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THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

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

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OUR VIEW OF MISSION WORK.

Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish people. If men are sent out to do anything else, they are not properly Christian missionaries. We should send missionaries to the Jews because it is in our nature, if we possess any idea we think of value, to desire that every one should accept it. Especially is this so if we think we have in view a lofty and excellent ideal. If we do not this, it is a confession that we have no proper ideal worth the name. Another reason why we should send missionaries to the Jews is that we have charity and love towards them. We believe that the one sure and certain way to enter the kingdom of God is through Christ. We are not disposed to say what may be the lot of those who have lived godly lives and who have not worshiped Jesus Christ. We are not disposed to limit the operations of divine grace. But we believe that Christ is Life Eternal. He is the Way, the Truth, and the Life. We are sad when God's children are astray and do not accept the safe and sure way. A third reason why we should send missionaries to the Jews is our Lord's great command, "Go ye into all the world and preach the gospel to every creature." Our Leader and Master has bidden us. The loyal follower of Christ considers no alternative. "If a man love me he will keep my words," says our Master. As disciples of that Master, as servants of that Lord, what can we do but send forth those to proclaim these glad tidings "to the Jew first, and also to the Gentile?" Jesus asks us to do no wrong,—to cheat, to deceive, or to bribe,—but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth.

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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., OCT., 1893. No. 7.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

HAVING recently had occasion, both in private correspondence and in a public way, to revert to the remarks we made in THE PECULIAR PEOPLE, Vol. IV., No. 11, on the subject of mission work, we are constrained to repeat some of the principles then laid down, and it is our determination to keep them before the minds of our readers.

TRUE and legitimate mission work we most heartily believe in, and in mission work carried on among Jews, too. Against those who would object to missons we maintain that there is no rational ground for such objections. Missions are natural and reasonable when conducted in a fair and open way, using none but honorable methods. Such missions are in no sense a warfare against defenceless Israel, they are a labor of love. But against those who employ questionable methods, as well as against those who employ foolish methods which must cast reproach upon the Christian name, we must also stand. We hope that Jews who object to missions on general principles will become more reasonable as they read our pages, and that those Christians who put their trust in the tales of wonders wrought here and there will be patient till in the

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providence of God the true mission work shall vindicate itself.

We are glad to announce that hereafter we are to have associated with us in the conduct of this magazine two friends of Israel who have in the past contributed to the interest of these pages. It is our hope that the good seed sown by the *Eduth le Israel*, and which has borne such good fruit already both on European and American soil, will, in these issues, month after month, still have a continued life. The article by the Rev. Mr. Powell, reprinted from the *Examiner*, will repay a careful perusal by those who do not realize what a debt the Gentile religious world owes to the Semite. The author is a firm believer in the soundness of "our platform," and his words ought to carry weight with them to the minds of his readers. If the Christian world were to give to Jewish literature and Jewish studies even a modicum of their time and attention, no more than is given to Greek and Latin literature and history in school and college, the whole attitude of the Gentile mind toward the Chosen People would be changed, and the Christianity of to-day would be thoroughly revolutionized in the interest of a sound, biblical, and apostolical position on many important points. But all good things come slowly. People must be interested in the truth before they can be won to the truth.

OUR DEBT TO ISRAEL.

Those who are of the nations of the world do not often stop to think how much they owe to the people of Israel. One not of the Semitic stock is apt to ignore those who are of that race. For his possessions, material, intellectual, and religious have all come to him by inheritance or have been acquired by the labor of his own hand and brain. To them he feels that he has a right. Even the Christianity he professes is so mingled in its texture with the traditions of his national life, whether he be Englishman, German, or whatever, that the two cannot be separated in his mind. The fact that he owes his religion under divine Providence to

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the Jewish people seldom if ever crosses his thought. He knows very well that the history in the Bible he reads is for the most part the history of ancient Israel; that the heroes there described were of that race; perhaps even he knows that the essential principles of Christianity are upon the human side but the out-growth of Judaism. But these things do not impress themselves upon his mind. The history written in the Bible seems to be strange and different from other history; the people of that ancient race do not strike him as being the same people as the Jews he knows; what of Judaism he perceives in Christianity is the heritage of the human race as a whole, and the connection he fails to observe. But let us see what some of the religious ideas and conceptions are which we all owe to the people of Israel.

