

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedländer 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. IV.

JUNE, 1891.

No. 3.

CONTENTS.

Her Light Shall Not Be Put Out—Poetry, - - -	49
Editorial Notes, - - - - -	50
The Evangelization of the Jews of America, - - -	51
The Golden Thread in the History of the Jewish People, - - -	55
American Jews in Russia, - - - - -	61
One Kind of Conversion, - - - - -	62
George Kennan on the Russian Jews, - - - - -	62
News, - - - - -	64
Krauskopf's "Paul—the Jew and the Gentile," - - -	65
The "American Israelite" on the Restoration, - - -	69
Book Review, - - - - -	71

PRINTED BY
THE AMERICAN SABBATH TRACT SOCIETY,
ALFRED CENTRE, N. Y.

THE PECULIAR PEOPLE.

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

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

הַבִּיטוּ אֶל-צִוֵּר חֲצַנְתְּכֶם
וְאֶל-מִקְבַּת בּוֹר נִקְרָתָם
Isa. 51: 1.

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

Vol. IV. ALFRED CENTRE, N. Y., JUNE, 1891. No. 3.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

For THE PECULIAR PEOPLE.

"HER LIGHT SHALL NOT BE PUT OUT."

Oh, hush, my heart! throb not so wild,
With woe and longing stirred;
Listen, through centuries dim, to hear
The Prophet's golden word!
See now, upon her lonely hills
Her blackened ruins cling,
And for the flight of pigeon white
The bat's profaning wing;
Here slowly falls the midnight shade
From Sabbath's holy sky,
And, for the glory of her past,
"Jerusalem!" I cry.

Her light, that "shall not be put out,"—
Where are its blessed beams?
Are they but precious memories now,
Or visions seen in dreams?
His word returneth never void,
Who spake by lips of dust,
"Her light shall shine with rays divine."—
His word is still our trust.
God was her light; the streets are dark,
The temple walls decay;
The glory of the Lord of hosts
Is Zion's light for aye!

"Her light shall never be put out!"
Beware, O Gentile lands,—
It is the Lord omnipotent
Strengtheneth Judah's hands!
He hath gone with her all these years
In lonely lands of flight,
The glory, still, of Zion's hill,
Her sure, but hidden light.

THE PECULIAR PEOPLE.

From every place of wandering
 Shall He restore her soon ;
 Then shall thy light, Jerusalem,
 Blaze forth in cloudless noon.

M. E. H. EVERETT.

CAN the Christian who wishes fully to perform the will of his Master afford to neglect the claims of Israel?

SOME one has said that all the interest the Jew has for the Christian is that of being one of the "evidences" of Christianity, of the fulfillment of prophecy, of God's wonderful ways with His people. That many Christians do so regard the Jew we have no doubt, both those who have in their hearts love toward Israel, and those who cherish animosity or prejudice against them. But the realm of prophecy is one where it is very easy to err in interpretation, and yet more easy to err in application to the present day.

THERE is another interest, and a tenderer one, which the Jew has for the Christian. The Jewish nation was the nation of our Lord. It was for Jerusalem He wept and mourned; it was Jerusalem He loved to the end; it was at Jerusalem He poured out His life-blood. His love for her never waned; though His own nation received Him not as a whole His word still came ever to that holy people. And His "chosen vessel," Paul, though animated by a great zeal for the Gentiles, yet labored and strove first and mainly for Israel. His heart's desire and prayer to God was always the salvation of Israel. Whatever we consider to be the relation between the Divine Founder of Christianity and the greatest of the apostles, they both placed Israel's salvation before them as the great ideal to be obtained.

AGAIN, the Christian must learn to know Israel and to estimate the Jewish mind and temper, Jewish modes of thought and reasoning, Jewish literature and history, if he would benefit himself as he ought. It has been the

greatest calamity to the Christian church that it has thrust far from itself those Jewish elements which were at first essential parts of its being. The conflict between Christianity and Judaism, which began so early, deprived the church of what it most needed. These lost elements must be restored. We must be willing to learn from Jewish teachers; we must confess that much in the New Testament is to us sealed until we look at it with Jewish glasses; we must, in short, seek to assimilate what too many of us have spurned, ere we shall be fit to go forward in that path in the development of Christian doctrine and practice which is the Master's will, and which shall one day be attained just as sure as God reigns on high.

THE EVANGELIZATION OF THE JEWS OF AMERICA.

Of the ten million Jews upon the face of the earth a large number reside in America. This land has ever been favorable to their coming, and here they have lived prosperously. Prof. Cassel, in his article *Juden* in Esch and Gruber's *Allgemeine Encyklopädie*, says of the Jews in North America: "To the Jews emigrated to America, especially to the United States, that continent represents the land of the independence the settler obtains by the very fact of setting his foot on its shore. The Jews of North America have no history of their own; theirs is the history of the freedom of that continent. American Jews there are none, but only Jews from all parts of Europe who emigrated here, joined congregations, and were free and independent." Here they "seek and find a harbor of refuge." To the Christian these considerations ought to be such as to lead him fervently to desire that Israel may here find a truer freedom and the only safe harbor of refuge, belief in Jesus the Christ. Christians from among the Gentiles have received from Israel all that they have of religion; the kingdom has come to the Gentiles from the Jews, and now that the Jews are spiritually poor and destitute of the true knowledge of the kingdom, every consideration urges

