebecca! How intense and beautiful the charity of Nathan in Lessing's touching story! And what ardent devotion and persistent power in Mordecai, as in every change of fortune the struggling soul of Daniel Deronda receives a new inspiration.

The picture of the Hebrew race as the contemporary of Egypt, Chaldea, and Troy, is the picture of the dethroned and uncrowned Jew who stands in our midst today, with the same divine fire in his soul, and set off with the same intense feelings and picturesque peculiarities.

Until recent years, the Jew has been looked upon as the mere scheming, selfish, ubiquitous man of trade. A wonderful transformation has occurred in popular thought and feeling toward this downtrodden people. The world is beginning to awake from its long indifference, and is hastening to make atonement for its manifest injustice to these people, who retain the name, if they have lost the rights, of God's elect. If the Jew is made a conspicuous character in novel or drama, it is no longer as Isaac of York, or Shylock of Venice, dreadful in avarice and in vengeance, but as the glowing genius, the ardent artist, the disinterested distributer of bounties, the splendid statesman of consummate ability and startling accomplishments.

The culture and capacity of the Jew can no longer be questioned. He is everywhere placed in the most unfavorable position and light of comparison and contrast with the best specimens of other races. In the blaze of the most searching light, beneath the most penetrating inspection of unfriendly criticism, against the most rigorous requirements for extraordinary exertions, he stands the peer of any in the display of those qualities which constitute human greatness in all the spheres of thought and action.

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Who has ever studied the philosophy of Spinoza; or read the poetry of Heine; the romances of Disraeli and Auerbach; the dramas of Michael Beer; the epics of Frankl; or heard the musical masterpieces of Mendelssohn, Rubinstein, Ernst, and Halevy—that to our ear still thrill with the melody of David's harp and Deborah's song—and can then speak slightingly of Hebrew genius!

The modern world of thought owes an incalculable debt of gratitude to the ancient Hebrew writers. They directed and inspired the thought of all after time. The glow of their genius, the wooing warmth of affectionate appeal, the pure theistic principles and fine moral sentiments which they embodied in their writings, have been transfused more or less over the literature of Christendom.

No such stirring scenes and situations of dramatic effect can be found in modern literature. Where can be found poetry with such fiery intensity, moving power and realistic effect as is handed down to us from these early Hebrew writers? It is altogether *sui generis*. In these magnificent masterpieces of poetical conceptions and expressions we have not only the inspiration of poetry, but also the poetry of inspiration. Homer, Pindar, Sophocles, Virgil, and Horace, in the most extravagant exertions of their gorgeous genius, have not excelled the literary productions of these royal fathers of a recreant race.

But we are also under great obligation to the Hebrews of modern times. There is scarcely any department of human thought and activity where the Jews have not distinguished themselves. In general literature men like Julius Rodenberg, the late Dr. Lehmann and Emil Franzos, rank above the average of writers of the same class in other nationalities. In the profession and practice of medicine there are the honored names of Franke, Cohnheim, and Traube. Barnays, of Bonn, is famous for his universal erudition. Benfey is the first among great Sanscrit scholars. Goldzieher is the famous linguist of Wien. Daniel Sanders compiled the best dictionary on the German language. Spinoza and Lewis have given us their philosophies. Frankl and Heine have afforded us an oriental display of

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epic and poetic conceptions. In art there are Bendemann and Oppenheim among the painters, and Kisch and Ezekiel among the sculptors. Among the operatic singers are Patti and Lucca, and the dramatic stage is represented by Rachel, Bernhardt, Davidson, Sonnenthal, and Barnay. Among the Jewish musicians are Mendelssohn, Rubenstein, Halevy, Moscheles, Meyerbeer Joachim, Moszkowski, Goldmark, and our own distinguished Dr. Gottheil. The Jewish novelists are represented by Disraeli, Miss Aguilar, Gompertz, and Max Ring. The dramatists are represented by Michael Beer.

The most brilliant circle of all are modern Jewish statesmen, among whom we may mention Disraeli in England, Cremieux in France, Laskar in Germany, and Artom in Italy. The brilliant, eloquent and public-spirited Castelar of Spain, is of Jewish descent, and the diplomacy of Russia is guided by minds of those of the same race. It is a very remarkable thing that at the same moment the leader of the Liberal party in Germany, the leader of the Republican party in France, the leader of the Republican party in Spain, and the leader of the Conservative party in England, were all Jews.