In the first place the idea of God we owe to the Jews. The monotheism of the world to-day is Jewish in its origin. The Jews were chosen of God to uphold that idea before the nations. It was that which more than anything else distinguished the Jews from every other nation of antiquity. Historically, then, we owe our idea of the one, infinite, and eternal God, to the nation of Israel. It is, of course, possible that the world might have arrived at a belief in one God apart from the influence of Judaism and Christianity, but it is through that influence that the thought has prevailed. And the nature of our conception of God is one which we owe to Israel. God who reveals Himself to men by His Word, who hears and answers the prayer of faith, who has established His kingdom among men, whose providence is over all His works, this our God is the God of the Jews, and not of the Jews only, but of the whole world. Yet the knowledge of this our God, and faith in Him, have come to the nations of the world through Israel and the religion of Israel, which is the worship of the one, true God, and of Him alone.

Then our Bible we owe to the Jews. "Of course," some one says, "we owe the Old Testament to the Jews; but then, the Old Testament is past and gone." Such words of ignorance we have often heard on the lips of those who,

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as professed Christians, ought to know better. The whole Bible was written by Jewish penmen, the possible exception of St. Luke being by no means a certain one. Moses, and all the Prophets, were Jews; Christ and His disciples were Jews; St. Paul was a Jew. The history of the Bible is the history of the nation of Israel. The kingdom of heaven is interwoven in all its fortunes with the kingdom of Israel. The promises of the Bible are for Israel, and the glories of its predictions are the glories of redeemed Israel. Only as we become by faith the children of the faithful Abraham can we who are Gentiles become partakers of the things promised to this wonderful people.

Our blessed Saviour Himself we owe to the Jews. He was born of Israel's stock; He was the Son of David, of the tribe of Judah; His name was Jesus, a Jewish name, given Him because He was the Savionr of that people, as well as of the world; He was sent to the lost sheep of the house of Israel: He was the Messiah promised to the fathers of Israel. The whole conception of the life and work of Jesus is Jewish.

What a debt this is! If what we owe to Israel were to be blotted out of existence for us, and we were compelled to forge for ourselves out of the hard material of our experiences, even under divine guidance, a system of religion, what a task that were for us! To be sure, we owe this debt first of all to God Himself, but that does not diminish our obligation to His ministers and instruments.

How shall we pay this debt of gratitude? What can we do in return for these priceless treasures? First of all let us acknowledge the debt. If we cannot pay a debt we can at least own the obligation. Let us not be ashamed to say that we owe all this to the Semite. Let us rather glory that we are partakers with them of the glory of God. We do glory in some of these ideas, but it is only after we have so etherealized them that they no longer appear to us to be connected with those we know as Jews. Some Christians glory in being the spiritual Israel, and yet if they were mistaken for one of that race literally they would resent it as an affront. Let us acknowledge that we

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are under these deep obligations to Israel, and that not with a grudging, surly spirit, but with a free heart, gloriously. Let us be proud that we who are Gentiles, like the wild olive tree, are grafted in upon the good stock of Israel, as St. Paul tells us in the Epistle to the Romans. And when we glory in this, let us try to realize it to ourselves that this Israel is the veritable Israel we see represented in the world around us to-day.

Then let us besides cherish a feeling of grateful kindness toward those who are of that ancient and honorable blood. Let us overcome whatever prejudice we may have against them as a nation or as a race. Let us try to lead them, by an example of truly Christ-like living, to see in Jesus of Nazareth the Master whom we all, Jew and Gentile alike, ought to serve with earnest and loyal devotion. Let us not blame them that they misunderstood Him; let us remember that the whole system of religion represented by Judaism and Christianity, its efflorescence, was presented to the Gentile world at a glance, apart from the struggles and prejudices which are the necessary attendants upon those who are providentially placed in the midst of any great movement, and it is no wonder that we saw readily what many of their race did not see. But let us bear in mind,—if by our false teaching we have been led to blame them,—that if some Jews did clamor for the death of Jesus, others bore His body with a loving tenderness to its burial; if a Jew betrayed Him into the hands of sinful men, another Jew gave up all honor and glory for His sake, and became the greatest champion of the Nazarene that the history of the world has known, willing to become even accursed for His sake; if some Jews rejected His Messianic claims and spurned His teachings, others were His disciples and the first propagators of His doctrine of the kingdom of heaven, and they went into all the world to preach His gospel. Let us, every one, try above all things to become faithful and true followers of Jesus Christ, loyal to every teaching that came from His lips. So shall we best pay the debt we owe to the race whence He sprang.