that we should give to them in return the wealth of religion that follows belief in Jesus the Nazarene. The obligation that rests on us to evangelize the Jews is the same that actuates all true Christians in the furtherance of the great work of modern missions. "לכו ועשו תלמידים אהכל-הגוים." "Go ye therefore, and make disciples of all the nations" (Matt. 28: 19), is the language of the great commission. Israel is a גוי, the קדוש, set apart for special purposes through the whole period of his history, but now in distress and fallen short of the degree of consecration that renders him the מטלכת כהנים to the world. Ex. 19: 6. On the contrary, he himself needs to be recalled to the kingdom, and this only can be done through the principles of the great commission. When, in the worship of the synagogue, the portion from the law has been read, this prayer is prayed by the worshipers: "Let there come forth grace from the presence of our Father, who is in heaven, that there may abide among us sages in Israel, they and their wives, and their sons and their daughters, and their disciples and the disciples of their disciples, והלמדיהם והלמדיי תלמידיהם in all places of their habitation." This beautiful prayer is expressive of the ideal yet to be accomplished throughout the whole nation of the Jews. Jesus, who taught His disciples to pray, "Our Father who art in heaven," has bestowed on them who believe in Him the key of wisdom, and faith in Him is to be established among the homes of Israel, producing disciples to Jesus wherever these people dwell. If this ideal is to be realized, and if we are to render simple obedience to the command of Jesus, then we will preach the gospel to Israel as to every other nation. Although scattered and destitute of a land, Israel is a nation and indestructible.

The one aim of evangelization among the Jews should be to preach Jesus, relying on the Holy Spirit to change hearts, to persuade them to repent and believe, teaching them all things that Jesus commanded, and then such work is done. Missionaries are not from any cause to change manners and customs, least of all are they called upon to induce the Jew to become other than a Jew. On the con-

trary, the Jewish Christian, if true to principles that are the best, will love his people, glory in his nationality, and will by no means sever himself from the past history of his nation. He will none the less love Maimonides, Jehuda Alcharizi, Benjamin of Tudela, and the many of his historians, poets, and philosophers. Far should it be from him who will carry the gospel to Israel to attempt to turn away the Jew from his law. That glorious law never was meant to be abrogated, and in Christ it shines with a fullness and splendor that cannot be discerned while still the veil of unbelief rests upon the heart. It is said in פרקי אבות (פרק ששי ו') גדולה תורה שהיא נחנת חיים לעושיה בעלם הוה עץ חיים היא למחויקים בה יחמכיה מאשרי ובעולם הבא.¹ Rabbi Joshua ben Levi then goes on to adduce from Scripture, אורך ימים בימינה בשמאלה עושר וכבוד.² The Law indeed cannot be a means of salvation, but to the saved in Christ it is, as it ever was, a Guide to point the soul through life to the skies.

The qualifications necessary for all missionaries who will carry the gospel to the Jews are love and purity of heart and purpose. It is written by the fathers of Israel relative to the service of the heavenly army in language the most elevated in character: כלם אהובים כלם כהרים כלם נבירים "They all love, they all are pure, they all are strong." They are strong because they love and are pure. So if we shall be strong in the service of Jesus to Israel, we must love, and maintain purity of heart and purity of methods.

The end to be attained in the evangelization of Israel is the winning over of the nation to Jesus. To this end let all converts remain in their nation and become in turn missionaries to others of their people, whether they shall be able to give all their time to evangelization, or whether

1) "Great is the law, which giveth life to the observers thereof, both in this world and in the world to come." Aboth 6: 7.

2) "She is a tree of life to them that lay hold upon her; and they that obtain her are happy." Prov. 3: 18.

3) "Length of days is in her right hand, and in her left hand riches and honor." Prov. 3: 16.

they shall continuously perform this service while about their daily avocations. Let them do so even though they may have persecution of the severest kind to endure, and under no consideration let them renounce their own people. The spirit of Jesus will require of them that they patiently bear sufferings, and with the love of God strong in their hearts, that they devote themselves disinterestedly for the conversion of their brethren after the flesh. Their sufferings cannot be greater than were Paul's, who bore in his body the marks of the Lord Jesus. Nay, if Paul were in America now, he would say to his brethren and kinsmen after the flesh, "We are appointed thereunto." 1 Thess. 3:3. If these principles are carried out, opposition from the nation will finally be overcome, and the chosen people, won by the love of Jesus, will once more perform their priestly functions in the world. When that day arrives there will be no need that Israel be converted to any one of the Christian sects. Israel is and ever has been a congregation, and it shall be the place where the synagogue believers in Jesus, Judah, and Israel, will worship as they have ever done, but then with the vail removed from their hearts. In the meantime let all converts familiarize themselves with the New Testament,—by all means in the Hebrew if they can,—let them carry out its principles in their lives, and devote themselves with singleness of purpose to the conversion of their people. For the accomplishment of this end the Word ought to be preached by the living voice as in the days of the apostles. Let apostles in these modern times go from city to city wherever Jews reside, whether in New York, Syracuse, Cincinnati, or Denver, and preach the gospel of the kingdom as messages from the Jews to the Jews, and let them go in the spirit and with the methods of the early disciples of Jesus, and not with any other. These are God's methods. Let us not substitute man's methods.