A more extended sphere of useful activity is being opened to this long persecuted race. Every encouragement should be given them to exercise their wonderful talents in the behalf of our common civilization. We firmly believe that this divinely gifted people, who have so stimulated and inspired our "literature, music, and drama," in the past, will yet be in the van of the moral, mental, and material march of the world's progress.

May the ear of this people, so accustomed to the divine voice, hear again the thrilling tones of His command, from curling cloud or piercing peak, calling them back to a splendid spiritual restoration.—*The Mail and Express.*

IN FAVOR OF EMIGRATION.

The following dispatch was sent in October to the Associated Press. We copy it to show the interest our orthodox Jewish brethren take in the Palestine question:

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"NEW YORK, Oct. 2.—News of oppression of Jews in Russia has of late burdened the cables, and the Jews of this town have been bestirring themselves to relieve the Russian Jews to send them back to Palestine. It is one of the phases of the fulfillment of the ancient prophecy, as many Hebrews believe, that in the last days there will be a gathering of the tribes of Israel in the Holy Land. Circulars printed in Hebrew and English, signed by Chief Rabbi Jacob Joseph, Coroner Ferdinand Levi, and the Rev. Dr. Zinsler, of the Henry Street Synagogue, were distributed among the Hebrews in town yesterday, setting forth their reason why the Russian Hebrews should be helped to migrate to the ancient home of the race, and in response the Christie Street Synagogue was jammed last night by representatives of the leading congregations and Hebrew benevolent societies to hear well-known Hebrews discuss the subject. Addresses were made by Chief Rabbi Joseph, Coroner Levi, the Rev. Dr. Zinsler, the Rev. Dr. Philip Klein, of the Norfolk Street Synagogue, and Abram Rosenberg, president of the Society *Chov've Zion*, of New York, under whose auspices the meeting was called. The speakers said in substance that for the last ten years conspicuous Hebrews all over the world had been convinced that the only true solution of the Hebrew question was emigration to Palestine. Since the last Hebrew troubles in Roumania about 1882, the movement toward Palestine has played a most important part in the destinies of European Hebrews. Nearly twenty colonies, with a population of about 4,000 souls, have sprung up on the soil of the Holy Land, and, it is said that the prospects of the Hebrew settlements are most promising. The enthusiasm in favor of the movement is spreading not only among the most lowly and humble, but also among the wealthiest Hebrews in Russia, Germany, England, and France. Every Hebrew newspaper in Europe, besides not a few of the most widely read non-Hebrew newspapers, comment favorably on the movement, and many are making it a national and popular cause. This story of the movement has been that while there has been and is about to be expended in aid of Russian and Roumanian Hebrew emigrants, especially for assisting them to a livelihood in this country, more than ten times as much labor and capital as the colonization of Palestine by Hebrews has hitherto required, the efforts to colonize Palestine have realized more than ten-fold benefits and advantages of the outlay in America. Immigration of Russian Hebrews to this country has been opposed by Hebrews and others in the most strenuous way re-

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cently, and if a more hospitable, and above all a more congenial place of residence than this country is not found for the newly threatened exodus of hundreds of thousands of these unfortunate fugitives from tyranny and persecution, these hostile voices may grow louder, and the day may not be far distant when this country will also have its "Hebrew question." The speakers made strong appeals for pecuniary aid. About one thousand dollars was subscribed at last night's meeting, to aid in sending Hebrews in Russia to Palestine. Hebrews all through the country are to be appealed to."

For THE PECULIAR PEOPLE.

AN ANSWER TO ISRAEL.

There is One to-day who passeth
On the footsteps of the wind;
Art thou deaf, that thou canst hear not?
That thou dost not see, art blind?
Oft-times at thy sacred table
He hath tasted wine with thee,
And hath left his wondrous promise,
"I will come, and night shall flee."

With his living eyes upon thee,
Risen from the dead, he stands
Binding with his lips the thunders,
And the tempests with his hands!
Waiting till thy heart shall soften
And the tears, that flow to-day
For thyself, may fall to-morrow
Over Him whom sinners slay.

