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THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

THE REV. WILLIAM C. DALAND,

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

Vol. VI. *MAY, 1893.* No. 2.

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

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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. VI. ALFRED CENTRE, N. Y., MAY, 1893. No. 2.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

THE Feast of Pentecost is with us, dear alike to Jewish and Gentile heart, doubly dear therefore to those who are of the house of Israel according to the flesh, and of the spiritual Israel through the Spirit of Christ, the Holy Spirit. Oh, that we might all catch the meaning of the feast from the true Christian point of view! The gift of the Holy Spirit, how precious a possession!

HAVE we, who believe on Jesus, a deep consciousness that the Spirit of God is ours? Or are we still in sin, trusting to the letter of the Gospel, as erring Israel trusted to the letter of the Law? We need, as the Christian world, a renewing by the Holy Spirit of God, just as much as Israel needs to come to the renewing of a true reverence for the Law through the same Spirit. We pray now, some of us, that the Spirit may be poured out upon the blinded Israelites, that they may see the true Light in Christ. Let us not forget to pray that the Spirit may be so given to us that the truly spiritual character of Christianity may be made evident to the world and to Israel by its reality in our own hearts and lives. Jesus said:

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"It is expedient for you that I go away; for if I go not away the Comforter[1] will not come unto you; but if I depart I will send him unto you. And when he is come [unto you] he will reprove [*i. e.*, convince] the world of sin, of righteousness, and of judgment." John 16: 7, 8. It is the presence of the Holy Spirit in us who are Jesus, disciples that is to convince the world,—and, we may add Israel.

But there is a need that the Jewish people come to a deeper consciousness of spiritual truth. If we Gentiles are yet carnal, as it is too much to be feared we are, still Israel as a whole is too dull in its apprehension of the deeper and higher truths of spiritual religion. Gentile Christianity needs a deeper character, no doubt; for knowledge and culture, even spiritual, do not make character. But the Jewish soul needs to receive a spiritual baptism for which we who, though dimly, discern this reality must lovingly pray. It is not calling names to say this of Judaism, for more is the blame ours, who profess or acknowledge these higher truths and yet give them no better practical realization than do our Jewish friends. Let us all at this pentecostal season seek and pray for a full endowment of the Holy Spirit of God, and may He in His mercy vouchsafe that His chosen people, even the whole house of Israel, shall have also a blessing and turn to the Messiah, who is as willing to renew their lives and give them life from the dead as He is to forgive us for our base ingratitude and pride of heart.

THE RELATION OF JUDAISM AND CHRISTIANITY AS VIEWED BY JEWISH CHRISTIANS.*

THE "EDUTH'S" IDEAL FOR THE FUTURE.

From what has already been shown it will be evident

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1) The Holy Spirit. See v. 26, of the preceding chapter.

*By Pastor Theodor Zoeckler, of Stanislau, Galicia. Published in *Saat auf Hoffnung*, and translated from the German by the Editor of THE PECULIAR PEOPLE. Back numbers containing the rest of this able review may be obtained by addressing the Editor, enclosing nine cents and a stamp for postage.

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in general outlines at what the *Eduth* aims. It has a definite ideal after the realization of which it strives, and it will be well if we get a little nearer view in detail of this ideal set forth by the Hebrew organ. On the basis of its ideals and its pictures of the future we can best form a judgment concerning it.

The ideal of the *Eduth* is designated by a term somewhat equivocal, and liable to be misunderstood, and yet one unfortunately already naturalized among us, as *Jewish-Christian*. In missions we have become in general rather distrustful of "Jewish-Christian" ideals of the future, perhaps not wholly without reason. Religious pictures of the future always contain more or less danger. More than once in speculations about the future theologians have lost sight of the power of the living God in the present. And especially has it been the case with the Jews that the very ideal of the future, in which they have lived, has been what has closed their eyes against Jesus. No sadder development of things could be thought of than that in the present crisis Jewish Christians should become so devoted to a fixed idea in regard to the future that they should thereby forget the tasks of the present.

But on the other hand we must not fail to recognize the great value of religious ideals. The history of missions shows us that these were often the lever and the moving force in the Christianizing of a nation. And this is exactly the case with religio-national ideals. The union of the religious ideal with the national is a great danger for Christianity; but on the other hand, if it be accomplished in the right way, it is of the highest significance for the thorough penetration of Christianity into a people or nation. For centuries the heathen Saxons strove against the acceptance of the Christian religion, but then they comprised the Christian ideal in their national colors; Christ became their "Heiland;" and thereafter they followed Him with the fidelity of true German adherence. Who would deny, in spite of all the caricatures of the German Christian ideal, that it has a blessed influence upon our people at the present day? How otherwise

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do we work in our youth's and men's unions, in our workmen's unions, in schools, in our peoples's celebrations, in Christian society as a whole, than by this very union of the national ideal with the Christian?