When the movement shall have taken on sufficient strength it will be necessary to maintain a seminary where workers who may be able to avail themselves of its usefulness may be trained. It is unnecessary to say that

such an institution would necessarily be strictly Jewish. Here the worship would be conducted in Hebrew, the Bible taught in its purity, and the finished revelation of the New Testament studied in Hebrew and the Greek. Such a seminary would be a center of influence, not only for this country but also to the far East.

Another most necessary aid for the evangelization of the Jews is the press. The Christian Jews ought now and continuously to have in this country an organ in Hebrew. Conducted in a pure Hebrew, with a literary spirit purely Jewish, and, above all, in the true spirit of Jesus, such an organ would permanently and powerfully carry the gospel wherever it went. A prime object also in this work is the distribution of the Hebrew New Testament.

May the time soon come in America, as in Europe, when there will be an awakening among the Jews such as that inaugurated by Rabbinowitz. May God speed the day when Israel and Judah will submit to repentance and gladly believe in Jesus, their own Prophet and King. Then will be fulfilled these words of a Christian Jew, quoted by the beloved and lamented Franz Delitzsch: "Then we will rise, and we will again commence our itinerancy through the distant places of the world, and where once the wandering Jew did travel, the Jew, now an apostle, will pass by."

S. S. POWELL.

COVERT, N. Y., April 29, 1891.

THE GOLDEN THREAD IN THE HISTORY OF THE JEWISH PEOPLE.

BY FRANZ DELITZSCH.¹

As under the new covenant there is only one visible church, so there was only one under the old covenant. In the old dispensation the people of Israel constituted this visible church; in the new dispensation it is limited to no

¹) Written in the year 1838, as the fourth chapter of the second larger work, of which the lamented Delitzsch was the author, entitled, "*Wissenschaft, Kunst, Judentum*," "Science, Art, and Judaism." Translated from "Saar auf Hoffnung," 1891, Heft. 1.

people and no place. Not because of the special merit did God select the despised people of Israel, but out of grace. When, after the fall of man, idolatry and the worship of false gods was generally spread among the inhabitants of the earth, God chose this people that in them might be propagated the belief in one true God, the divine law, and the good news declared to Adam and repeated to the patriarchs, in order that there might exist a saving instrumentality through which the means of salvation might be made known and become accessible to all men. After the fall of man into sin his redemption became the end of the paternal government of God. It was in Israel that God made known His revelation concerning redemption and a Redeemer. The whole law which He revealed through Moses from Sinai to this chosen people, both the moral and national law, together with the ceremonial ritual, was a divinely ordered institution leading to Christ. From time to time the prophets declared to this people the deeper significance of this law, its redemptive end and its value. Through the worship of God and through the revelations which were entrusted to them, and even through their history, Israel performed to the other nations the service of a preacher, and became to them a type, a people of prophets and priests (Psa. 105: 13-15. Isa. 31: 9), where God made His abode, and from whom the bright light of the Divine revelation went out over the whole circle of the earth. It was from the Jews that salvation was to come, as the Saviour Himself said to the Samaritan woman at Jacob's well.

Nevertheless, in the church of the old covenant there prevailed no idea of exclusiveness; it was not exclusively restricted to the line of Shem, to the Israelitish people. It is idle and borders on the heresy of Marcion to call God who speaks to us in the Old Testament, a "national God" of the Jews, and to speak of Jahveh as of an Israelitish Jupiter, as though the Old Testament, this eternal basis of the New, contained a Jewish mythology. The gracious law of God extended even at that time to all the world and over all nations. In the protevangelium which was

given of God to the parents of the human race, the future Christ was promised to all mankind without exception. The rainbow was and is a sign of the covenant, and that it is for all nations. Foreigners of all nations were permitted to enter the people of Israel and to ally themselves to the worship of the true God; only the Ammonites and Moabites of the male line only (Deut. 23:3,) were provisionally and by a special law excluded from the congregation of God, from the church. The laws concerning duties toward foreigners, as they lie before us in the Pentateuch, are framed with such special mildness and care that they must attract rather than repel any one who has more regard to the salvation of his soul than worldly profit. "Moreover concerning the stranger," prayed Solomon at the festival of the dedication of the temple, "which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house, which I have built, is called by thy name." 2 Chron. 6: 32, 33. The temple at Jerusalem, even from the time of Solomon to its destruction, stood always open to foreigners who might, in their name, bring offerings through the priests. This Persian kings did, and later the Roman emperor, of course without any spiritual advantage in so far as they did not fulfill the further conditions of salvation. Never in the Old Testament was the adoption of the Mosaic ceremonial law or circumcision made an indispensable condition of favor with God. In his writing on the "Jews and their lies," and in his argument against the observance of the festival days, Luther says: "There are many examples in the Scripture to show that God received great kings and nations among the heathen who were not yet compelled to receive circumcision, still less to observe any law of Moses. Among these are Pharaoh, together with the princes and priests, who through Joseph

learned to know the true God (Psa. 105: 22); Job from the land of Uz, a descendant of Nahor; Hiram, the king of Tyre, who had relations with Solomon; Naaman, the Syrian, whom Elisha did not compel to be circumcised; Nebuchadnezzar, the king of Babylon, converted through Daniel's preaching and God's chastisement; Darius and Cyrus, kings of Persia, and finally the Ninevites, who received Jonah's preaching of repentance."