Go, tell Israel, "I have heard thee
Mourning bitterly and long.
Oh my cup, it is so bitter!
Oh, thine anger is so strong!
Be not wroth with us forever.
See how weak thy children be;
Let thy peace, and love, and pardon,
Fall on those who cry to thee."

Bid him turn to-day for pardon
To the Lamb upon the throne;
Judah's King and Israel's Ransom,
He shall succor all His own.
Though upon the cross they gave Him
Only vinegar and gall,
Yet a fountain sweet with healing
Hath He opened unto all.

Though I wound thee and afflict thee,
'Tis from sin to set thee free;
I will smite with ten-fold fury
Every hand that smiteth thee.
O..! lift up thy head, believing,
For the dawn is drawing nigh;
Art thou not the Lord's own chosen?
Thou shalt live, and shalt not die!

M. E. H. EVERETT.

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AN HONEST OFFER.

In another column will be found the advertisement of the great firm of J. D. Larkin & Company, of Buffalo. This firm is quoted in the Commercial Agencies as being worth $100,000. They have been in business a great many years, and their Sweet Home Soap, and Toilet articles are well known throughout the United States. Much pleasure is taken in calling the attention of the public to this firm's advertisement. The firm shows its reliability in the fact that it is willing to let anybody have its goods on 30 days' trial. The following is taken from the *New York Illustrated Christian Weekly*, dated Sept. 27, 1890.

COMPLETE CONFIDENCE.

If a business house is willing to send out its goods to any part of the country and ask for no pay, unless the goods after 30 days' examination are found to be as represented, they show their confidence to satisfy the public. We would advise our readers to carefully read the advertisement of J. D. Larkin & Co., Buffalo, N. Y., which appears on the last cover page. We print a few of the many letters of appreciation Messrs. J. D. Larkin & Co. received from parties who have ordered their goods. These letters need no further comment from us.

NEW YORK, June 28, 1890.

Messrs. Larkin & Co.,—Your package received in good order, and I am pleased to state that your advertisement was not in the least overdrawn, as everything was as you represented. How you do it I do not know, but the facts prove for themselves.

Yours truly, H. S. STEELE, 51 E. 83-street.

CLYMER, Chautauqua Co., N. Y., April 12, 1890.

J. D. Larkin & Co., Buffalo, N. Y.,—Sirs: We were not at all disappointed in the box of soap you sent us some time ago. The children had a good time in unpacking the different articles. Enclosed find $6 in payment for the order. Please send receipt. Respectfully yours, Rev. JOHN HOFFMAN.

HARTFORD, Conn., June 2, 1890.

J. D. Larkin & Co., Buffalo, N. Y.,—Gentlemen: Please find enclosed check to pay. I think I am giving you no soft soap when I tell you that your hard soap is good, and to see the children unload the trinkets, some of them useful as well as instructive, would pay any father for the outlay of money. Yours truly, C. W. B. EDWARDS.

Remember in writing to this firm, to state that you saw either this notice or their advertisement in this magazine.

THE PECULIAR PEOPLE.

A Christian monthly devoted to Jewish interests.

Domestic Subscriptions (per annum),	35 cents.
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(sent out to introduce our goods)

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The price of entire box complete is six dollars, payable after 30 days' trial; (only one box sold to a family). If not satisfactory, we take goods back and make no charge for what you have used. We sell only direct from factory to family. (No middlemen.) We are reliable, ask your banker. Order now, you run no risk.

Some people prefer to send cash with order—we do not ask it but if readers of this paper remit in advance we will place in the box in addition to all the other extras a set of **SIX TEA SPOONS**—plain pattern such as your grandmother used—very rich and elegant—will last a life time. This special offer is made with the understanding that you will recommend "Sweet Home" Soap to three or more friends (provided the goods prove all we claim) these spoons are given to you because we believe your influence and future trade will be especially valuable to us (one box shown to our customers has often sold twenty others; to secure your permanent trade and recommendation to others in our behalf, we can well afford to lose money on first box we sell you). *Persons remitting in advance can have their money refunded without argument or comment, if the box does not prove all they expect.*

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