The leading thought of this union is that the national order is a divine order, which, as is the case with all natural divine ordinances, can realize that for which it is established only through Christ. The danger arises when the national idea begins to assume a one-sided, egotistic, and narrow form, and so comes into conflict with the universalism of Christianity. In this case instead of the national ideal's being spiritualized by the Christian, the latter is made more carnal by the national. Shall we be disappointed if we see this sad process completed in certain German-Christian opinions of the present?

But now, if every nation has the right to consider itself as a divinely-ordained creation, which therefore has not simply an impulse, but a right and duty to maintain itself, this must be the case in an especial sense with Israel. These words, "In an especial sense," will be unpleasant to many. They must always acknowledge the right of the Jewish nation to exist in just the same sense as they do that of any other nation. But Bible Christians will have difficulty in overcoming the hard fact that the maintenance of the Jewish nationality and its future are guaranteed of God in an especial sense. To be sure this is not on their account, as though their condition by nature were of any consequence to God; but merely for God's sake, that they may serve as a means to His glory.

We can now consider it as but self-evident that the Christian Jew, as well as the non-Christian Jew, is interested for the maintenance of their nationality. We can readily see that the former is moved by a higher patriotic inspiration than the latter, in that he now rightly comprehends through the Christian ideal the object of the divine maintenance of his nation, and he possesses quite another assurance of the right way to serve his people than that possessed by the latter. We cannot wonder that this Jewish-Christian ideal clings to a realistic conception

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of the biblical promises of the future of Israel. If many simple non-Jewish Christians understand the Bible literally without giving to it a different spiritual significance, how much more may Jews do this very thing! If he is obliged to take the prophecies of the destruction of Jerusalem and of the exile of his poople in a literal sense, so also he takes the promises of final mercy and restoration in their proper sense. The hopes and expectations of the *Eduth*, accordingly, bear in a certain sense quite an Old Testament character. The painting of the future, the poems, and the prayers, recall vividly the Psalms in the first chapter of the Gospel according to St. Luke and those of the Jewish prayer book. "O Lord," prays the pious Eben-Zohar (Lichtenstein) in Vol. I., p. 7, "according to Thy great mercy, turn away the fierceness of Thine anger from Thy city, Jerusalem, Thy holy hill. Our Father and our King, lift up now Thy banner over the nation that Thou mayest lead Israel back to their dwelling-place, and bring us together from the four ends of the earth unto our land, and plant us in our place upon the mountain of our inheritance. And let us come to Zion, Thy city, with exultation, and to Jerusalem, Thy holy city, with everlasting joy. Build her in Thy tender mercy, that she may sit on high in her place, and establish there Thy holy house and make us glad in Thy house of prayer. Let Thy Shekinah again dwell in Zion, Thy city, and send us for the second time Jesus our Messiah and King upon the throne of David in Jerusalem, Thy holy city, and raise up the horn of salvation for Thy people Israel in the house of Thy servant David, to save us from our enemies, and from the hand of all that hate us, as Thou hast spoken through Thy prophets. Lord hear, Lord forgive, Lord mark and perform. Tarry not, for Thine own sake, O our God, for Thy name will be called over Thy city and Thy people. Make haste, Lord, to help us. Redeem Israel from all their sins, and from all their oppression, for it is time to have mercy, for the hour is come. Amen." As in this prayer so everywhere we find the belief in the continuance of the Jewish nationality (Vol. I., p. 18, 21, 25, etc.), in the restoration

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of the same to Palestine (Vol. I., p. 50), in the rebuilding of the temple (Vol. I., p. 10; II., p. 59). "I shall see the day,—it is already near; I shall behold it,—its coming is not far distant. See, the dawn cometh, the morning breaketh, when Israel waketh out of sleep, a clear light shineth from their windows. Who knows whether the Lord may not this year fulfill His Word which He spake to the wind: 'Blow upon these slain that they may live?' God will open the graves of His people and lead them again to the land of Israel. He will gather the children of Israel out of the nations, and make them to be His own people in their land, and the Son of David will be king over them, and will conclude with them a covenant of peace, an eternal covenant." Vol. I., p. 111.

It is clear that here an earthly kingdom for Israel is expected on the ground of the Bible. We may ask whether we have not here before us those "Jewish opinions," which the Augsburg Confession condemns in its Article XVII. And yet more important is the question whether this expectation is not the very one which was the subject of the conflict between Jesus and the Pharisees. The Editor of the *Eduth* has taken up this objection. It is interesting to see how, from the Jewish side, it is brought against him that the Messianic hopes of Judaism and of Jesus are diametrically opposed one to the other. "The Jews expected that the Messiah would free them from the yoke of Gentile rule; but Jesus did nothing to lighten the yoke of the strange nations." Vol. II. p. 52. The Editor answers: "I do not understand this objection. Should not the Jews, who were hearers of the divine Word, to whom God spoke through Moses and the Prophets, and by numberless signs and wonders, have known what God demanded of them? Far be it from you to pass such a judgment upon our fathers, who were seekers in the Torah. They erred, to be sure, but not as you think. They knew that the Messiah would come to put away sin, to atone for guilt, and to bring eternal righteousness (Dan. 9:24), and Isaiah preached this long before Daniel. The gracious thought of God over us, to atone for sins and to