The prophets of the old covenant were not prophets for Israel only; their message reached to the other nations, first of all to those who stood in any close connection with Israel. They stand upon the watch-tower from which they survey the whole circle of the earth, and they make known to the most distant islands the salvation or judgment of God. So Isaiah prophesies, not alone concerning Israel, but at the same time concerning Assyria, Babylonia, Philistia, Moab, Egypt, Persia, Media, Arabia, Phœnicia, Idumæa, and directs his speech immediately to these nations. Indeed, he begins his prophecy: "Hear, O heavens, and give ear, O earth," and he often repeats: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein;" "Listen, O isles, unto me; and hearken, ye people from far." It would be a grave mistake to find in these addresses simply poetical apostrophes. But Obadiah's prophecy was directed especially to Idumæa, and that of Jonah and that of Nahum to Nineveh.

Further in prophetic writings, with the clearest words there is presupposed the future enlarging of the limits of the church, the abrogation of the Old Testament ceremonial, and the establishment of a new divine worship known to both Jews and Gentiles. Even the special grace whereby God called Israel His people, is extended, "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isa. 19: 25.

Paul, the Apostle, enumerates in the 9th chapter of the epistle to the Romans those prerogatives which conferred upon Israel their spiritual rank above all nations, and

these are all gifts of divine grace, national virtues by nature, but distinguishing marks of grace conferred upon a nation neither worthy of such a pre-eminence nor predisposed thereto. In the first place the sonship and the right as first-born of all nations (Ex. 4:22, Deut. 1:31; 8:5), through which Israel gained the nearest title to the gracious gifts of the New Testament; the glory of the gracious dwelling of the divine majesty between the cherubims over the ark of the covenant and in the pillar of the cloud and fire; the covenant renewed again and again from Abraham on (Lev. 26:42, 45); the law, that is, the Sinaitic law; the service prescribed by God Himself, and well-pleasing to Him (Acts 26:6, 7); the promise, that is, the promises of the future Redeemer which were given to the people in word and in type (Acts 2:39, Heb. 8:5, 6); the fathers, those worthy ancestors who became glorious, not through themselves, but through the grace of God, after whom the Jews were called the children of the prophets of the covenant, the children of the race of Abraham, and other especial names. Paul concludes with the greatest gift of divine grace which was imparted to Israel, when he to the words, "whose are the fathers," adds, "of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." God became man, *i. e.*, the salvation of humanity; He became man in the Jewish people, *i. e.*, the highest gracious gift to Israel in which all others are summed up. Israel has not recognized this highest grace, but in obstinate blindness and insolent wickedness has rejected it, and thereby has lost every grace.

Let us consider somewhat more particularly the condition of the Jewish people at the time when in Jesus Christ the promised Messiah appeared. We here speak especially of Judah, not of the ten tribes of the former kingdom of Israel, which earlier than Judah had through obstinate disobedience, incurred the divine judgment, and which scattered by Shalmanassar over Assyria, Hindoostan, and farther Asia, were so mingled with the heathen that their return to an almighty and omniscient God was impossible.

After the return from the Babylonian exile of those

almost entirely of the tribes of Judah and Benjamin, the promises of the prophets which related to the time immediately after the exile, came to a glorious fulfillment, and the temple was rebuilt; the Mosaic law was observed in a complete and unbroken manner in comparison with the earlier ages; and there was gradually formed a literature which had the Holy Scripture for its centre, and for its end the determining of a system of scriptural interpretation agreeable to faith, the establishment of a scriptural system of theology, ethics, and ecclesiastical polity. Ezra, the scribe (450 B. C.), is himself the founder of the Targum and that change of scriptural interpretation. The editions of the Targum which we have which contain certainly many fragments from the ancient synagogue, agree very often with New Testament interpretations given to show a faint picture of the belief of the ancient synagogue, the pivotal point of whose faith was the Messiah to come. The church of the old covenant, like the New Testament church of the post-apostolical period, did not long remain in the condition of biblical purity of faith to which it had been brought back by Ezra and Nehemiah, those divinely called reformers. If the religio-political prescriptions of the Mosaic law were to come into life, then of course to the divine legal prescription there should be added ecclesiastical regulations, through which the former were explained in accordance with Scripture, and preserved from alteration, and also brought into life and applied inferentially in accordance with Scripture, in particular and special cases; and nothing was easier than the mistake of according to this human addition to the Law the same authority as the divine law, the same inviolability, the same sanctity, and the same authority as was given to the law itself. This was the more natural because this commentary had already a venerable antiquity, and was inherited through a long chain of generations. This fundamental error, which is inwardly related to the Roman Catholic doctrine of the church and of tradition, became more and more dangerous on account of the ever increasing degeneration of the church, for soon they were not

contented with explaining the divine law for use in practical life and following out its application from the word of holy Scripture according to just rules of interpretation. In order to guard on every side against the transgression of the law they began to hedge it about, to obstruct it with human conditions contrary to Deut. 4: 2 (Isa. 29: 13) as the college called the great synagogue (240-220 B. C.) brought forward and emphasized the motto, "Make a fence about the law." Rules of interpretation were adopted which were used as tricks in order, by a forcible torture, to extort from the words of the law revealed in Scripture one's own preconceived meaning.

(To be Continued.)

AMERICAN JEWS IN RUSSIA.

In a conversation with Mr. Ellis Lyons, our correspondent at Augusta, Ga., the Hon. George V. Lathrop, ex-minister to Russia, said in reference to American citizens of Jewish faith who go to Russia: "I never received any instructions from our government. Any communications concerning public meetings held at various points, or resolutions passed at them, are regarded as unofficial, and, as a general rule, are not sent to the State Department and never reach the Czar. . . . My attention was called to several individual cases of naturalized American citizens who returned to Russia, but were not allowed to remain there. I obtained for them an extension of time, that being the best I could do. I generally advised them to leave the country." That is the best a United States Minister can do for American Jews in Russia.—*The American Israelite.*

If it is, it shows plainly that some change needs to be wrought. We know of Jews who have become naturalized and who have, nevertheless, suffered when returning to Russia because, though American citizens, they were Jews. If Jews cannot have justice and humanity as Jews, they certainly ought to have it as Americans. Will Russia never learn the meaning of the word justice? Will she never learn the meaning of the word humanity? We do not ask her to learn the meaning of the word religion, although we pray that some Christianity may some time be infused into the "Holy Orthodox Church."

ONE KIND OF CONVERSION.

A dispatch from St. Petersburg, as quoted by several newspapers, says :

It appears that the Russian government, not being willing to trust only the theological arguments and penal laws, offers a reward to all Jews who become Christians. The consequence is that a number of Jews, deprived by the severe enforcement of the decrees against the race of the opportunity to make an honest living, have entered into the practice of being converted at regular intervals, and receiving each time the government bounty of fifteen roubles. One Hebrew named Schwartzkopf has been at last detected after seven different conversions in as many different localities. It happened that the Russian priest to whom he made known his desire for the seventh time for baptism and the fifteen roubles had been recently transferred from Elizabethgrad, where the convert had been baptized and rewarded only about two months before. Consequently Schwartzkopf will undergo no more conversions for the present, as the police have him in hand. A number of similar instances have been reported, and as a result the religious authorities have been instructed not to pay the reward unless they have investigated the antecedents of the convert.

It does look as though Russia were not only wicked, which everybody knows, but crazy as well. We will not enter upon the question whether a government bounty is a good or a bad means of stimulating industry. It is certainly, however, the last way to stimulate individual personal religion, and when employed to induce a person of one faith to espouse another is the most useless and shameful thing that can be done. We wish it were confined to "holy" Russia.

GEORGE KENNAN ON THE RUSSIAN JEWS.

In a recent interview Mr. Kennan said :

The Jews in the south-western provinces are undoubtedly reduced to the awful condition pictured by the London correspondent [St. Petersburg correspondent to the *London Telegraph*]. This ill treatment is unjust and unreasonable. The claim that the Jews in Russia are extor-

tionists, money-lenders, and usurers is for the most part untrue. They are not as rapacious and greedy as the Russian money-lenders, who grind the very life out of the poor serfs. I received much generous and kindly treatment from the Jews in Russia.

I remember, many years ago on my first trip through the Czar's domains, being in the Caucasus Mountains at a little village called Viadi-Kavkaz—meaning ruler of the Caucasus, because it occupied the very center of the range. There I became acquainted with a Jew who was a very genial and well educated man. I met him accidentally at a time when my money was almost gone and I was far removed from a place where I could get more. In fact, I was on my last few hundred roubles, and I asked him how I could get over to the Black Sea without hiring post horses. He said that many wagons went that way carrying loads of flour, and if I did not object to a slow journey and a little hardship I could ride over on a load of flour. My question suggested to him that I was in straightened circumstances, and he voluntarily offered to give me one hundred roubles, to be repaid when I arrived in the United States. I did not require his assistance, but his kind offer impressed me forcibly, for I had but a chance acquaintance with him.

There are many such Jews in Russia, liberal, cultured, highly educated people, especially among the political exiles. For the same real or fancied offense against the government a Jew is punished twice as severely as a Russian. It would be surprising if such persistently cruel treatment did not finally break down any people. Yet the Jewish peasants cannot be much more wretched than the others, for with insufficient food, bad sanitary surroundings and uncleanly living, the country is full of weak, diseased, and physically degraded people.

THE government of Galicia has appointed a committee of Israelites to submit to it laws and regulations for the management of the Jewish communities. Those proposed by the representatives of the Lemberg community were adopted.

It is said that all the Jews residing in St. Petersburg have been ordered to leave that city by May 3d. This means the ruin of many Jews, although they will be permitted to reside in provinces in the East and South.

The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

THE anti-Semite, Karl Raschke, of Vienna, one of the most eloquent abusers of the Jews, was arrested on the charge of robbery and arson. Fleischman, the chief of the anti-Semites of Graz, Austria, committed suicide. An official investigation revealed the fact that he was a defaulter to the amount of 37,000 gulden of the different funds under his charge.

THE financial support given by Baron de Hirsch and the Rothschilds to assist fugitives from Russia, together with the withdrawal of the offer for the floating of the Russian loan by the Rothschilds, render it barely possible that the lesson to the Czar may be such as to mitigate the sad condition of the Russian Jews at home, and that those who flee may be substantially aided.

PRINCE DOLGOROUKI has been removed from the post of governor-general of Moscow, owing, it is generally believed, to his friendly sentiment toward the Jews. He has been replaced by the Grand Duke Sergius, brother of the Czar, who has the reputation of being a religious fanatic. General Koslow, formerly chief of police at Riga and Moscow, a man of avowed anti-Jewish tendencies, is to be on the staff of the new governor-general. Decrees have just been published, banishing from Moscow about 14,000 Jewish artizans and tradesmen.