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put away the sin of the first man, is clear and open in the whole history of our people. But our fathers in the days of Jesus erred, when they thought that the Messiah would *first* bring again the kingdom to Israel and then would make an atonement for sins,—while in fact the order was exactly the reverse." Vol. II., p. 55, *et seq.* The conception here presented of the ground of the rejection of Jesus by the Jews of His time will, to be sure, not be sufficient to every one. It would almost appear to be a mere intellectual error in regard to the order of the individual elements of the prophecy which was made the reason for the whole misfortune, while in reality the false worldly attitude of the will of the Pharisees was what hindered them from recognizing in Jesus the Spirit of God. I can understand but cannot approve, how the Editor takes pains elsewhere to follow in the footsteps of such Jewish investigators as Jost and English Philo-Semites, in rolling the burden of the guilt of Jesus' death from Judaism, and representing their rejection of Jesus as a mere intellectual mistake. E. g., Vol. I., p. 179.

But in spite of this the hints in regard to the character of the Messianic expectations of Israel in the time of Jesus are well worth attention. There can be no doubt at all that the religious portion of Judaism then expected also from the Messiah spiritual benefits. Luke 1:74, *et seq.* And the Editor is certainly right when he does not blame the hopes they had because they also had earthly objects, for the sound Old Testament hopes of Zachariah, and later of the Apostle, also had earthly objects. We must not confound the realistic conception of the promises with the sensual and carnal conception. There are realistic hopes which are very spiritual, and likewise spiritualistic hopes which can be very carnal.

The unfortunate fact was the lack of proportion in the expectation of earthly and of spiritual good. Not only in a temporal respect, but above all in actual estimation of value, earthly good was more to the Pharisees than spiritual good, the need of which they did not think so imperative, because they had lost the deep realization

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of sin. They hoped for a redemption from sin, while everything depended upon the redemption from sin. The first Christian congregations on the contrary hoped also with a burning longing for redemption from evil, which was to be brought to them through the second advent of the Messiah (Luke 21: 28, Acts 3: 20, 1 Thess. 1: 10, 2 Thess. 1: 7, etc.), but this hope was not the foundation of their faith in the divine righteousness as with the Pharisees. This foundation was simply and only the assurance of the redemption from sins accomplished through Jesus Christ. Not the future expectation of earthly Messianic treasures, but the present possession of spiritual treasures in the revealed Saviour impressed upon apostolic Christianity its characteristic traits in distinction from Judaism. First and last the obtaining of spiritual good assures the earthly.

Whoever examines the *Eduth* more closely will be convinced that on this point it is filled completely with the spirit of the New Testament. The Editor lays the stress not on the future millennial hopes, but upon the possession of the spiritual benefits which are concluded in Christ Jesus. If I had to object above that he was led by patriotic zeal to refrain from carrying the error of the Messianic hopes of the Pharisees to its deepest roots, I must nevertheless confess on the basis of the articles which lie before me in his periodical, that he has kept himself from this error to a painful extent. And it is just in this thing that the high value of these Jewish-national ideas of the *Eduth* seems to me to lie; namely, that they keep from mixing the spiritual with the carnal. This comes from the way in which the national element is united with the Christian. When the Editor contends for the Jewish nationality for the treasures of his people, and for the holy traditions, he does so in the full consciousness that he is defending an ordinance of God. And the touching language he employs when he comes to this point we have already heard from another,—who in the expression of his burning love goes yet further: "For I could wish that myself were accursed from Christ for my brethren, my

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kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came" Rom. 9: 3–5. But the Editor knows as well as his master, the "holy Saul of Tarsus," that all this glory of his people is nothing if it does not serve for the glory of God, which again culminates in the glory of Christ. Vol. I., p. 15. It is therefore his fervent endeavor to place the spiritual person of the Saviour in the midst of his people, and the ideal which he pursues with the might of deepest conviction and with the ardor of earnest longing is an Israel which even now in the present condition recognizes Jesus as the Messiah, and on the basis of this recognition becomes spiritually renewed. Vol. I., p. 23, *et seq.* In germ he sees this Christian Israel already realized in the little body of his adherents, the עדת העדות, the "Congregation of the Witness," as he delights to call it. These are the leaven, the burning coals, in whom the spiritual renewal has already been accomplished, and from whom the flame is to spread throughout the whole people. It all depends on this, that the fire in this little body remains pure and not dulled by the admixture of heterogeneous elements. But there would be heterogeneous elements, if together with the person of the Messiah we should bring into Israel also the ceremonies, ordinances, customs, and dogmas, which on the soil of other nations have grown up about the person of the Saviour. Vol. III., p. 4, *et seq.* If we do this we nationalize them instead of evangelizing them. Hence the task of true Jewish Christians must be to bring to their people the living Saviour pure and clear, without any admixture. This is most truly done when they do not deny the Jewish elements in all forms, customs, and ceremonies, but rather hold them fast, filled, however, with the new content which faith in the living Messiah gives. In the "holy language," the language of Moses and the Prophets, the language of Christ and His Apostles, shall Israel praise the Messiah (Vol. III., p. 83), in the forms of the syna-