A PLAN adopted by the trustees of the Hirsch fund in New York City provides for the purchase of a piece of land in the vicinity of the city. On this about fifty new houses will be erected. They will be neatly fitted up with modern conveniences, and will be surrounded by a quarter of an acre of unoccupied ground. These houses will be ren-

ed to Russian Jews on the Peabody plan in operation in London. Not more than two families will be allowed to occupy one habitation. They will be under the supervision of the Hirsch Trust, so that they will be kept in a manner to insure the cleanliness and health of the occupants. The rents will be as low as what these people pay for their habitations in the cities. The distance from New York City will be such as to be easy of access for daily business labors.

KRAUSKOPF'S "PAUL—THE JEW AND THE GENTILE."

To the Editor of THE PECULIAR PEOPLE:

I venture to ask space in your pages that I may briefly notice the "Sunday Lecture" of Dr. Joseph Krauskopf, as published in *Our Pulpit* for Jan. 18, 1891, and which I have just now seen for the first time.

For boldness of assertion, self-confidence, and inconsistencies made necessary by the nature of the case, this lecture is justly notable. Studying it, one discovers that a preconceived purpose to show that Christianity is not Christianity pervades the work. The central idea of the lecture is that Paul created a Christianity wholly unlike that which Christ taught, or which can be deduced from the Gospels. Dr. Krauskopf premises that the true Christianity was found in the "little band of Nazarenes that survived the martyrdom of its Master;" that the subsequent changes which made Christianity a something distinct from Judaism were the work of Paul, who was ambitious to become the Apostle of the Gentiles and the founder of a new system of religion. His first description of Paul is as follows :

With the advent of Paul a new character steps upon the stage of the world's history, a character that perhaps never had its equal before or since. *Little* as he is, he represents more than an individual *great* man. He is a composite of a number of great men. He reflects and he foreshadows the most distinguished characteristics of some of the greatest religious leaders that have preceded or succeeded him. He has of the enterprising spirit of Moses, of

the fire of Isaiah, of the patience of Hillel and of the temper of Shammai, of the zeal of Savonarola, of the daring of Luther. Here is indeed a fascinating character. This kaleidoscopic greatness allures our eye. We must take a closer look at this wonderful man, who, despite his littleness, looms out of the hoary past, and from the great distance that parts him from us, in colossal dimensions and with tempting attractiveness.

In the next breath after this panegyric we are informed that there is no authentic biography of this wonderful man; that the "Acts of the Apostles" are of so little historic value that it were better to say the "*Legends of the Apostles*;" but that "there have been preserved a number of *Epistles* which Paul addressed to different cities where he had organized Christian congregations, or where he desired to organize them, and these, fragmentary though they be, are of priceless value." Having thus declared the worthlessness of the main source of knowledge concerning Paul, we find that Dr. Krauskopf makes *sixteen quotations* from the legendary book of Acts in support of his various claims, and only five from the *Epistles* which he considers of such surpassing value.

With equally marked inconsistency Dr. Krauskopf drops his ideal Paul, the broad-minded and great man, when he wishes to set aside his teachings concerning Christ. Approaching that side of the question, Paul is pictured as follows :

The style and the reasoning displayed in the *Epistles* incline one to the belief that he has acquired more of what was faulty in both systems of education than of what constituted their chief merits. His reasoning is generally obscure and frequently illogical. His style is argumentative, yet he seldom convinces. He is not often the ethical teacher, but he is the theologian always, and sometimes the dogmatist. In censuring the Galatians for forsaking his doctrines for those of a rival apostle, he says that if any man preaches any other gospel than he preached, even if an angel from heaven should preach to them otherwise than he had preached, let him be accursed. From the Jewish school he adopted the controversial and casuistical method of reasoning, and from the Grecian school he borrowed the absurdest notions of *Philonic Gnosticism*,

its mystical amalgamation of Greek philosophy with Jewish theosophy, its allegorical interpretations of the *Divine Reason* as the "Logos," the "Eternal Word," the "Legate of the Most High," the "High Priest," "Eternal Bread from Heaven," "Guide to God," "Substitute for God," "Image of God," "Second God," "Creator of the Worlds," "Mediator between God and Man," "Intercessor," "Son of God." These titles, which were merely the poetic Grecian mode of expressing mental concepts in allegorical form, his prosaic Jewish mind transferred upon Jesus, enveloped him with a maze of mystical doctrines, and both of these—the titles and the doctrines—have since become almost hopelessly interwoven with Christianity.

It is quite amazing, as well as amusing, to see how the broad-minded and brilliant creator of a new system drops to the level of a "prosaic Jewish mind" when he considers the character of Christ. The intelligent reader soon discovers that the real trouble is with Dr. Krauskopf. Paul must be great as the creator of Christianity, but small and Jewishly prosaic when he speaks of Christ. That Paul was thoroughly acquainted with Grecian Gnosticism is clear. Like the author of the fourth Gospel, he showed that the truth after which Gnosticism was groping, and concerning which it dreamed, had found personal realization in Christ. If the learned Rabbi of Philadelphia were as well acquainted with ancient Gnosticism as he pretends to be, he would know that Paul, instead of being at one with the "absurdest notions of Philonic Gnosticism," was the opposer of its absurdities, and the logical enemy of its conclusions. Having not yet outgrown the narrower forms of Judaism, Dr. Krauskopf recognizes no expansive power in the truths which Christ taught. He seems incapable of understanding how Paul, grasping the truths which Christ uttered and represented, could broaden them as the foundation of an universal religion, showing how Christ and Christianity combined the universal truths after which Judaism and pagan philosophies had been seeking. The careful student of Grecian philosophy, and of the various phases of thought known in history as Gnosticism, can scarcely repress a smile when one who

claims such erudition as does Dr. Krauskopf charges Paul, whether as Jew or Gentile, with being a Gnostic.