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gogue, as in the apostolic age, shall they glorify Him. Vol. III., p. 46, *et seq.* If now Judaism is great through its Law, what will it be when Jews are gathered together about the law fulfilled in Christ! Vol. I., p. 40. All will then be made young, and will truly bloom in its fresh growth; the synagogal prayers and hymns, the Midrashim (commentaries) and the Halachah (Practical ordinances), the Botte-ha-Midrash (schools) and the smaller synagogues,—they will then first fulfill their appointed end. A new zeal for the Law will then be poured out upon Israel, but it will no longer be that zeal without knowledge which clings to the letter, but it will be rather that zeal of Elijah's for the Lord of Hosts. They will live and weave into the completed law the freedom of the spirit, and that will then be fulfilled which was spoken by the Prophet: "They shall be all taught of God." Vol. III., p. 129, *et seq.* Israel will then stand as a congregation serving the Lord, as a wonderful memorial of God, among the nations of the world. The festivals of the synagogue, of the Jewish Church year, already a glorious cycle of days memorial of the great deeds of God for Israel, will then become a circle of true light, when they are observed in the true Light, which came into the world to lighten every man. Vol. I., p. 110,, II., p. 9, *et seq.*, III., p. 10, *et seq.*, 37 *et seq.* Israel will then take up the task of spreading the Kingdom of God in the world; it will become in a true sense the "Congregation of the Witness;" and "if the casting away of them be the reconciliation of the world, what shall the receiving of them be but life from the dead?" Vol. I., p. 24.

In short, this picture of the future is the filling of the Synagogue with the spirit of the living Christ, or the development of the Christian Church in the form of the Synagogue. What a wonderful light is thrown upon the union of these two mighty powers! Delitzsch has, in oft-repeated words, spoken of the spiritual conflict between the Church and the Synagogue. In the deepest sense it is a wrestling of Christ, the Lord of the Church, with the Synagogue. In the eyes of the Jewish Christian

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Editor of the *Eduth* this conflict is viewed as the wrestling of Israel by night at the Brook Jabbok. It will not end in the annihilation of the Synagogue, but in this that the spiritually overcome Synagogue will at last hold fast to the One with whom it is in conflict till He bless it. Then will the synagogue, which is now in the grasp of Satan, come to the Church, and the Church will find her adequate expression in the Synagogue.

It is the old well-known Jewish spirit, the spirit of their father Jacob, which speaks out in this hope for the future. Like the young patriarch who dwelt in the tents of the law,—as the Midrash puts it,—who knew no higher ambition than to attain the birthright and the divine blessing connected therewith; so Israel to-day reaches out where it alone can for the birthright. Israel can do nothing else; it is born for this in its history. And this is more than a striving thereafter, it is a divine, effectual calling. The Jewish Christian body, whose organ we have before us, reaches after this high goal for their people. They reach far higher than the Judaism of our day reaches. They look for the ideal of a people renewed and regenerated through the Messiah. Shall we begrudge it them? Shall we seek after the dross of Jewish vanity which adheres to these ideals? Let us not forget that without the dross no national ideal can be realized, not even a Christian ideal, and that on the other hand, when this national ideal vanishes, the Christian future, and with it the future of the people, will also vanish. There has been no faith utterly free from dross, and that was a precious faith which inspired the nobles of the German people at the time of the war for freedom, and in the darkest hours it saved the future of the people. And let us not also forget that there could be no greater discouragement for the people of Israel than the knowledge that they could only attain their appointed destiny by giving up the position for which they have fought and suffered for over eighteen hundred years. This can only be acknowledged by them in connection with a תשובה (Repentance, Conversion), which leaves no more room for national pride,

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but which makes it possible for them to take from God's hand what the people cannot give, the realization and accomplishment of that for which God has appointed them.

ADDRESS TO THE YOUNG ON THE JEWS.*

BY THE LATE REV. JAMES HAMILTON, D. D.

(Continued from page 21.)

THEIR CALAMITIES.

And now we come to a very sad and melancholy part of their history; I mean the *sufferings* which they have endured in their dispersion. God has said: "Though hand join in hand the wicked shall not be unpunished;" and to this people in particular He gave many solemn warnings of the fearful results of departing from Him and disobeying His laws. Come, then, and see what an evil and bitter thing it is to sin against the Lord!

Not the least among their sorrows has been the reproach which has been poured upon them. How the finger of scorn has been pointed at the unhappy Jew! His very name has become a by-word, a hissing, a proverb, the symbol of all that is mean, contemptuous, or despicable. If a man wishes to ridicule or censure another he lights on this as the bitterest word,—"He is a Jew!" When Pliny Fisk was in the East he met a dervish beating an ass, and after having, in a great rage, used the worst invectives, he summed up his curses with "You Jew!" A gentleman was traveling in Russia, and being about to enter some public gardens, his eye was caught by this inscription over the gate: "Beggars, dogs, and Jews, not admitted here!" The brother of the Rev. R. Herschell says, in a letter to him from Prussia, "A short time since, as I stood before the house of a gentleman in ——, waiting for a friend, the child of the gentleman, which could hardly utter a few sentences, spat several times in my face, and said with its stammering lips, 'Jew, accursed Jew!'"

We mention some other heart-sickening details of

* Reprinted from the *Jewish Herald.*

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their sufferings and persecutions. The Emperor Constantine, after having put down a revolt which they had raised, ordered their ears to be cut off, and then dispersed them, with this mark of infamy, into different countries. At a town in France it was the custom to attack them with stones from Palm-Sunday to Easter, a time of insult and cruelty that was generally productive of bloodshed; and to all this the populace was urged by a sermon from the so-called Christian Bishop. Indeed, Romanists have mostly oppressed the outcast Jew, if they have had the power. The very spirit of Popery is intolerant and persecuting. During one of the Crusades (wars waged by benighted Papists to gain possession of the Holy Land,) the preaching of some fanatic so wrought on the passions of the multitude that seventeen thousand Jews were murdered. And, horrible to relate! a vessel was filled with Jews and then set on fire by the Crusaders. The late Dr. Southey says: "Till within the last fifty years the burning of a Jew formed the highest delight of the Portuguese." In our own country, also, they have severely suffered. Once fifteen hundred of them, including women and children, were confined in the castle at York. They were refused all quarter, and could not purchase their lives at any price, until at last they became frantic with despair and killed one another. One of our kings, Henry III., in order to gain favor with his barons, ordered seven hundred Jews to be slaughtered, their houses to be plundered, and their synagogues burnt.

But enough of what is so distressing. Yet let us not fail to observe how remarkably God's words have been thus fulfilled. Hundreds of years ago it was said of them that if they forsook the God of their fathers they should be removed into all kingdoms for their hurt; that a sword should be drawn after them; that they should find no rest for the sole of their foot; that they should not be able to stand before their enemies; that they should be spoiled evermore; that they should be left in hunger, thirst, and nakedness, and in want of all things; that a trembling heart and sorrow of mind should be their por-

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tion; that their plagues should be wonderful and great, and of long continuance; and that they should be for a sign and a wonder during many generations. See Deut. 28:15–68, etc. And all this has come to pass. Then is not the Bible divine? Could those who wrote it have foretold such things unless God had put them into their minds?

But because their great sufferings were thus predicted the guilt of persecuting them is not thereby lessened. Christ Jesus was "delivered by the determinate counsel and foreknowledge of God;" but still they were "*wicked* hands" by which he was crucified and slain. And we see how God has punished that wickedness. It is, then, *wrong* in any of us to insult or oppress the Jew. Even yet, the words which God spake to their ancestor are, to a great extent, true: "I will curse him that curseth thee." Frederick, king of Prussia, though he did not believe the Bible, observed this: "No man," said he, "ever touched the Jewish nation" (that is, unkindly), "without smarting for it." Never, therefore, let any of my readers join in persecuting this race, for God will be displeased with them, and an additional obstacle thus placed in the way of Israel's conversion. And if they have ever done it, by treating a Jew scornfully or in any other way, let them at once ask forgiveness of the God of Abraham and his seed.

THEIR RELIGIOUS CONDITION.

We shall now endeavor to give some idea of their *present spiritual state;* and the view of this is enough to make one sad at heart. In the Apostle's words, "Blindness is happened unto Israel: the veil is upon their hearts." If we are familiar with the New Testament we shall remember that the Jews of Christ's day were very far from being a holy and righteous people. Some there were who waited for the consolation of Israel and walked in the commandments and ordinances of the Lord blameless. But the greater part were far otherwise. They had the form of godliness but denied the power thereof. They were very scrupulous about attending to the mere ceremonials of religion, but did not imbibe its real spirit or practice

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its duties; they paid "tithe of mint and anise and cummin, but omitted the weightier matters of the law, judgment, mercy, and faith." They put the opinions of their learned men, and what they called the oral law, before the plain word of God, and thus "made the commandment of God of none effect." And the Lord Jesus, "who knew what was in man," called the Scribes and Pharisees,—the persons who were thought most highly of for their apparent sanctity,—"hypocrites." He declared that their boasted religious works were done to gain the applause of men, and denounced upon them some of His heaviest woes.

Now all this might be taken as a picture of the Jews at the present day. Their religious observances are little better than outside show; and in the midst of all they are deeply and mournfully worldly in spirit. If they only wear their talith and phylacteries, and regularly attend the synagogue, they conclude that they worship the God of their fathers, even though they may all the while be living in the known breach of His holy law. You shall see a Jew when engaged in the most worldly and sinful pursuits, if the time of prayer arrives, pause and with folded hands hurriedly repeat the appointed form, and then resume his former occupations, apparently quite unconscious that there is any inconsistency in the whole, or that God requires a more spiritual service. The first time that I ever went to one of their synagogues I was astounded and shocked by the utter want of reverence and devotion in nearly all present. When they had to take part in the prayers and chants it was done in the most careless manner; and then this being ended, while the law was read, nearly all would be formed into little groups, conversing on the news of the day, laughing together, or transacting their ordinary business.