Unconsciously, and therefore the testimony is of greater value, Dr. Krauskopf shows that Paul's conception was really the normal unfolding of the truths which the "Master of the Nazarenes" had laid down. He says:

It was a bold thought, startling for its daring, even in these days, and bolder yet was his resolve. That moment in which Paul, the Jew, resolved to be the "*Apostle of the Gentiles*" is one of the most eventful in the history of civilization. What the prophets of Israel had long dreamed and hoped took living form in that moment. What millions of Jews had professed for centuries, this one man proposed to execute single handed. He will open the way for the realization of the prophet's dream of a federation of all people into a brotherhood, under the fatherhood of God, and under the sway of universal peace and good will. He will spread his new theology to the ends of the vast Roman Empire, and preach it till it receives the homage of every tongue and knee. In that moment the Nazarenes ceased to be a sect, and Judaism a tribal religion. In that moment a cosmopolitan religion was born. In that moment the ethical teachings of Judaism crossed the border of their birth-place, under the spiritual leadership of Jesus, the Jew, in the guise of a mystical Christ, and these became the saviors of every nation and every people that gave them entrance. In that moment a spiritual alliance was formed between Jew and Gentile that has endured to this day. That moment opened a new epoch in the world's history.

But I will not take space for further quotation. The fundamental difficulty with Dr. Krauskopf's position is his failure to recognize the moral development and expansive power of Christ's Christianity. He would have us believe that the world is yet waiting for the "Old" Judaism, while the truth is that Christ appeared when the world was already moaning in the darkness for the light of a New Judaism. Christ was that Light; but by a necessary law of humanity's need, and its inability to accept the revelation of all truth at once, that New Judaism, which, through Christ, became Christianity had to develop slowly and fight its way among the opposing theories

which confronted its history. That many objectionable features and untruths, born from pagan influences and Gnostic speculations, have been added to "Historic Christianity" is true; but they were added long after the time of Paul, and by the perversion of the truths which he taught. Instead of being the opponent of Jesus, Paul is the normal supplement to Him. The mighty inspiration which moved Paul's life, strengthened his heart, clarified his intellect, and made him so great a man came through his personal faith in Jesus, the Christ. Paul, as he appears in the book of Acts and in the Epistles, is one and the same man, whose greatness, power, grandeur, and sublime devotion spring from an absolute spiritual union with his Master, the crucified Nazarene. No wild ambition to create a new system of religion could accomplish such a change of character, such fixedness of purpose and intensity of endeavor as find expression in every act of Paul after his conversion. When our Philadelphia Rabbi rises high enough to see the whole field which he now so imperfectly surveys, he will discover that Pauline Christianity is the normal development of the words and work of Him who spake as never man spake.

A. H. LEWIS.

PLAINFIELD, N. J., April 22, 1891.

THE "AMERICAN ISRAELITE" ON THE RESTORATION.

To the Editor of the THE PECULIAR PEOPLE.

Dear Sir:—The Editor of *The American Israelite*, in his comment on the memorial which Mr. W. E. Blackstone presented to President Harrison in regard to the restoration of the Jews to Palestine, says that the Russian Jews are not fit to govern themselves. I deny this. I am not a Russian Jew myself, nor have I such an exalted opinion of my nation as the editor of *The American Israelite* probably will claim for them in his next number, but I am satisfied that the Russian Jew is as fit for "home-rule" as the priest and Rome-ridden Catholic of Ireland, as the illiterate inhabitants of any of the Central or South American

Republics, or even as the subjects of Judge Lynch in New Orleans. Our people have their faults, but to say that they are the only nation on earth that is not capable of being a nation is going a little too far.

That there are few of the well-to-do Jews in America or elsewhere that would leave for Palestine is but too true. Religious and patriotic aspirations do not run high with our people. A clothing-store is their father-land, though they will complain often enough that they are persecuted "for righteousness' sake," that they are in גלות (exile), that they must suffer all this for God's sake, etc. Little can be done with them. But to say that the poor Jew should have the privilege of living only in Russia is not kind. And how is this poor privilege to be obtained from the Czar? To compel him to love the Jews is a difficult matter; interference with him seems only to make matters worse. Why not let the poor Russian Jews seek a home in the land of their fathers, promised to Abraham, Isaac, and Jacob, as a heritage forever for them and their children? Why does not the editor of *The American Israelite*¹ like the idea? Because Christians undertake it? Because he does not like to put his hand into his pocket to help it on himself?