And then, besides being very superstitious, there is another respect in which they resemble the Jews of our Lord's time, and, we may add, the Papists also; namely, in putting tradition before Scripture. They say that besides the law, which God wrote on tables of stone, and that which is found in the Old Testament, He also gave to Moses

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another law, which was to be delivered by word of mouth to Aaron and his sons, then to the seventy elders, and last of all to the whole congregation. This was called the *oral law*, because told to each other and so handed down from generation to generation. At length, as it was feared these traditions would be lost, they were committed to writing by a learned rabbi. Then commentaries were written on them, and the whole afterwards collected together and called the Talmud, which consists of twelve as large volumes as ever you have seen. Now they attach a great deal more importance to this Talmud than to the Scriptures. The written law, they say, is water; the Talmud, wine. Hence the latter is very much studied and prized by them, while God's own and blessed Word is neglected. Thus one of them writes, "If any one read much of the Scripture he is an Epicurus, that is, a heretic, or infidel; but if he study much of the Talmud, this is meritorious." Again, "If a Jew transgress the law of the Bible he may hope for forgiveness; but if he transgress the law of the Talmud he must never expect to be forgiven."

Now what do you think is the character of the teachings of this Talmud? It is just such a book as, in our Saviour's language, makes "the commandment of God of none effect." Nearly all of it is what is most trifling and childish, or what is calculated to weaken the obligations of morality, or to lessen the authority of Scripture. For example: the most minute directions are given about the necessary actions of daily life, such as dressing and undressing, washing and wiping the face and hands, etc.: and the silliest questions are gravely discussed, as whether a man shall lift up his finger and not his thumb in the temple. And the manner in which it often explains away the law of God is fearful. Thus the fourth commandment prohibits all servile work on the Sabbath day; but, according to the Talmud, "when anything is done which one man could do alone, as removing a light piece of wood, if two remove it together, neither of them will break the Sabbath, because neither of them does the work singly."

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How truly, deeply sad must be the condition of a people who follow such a blind guide!

It is, however, some relief to be able to add that there are some Jews who reject this, "the tradition of the elders," at least as the rule of faith and practice, and who profess to adhere to God's written Word. The chief of these are the Karaites, or Scripturists, who are of ancient origin; and the Mendelssohnians, who take their name from a celebrated German philosopher, and are to be found on the continent of Europe. Some Jews in London, also, have adopted these views as to the Talmud, and established a synagogue in Burton Crescent, where worship is offered of a character more spiritual than is usual among the now degenerate children of Abraham. Is not this a hopeful sign? May we not expect that when the Jews thus turn from their vain traditions, and are led more seriously and humbly to read that Word, the entrance of which giveth light and which maketh wise the simple, they then shall find the way of righteousness? May God hasten the time!

In other respects, also, we may discern tokens for good. A more spiritual tone seems to be given to Jewish opinions in many quarters. Thus, in an assembly of rabbis held at Frankfort, one of them did not hesitate to say, "The hope of a political Messiah has died out among our fellow-believers; we must, therefore, put this lie out of our places of worship;" and it was resolved, by a large majority, that the petitions for the restoration of a Jewish state, and a return of the Israelites to Palestine, should be removed from the prayers offered in their synagogues. Sometimes the thought will intrude itself that the Messiah has come already. Thus the Rabbi S. Marochan declares his conviction that their present sufferings are the marks of God's displeasure against their sins; and exclaims, "O my God! I am afraid lest the Jesus whom the Christians worship be the Just One we sold for silver!" See Amos 8:6. Many, too, are feeling their spiritual degradation. "Ah!" said one of them, lamenting this, "we want a Jewish Luther to come among us and stir us up!"

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Surely, "the time to favor Zion, yea, the set time," shall come ere long.

THEIR DISPERSION.

Their rejection of Christianity has been most obstinate and protracted; but when at length they yield to its claims how illustriously will the grace of God be magnified! And the newly-converted Jews will probably exhibit a high and lofty style of Christianity—a self-denying and ardent zeal—a yearning compassion for those who still reject the Saviour, such as will awaken the holy emulation of the professing church, and make all to shine as lights in the world. Their recovery to God and His Son will be full of mercy to mankind; "the receiving of them will be life from the dead." It will be said among the Gentiles, "The Lord hath done great things for them." "So the heathen shall fear the name of the Lord, and all the kings of the earth His glory."

There have been in ages past, and are now in our days, many blessed earnests of this final and happy issue. The wave-sheaf has been presented to Israel's God; there shall in due time be the ripe and abundant harvest. We cannot wonder that Jewish conversions have been comparatively few, if all circumstances be taken into the account. What a garbled and even repulsive representation of their religion has the Jew witnessed in many—alas! how often in the majority—of professing Christians. In Popish countries he has seen Christianity mixed up with idolatry, which he deeply detests. Then how miserably few have been the efforts of the Christian Church to bring them to a knowledge of the truth as it is in Jesus. And highest of all as a barrier keeping them out of the church,—what scorn, neglect, and cruelty, have they received from many who bore the name of Christ! Justly did Luther say, "I think if the Jews were kindly used and properly instructed in Holy Writ many of them would become good Christians and return to their fathers, the prophets and patriarchs, from whom they grow more and more estranged by being insulted, treated with superciliousness and contempt, and absolutely not suffered to be anything. If the

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apostles, who were Jews themselves, every one of them, had behaved towards us Gentiles as we Gentiles behave towards the Jews, not one Gentile would have become a Christian. Then, as the Jewish apostles acted brotherly by us, it behooves us to act brotherly by the Jews; whereas, worrying them as we do, how can we expect ever to do any good with them?

CONCLUSION.

Now let the writer and his readers humbly and prayerfully inquire, "*What is our duty* toward this time-honored and remarkable race?

Is it not, first of all, to be kind to them? Did you ever meet a man with a heart so hard that it could not be melted and won by kindness? I think not. And no such heart beats within a Jewish breast. Treat them tenderly and affectionately, and you have done much toward gaining a hearing for the truth. When the Rev. R. M'Cheyne, and some other ministers, were at Boulogne, they had an interesting interview with a Jew, during which he became much affected, "chiefly," he said, "because they manifested to him such interest and such kindness." Once or twice, on rising to go away, he could not depart, but resumed his discourse. On finally taking his leave, which he did with tears running down his face, he said with great emphasis, "If you wish to gain a Jew, *treat him as a brother*."

And let us do all we can to aid the efforts which are made to induce them to embrace the faith of Jesus. If we cannot engage in these ourselves, still we can pray for their success. And I can assure my dear young readers, from personal experience, that great will be the blessing which shall return into their own hearts if they thus intercede with Abraham's God for His ancient and honored, but now apostate and unbelieving, people. "Pray for the peace of Jerusalem; they shall prosper that love thee."

To urge us to this kindness, effort, and prayer, let us think of our obligation to this people. What a bright roll of names does their history present! What illustrious examples of heaven-born holiness and valiant virtue

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we find among them! Those precious words, which are "a lamp to the feet and a light to our path," which drop healing and balm into many of our hearts, and which inspire the glorious hope of immortal life, were written under the direction of the Holy Ghost, by men of this race. And of this nation was HE—the Man of sorrows, who bore away our sins. Shall we not honor them? Shall we not yearn over them in their departure from God and their consequent suffering? Shall we not ceaselessly pray until they are gathered into the Redeemer's fold?

PAULUS CASSEL.*

Selig Cassel was born in Glogan, Silesia, February 27, 1821, of Jewish parents. After having been prepared for the University at the Gymnasium of Schweidnitz, he went to Berlin, in order to study history as a pupil of the famous historian Ranke. For a time he was on the journalistic staff of the *Constitutionelle Zeitung* in Berlin. Afterwards, in 1850, Cassel went to Erfurt, where he was the editor of the *Erfurter Zeitung* from 1850 to 1856. His Christian friends, and especially, according to his own statement, his study of the history of Israel, led him to Christianity, which he embraced in 1855, being baptized at Buessleben, a village near Erfurt, on May 28th, and receiving the names "Paulus Stephanus." Every year subsequently he was wont to celebrate this "second birthday," as he called it, amidst his friends and congregation.

For a few years Cassel remained in the town where the great change in his life had taken place. He became custodian of the public library and the secretary of the "Erfurt Academy," He was then called to Berlin by the Prime Minister, who entrusted him with the editorship of the official *Deutsche Reform.* He resigned the post in six months' time to return to his books and studies at Erfurt. King Frederick William IV., of Prussia, honored him with the title of "Professor." The University of Erlangen

*Taken with a few slight alterations from *The Jewish Missionary Intelligence.*

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conferred on him the degree of Licentiate of Theology. Afterwards, in Vienna, Cassel obtained that of Doctor of Divinity. In 1859 he returned to Berlin and arranged public lectures, which were more and more largely attended and appreciated by both Jews and Gentiles. These lectures made him known throughout the capital and the country.

Dr. Cassel was elected as a member of the "Landtag," the Prussian parliament, in 1866, and became a prominent member of the Conservative party. As this took him too much from his literary work he soon laid it down.

In the following year the London Society appointed him as their missionary in Berlin, and as minister of Christ Church. He held this position till the first of April, 1891, when his name was put on the retired list of missionaries. Many children of Israel, during those twenty-three years, heard the gospel from his lips, both in Berlin and other places of Germany, and indeed in other parts of Europe. The good done by means of his sermons can never be fully estimated; and in addition to this numbers of Jews were influenced by his numerous publications.

From 1875–91 Dr. Cassel edited and published a weekly paper, "For Christian Life and Knowledge," entitled *Sunem*. He was a voluminous writer and a most diligent and hard worker, laboring from early morning till late at night.

After the spring of 1891, when he retired from his duties, Dr. Cassel did not cease to preach, wherever an occasion offered, and to write. So great was his love and zeal that he could not forego instructing and baptizing Jews who wished to become members of the Church of Christ through his instrumentality. The number of his converts must exceed some hundreds, many of whom are in high positions, and residing in various parts of the world.