But what will be the outcome of the petition? I do not think President Harrison will do anything about it. His influence in Europe is not great, and he will not risk a refusal from the Powers even if he felt inclined that way, which, I am satisfied, he is not. Moreover, what can he or the other Powers do about it? This is a time of peace, and the Powers cannot ask Turkey to give up one of her cherished provinces just to please the Methodist Conference of Chicago, however well they may mean. All

1) *The American Israelite* is worried about what religion the Russian Jews should follow in Palestine. Well, let them suit themselves. They cannot well institute the ancient service of the temple because they have no high priest; but if they choose to practice the religion they hold now, or if they prefer the Christian religion, this is nothing for *The American Israelite* to worry about. Christians will not compel them to accept Christianity, and they will know well how to keep State and Church apart, seeing how poorly priest rule succeeded with their fathers, as it does elsewhere and everywhere.

the influence in the world will not move that mountain. Money might be stronger. "Money answereth all things," saith the wise king. Why could not all the Christian churches of America, England, and Germany make up twenty-five millions and buy Palestine from the Turk and present it to the poor Russian Jews as an offering to the Lord Jesus Christ? But such generosity from the churches is too idealistic. The next best plan would be for the rich Jews to make up a purse among themselves and buy Palestine and settle their poor brethren there. Let them try and see what they will do with it. I, for one, think they will manage well. The outlay may turn out a profitable investment.

Moses says of the promised land that it is "a land whose stones are iron, and out of whose hills thou mayest dig brass." Deut. 8: 9. Who knows what treasures are yet hidden in the promised land? Unhappily our people despise it yet, even as they did in the desert, and they will have to die in the desert of foreign lands, and their children will possess it. One thing is sure, and the promise is fast (Amos 9: 13-15): "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The Lord God of Israel will fulfill this promise whenever men's hearts are willing to believe and to receive it. Even so, Lord Jesus, hasten Thy work in the midst of Thy people Israel.

SOLOMON ROBITSCHK.

SACCARAPPA, Me.

BOOK REVIEW.

THE PROGRESS OF THE JEW. *The American Hebrew* for May 22, 1891.

This issue of the *American Hebrew* is remarkable for its interest. Itself the paper is a wonderful illustration of its theme. The Jew in Finance, in Education, in Medicine, in Music, in Literature, in Law, in Charity, and in Business, are discussed at length in articles of unusual merit

and value. It is worth the while of every Christian to read this number as an antidote to anti-Semitic prejudice, if for nothing else.

NEUE HARFENKLAENGE FUER ISRAEL:¹ Juedische Poesien von Julius Sturm. Broschuere. 1 Mk. Leipzig: Akademische Buchhandlung (W. Faber).

This little volume of poems forms No. 28 of the series of publications of the Institutum Judaicum at Leipsic. It is marked by a feeling thoroughly and sympathetically Jewish, and yet its spirit is unmistakably Christian. May these "harp tones" win their way to many a heart which would never yield to a less tender appeal. One poem we transcribe as a specimen.

ZION DER SCHOENHEIT VOLLENDUNG.

Psa. 50: 2.

O Jerusalem, du schoene,
Schoen auch im Witwenschleier,
Deine Toechter, deine Soehne
Ruft zu festlich froher Feier,
Der Messias, der auch ihnen
Will mit seinem Heile dienen.

Aus dem Staub will er sie heben,
An sein Herz will er sie druecken,
Ihnen alle Schuld vergeben
Und mit Herrlichkeit sie schmueckeu,
Mit Jehova sie versoehnen
Und mit seiner Gnade kroenen.

Nicht den Tempel will er bauen,
Wie vordem er stand auf Erden,
Auf des ewgen Lebens Auen
Sollen sie zum Tempel werden
Und vom heiligen Geist durchdrungen,
Loben Gott mit neuen Zungen.

O Jerusalem, du schoene,
Leg nun ab den Witwenschleier,
Deine Toechter, deine Soehne,
Fuehre zu des Mahles Feier,
Das Jehova seinen Sohne
Haelt bereit am Gnadenthron.

ירושלים. שאלו שלום ירושלים שלח אהבין.

Tract 12 pp. 50 cts. per hundred. W. E. Blackstone, 332 Lake St., Oak Park, Ill.

This is a little leaflet in Judæo-German, descriptive of the Holy City and its condition, with references to the prophets, and in the interest of a national re-establishment. We believe it may also be obtained in English. Mr. Blackstone will furnish it free to any who wish copies for distribution among Jews.

¹) New Harp Tones for Israel.

²) Jerusalem. Pray for the peace of Jerusalem; they shall prosper that love thee.

טְדוּת לְיִשְׂרָאֵל

"EDUTH LE ISRAEL," (*Witness to Israel*),

*A Hebrew monthly devoted to the furtherance of moral
and religious life amongst the Jews.*

EDITOR AND PUBLISHER:

—M. LOEWEN,—


Ossolinskigasse 10, Lemberg, Galizien.

Subscription Price Per Annum, 50 Cts.

THE
PECULIAR PEOPLE.

A Christian monthly devoted to Jewish interests.

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


 Drafts, checks, or money orders should be made payable to John P. Mosher, Agent, Alfred Centre, N. Y., to whom all business correspondence should be addressed. Foreign money orders should be drawn on Hornellsville, N. Y.

All Communications for the Editor should be addressed,
THE REV. WILLIAM C. DALAND,
Leonardsville, N. Y.

Agent for England:

THE REV. WM. M. JONES, D. D.,

No. 11 Northampton Park, Canonbury, London, N., Eng.

 The Editor is not responsible for the opinions of contributors.

Entered at the Post-office in Alfred Centre, N. Y., April 5, 1889, as second-class matter.