On the qualifications necessary for Jewish missionary work Dr. Cassel said: "Missionaries to the Jews, especially in Germany, require not only wide historical education, but also a thorough knowledge of the Old Testament and of Jewish literature. They must not imagine that they are going to preach the gospel to savage Kaffirs and Kols.

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As special education is needed for discussion with educated Brahmins, so in more recent times it is necessay with intelligent and well-educated Jews. The knowledge of particular passages in the Prophets, or a mere ordinary theological training, is by no means sufficient."

Speaking of his ministerial and missionary work in Christ Church, the Doctor said: "The special blessing of the church consisted in the regular exposition of the Old Testament. It has been my custom to expound the Old Testament every Sunday evening from the first Sunday I came into office (Jan. 5, 1868,) up to the present time. It was the first time in Berlin that this was made a practice. There were, therefore, from the very beginning hearers, consisting of Jews and earnest Christians. These expository sermons have been the greatest blessing, and have specially united me to the congregation."

Of the converts of the mission he said: "During the years 1880–1885 I have baptized sixty Jews, a greater number than any other German mission. Only one has fallen away, although some others have caused me some anxiety. The number this year will correspond to those of past years. Among them are doctors, authors, merchants, nearly all educated men. I am not fond of statistics. I sow the seed, but I do not stop to ask how much may be the fruit." But during the next five years (1886–90) Dr. Cassel baptized one hundred and thirty-three inquirers.

Dr. Cassel's death took place after great suffering, Dec. 23, 1892. His last words were, "Wo ist denn das Himmelreich?" "Where is the Kingdom of Heaven?" His funeral was held Dec. 27th in the afternoon. In Christ Church, where the coffin had been placed before the communion table, a sermon was preached by the Rev. Pastor Weser, from John 1:12. After the service within the church the burial took place at the old Jerusalem Cemetery. As a friend wrote of him: "He had sown love, and love he has earned."

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CORRESPONDENCE.

To the Editor of THE PECULIAR PEOPLE:

Dear Brother:—In your March number the question was brought up: What part of the Mosaic law shall the Jewish Christian keep? Perhaps the question had better be asked: How much of the law of Moses has entered into the law of Christ? For the Lord says right at the beginning of his mission: "One jot or one tittle shall in nowise pass from the law till all be fulfilled." Now which part of the Mosaic law has been fulfilled through the life and death of the Messiah? This is a practical question. First, we read in the prophet Jeremiah (31:31): "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people." This does away with phylacteries (tephillim), fringes (tsitsith), and other outward signs of religion, which play such an important part in the present religion of the Jews. The sacrifices are fulfilled in the Messiah Jesus. He took the place of them all, of the Azazel of Yom Kippur and the lamb of the passover with the rest. This does away with even the feast of the Passover, so dear to every Jewish heart. I spent the last Passover in the house of an orthodox Jew, and when the night of the Passover came, and the table stood arranged for the "Sedar" precisely the same as it was thirty-five years ago in my father's house, I almost involuntarily sat down with the rest to read the Hagada. But burdened with my cross I felt that these things after all are only the weak and beggarly elements, as Paul calls them, which do not purify the heart, which do not break inborn sin, which do not make us fit for the communion of our God. As a memorial of the go-

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ing out from Egypt the Jew might, when nothing hinders, celebrate the night, but it has ceased to be a part of God's eovenant with the Jew. The missionary on his travels must learn to forget the day and the week so dear to the Jewish heart. Having received the atonement, the day of atonement, too, falls away, and the rest of the feasts connected with the possession of the land of Israel form no part of the creed of the Jewish Christian.

Which day of the seven shall we give to the Lord, or rather, shall we take to ourselves as a day of rest, for the Lord now requires every day from the Christian as His? On this question you and I, dear brother, differ; so I do not wish to say much about it. I believe in the glorious day of the resurrection. This is the day the Lord has made; let us rejoice and be glad therein.[1] Perhaps it is immaterial; as Paul says, "Let every man be fully persuaded in his own mind," for we are no longer under the schoolmaster, the rigid, death-dealing law of Moses.

Circumcision, too, says Paul, or rather God, is nothing, only a type of the circumcision of the heart, so difficult for the Christian, yet he adds: "Is any man called being circumcised? let him not become uncircumcised," which I understand enjoins circumcision upon the Jew without real obligation, it coming down from Abraham and not from Moses.

The dietary laws, having to do with our bodies rather than with our souls, Christians, of all nations, would do well to observe them; yet they form no part of the law of Christ, neither for the Jew nor for the Gentile. We are no more children under a schoolmaster, but sons who must use our own judgment in matters pertaining to the body. Finally, let us remember that the whole law is fulfilled in one word, "Thou shalt love thy neighbor as thyself;" and let this love be firmly established in our hearts by grace, for love worketh no evil.

SOLOMON ROBITSCHEK.

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1) Does our correspondent mean to quote Scripture as referring to Sunday?—EDITOR.

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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.

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

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