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THE HEBREW SACRED LITERATURE.

Arabic is at present the most widely diffused of the Semitic dialects; but there is reason to believe that in very early times Hebrew also was widely extended over a goodly portion of the earth's surface. We know that through the colonization of the Phœnicians the dialect of Tyre and Sidon, closely allied to the Hebrew, held undisputed sway over a large territory of North Africa. So late as Augustine's day Punic was still spoken. Hebrew is destined again to live as a spoken language. In Jerusalem and throughout the colonies Hebrew is again heard in Palestine. When the 10,000,000 Jews now abroad in the earth, or their descendants, shall have returned from all lands whither God has scattered them, and fix their habitation within the boundaries originally prescribed in the Pentateuch, "from sea to sea, and from the river unto the ends of the land, "from the Mediterranean to the Red Sea, and from the Euphrates to Egypt, then undoubtedly Hebrew will live as perhaps never before.

In very early times Hebrew was a thoroughly cultivated language. Everything goes to indicate that previous to the days of Moses it contained a luxuriant and finished literature. Moses lived in an age eminently literary. An old Canaanite town bore the name, Kirjath Sepher, "City of Books." Egypt at that date abounded in the highest creations of art and in literary productions, as well as in the marvelous achievements of the sculptor and builder. Prior to the migration of Abraham from Ur of the Chaldeans, Akkadian literature was in process of vigorous formation, and subsequently furnished models and much of material in poetry, mythology, and philology for the Babylonian and Assyrian literary products. May we not confidently believe that the ultimate decipherment of the Hittite inscriptions will reveal an equal development in literary activity to the north of Canaan and throughout Asia Minor? We may well believe that the Hebrews during the earlier periods of their residence in Canaan were in possession of a body of literature that is now lost to us. But of priceless worth, far superior to that of the remains

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of any such secular literature that might have come down to us, is the ever fresh and suggestive body of the Hebrew sacred literature.

The Hebrew sacred literature is made up of historical documents, legislative prescriptions, poetry, and prophetical instruction. In poetry we have a near approach to the epic, and a still nearer approach to the drama; but the predominating style of the higher flights of Hebrew poetry is the lyrical. After all, such comparison with Western literary forms is a help only. Hebrew poetry is Semitic, and as such is structurally diverse from later Hellenic growths, beautiful as are these latter. Hebrew poetry is especially rich in the liturgical remains of prayers and hymns, while the larger body of the prophetical discourses are cast in poetical forms.

THE PENTATEUCH.

It is fortunate that for some years past the Pentateuch has been undergoing so searching an analysis, that the attention of the religious world at the present time has been drawn as intently as it has to the five books of Moses. Only good can come from the issue of the battle of the critics, while in the meantime the Pentateuch will establish for itself and maintain a fresh hold on the minds and hearts of reverent students of the inspired Word. The Pentateuch has been greatly neglected in the thinking and in the affections of leaders in religious thought, as well as by the rank and file throughout our churches. Leviticus is as replete with practical and significant teaching as is any part of the Bible, and they who come to love it most feel that it is a book aflame with the divine holiness. The importance of the Pentateuch grows out of the fact that it is the basis of all the subsequent developments of Scripture. All exists there in fullest outlines, and to understand the Bible as a whole, a person should have a thorough familiarity with the Pentateuch. This is true as much with reference to the New Testament as to the Old. The New Testament, with all its teachings concerning faith and love and salvation, exists in the five books of Moses, and is most clearly discerned by him who is

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really familiar with them both. We cannot afford to miss the whole range of the teaching of the Pentateuch concerning sacrifice. It is important towards any just realization of the work of Christ and the genesis of the Christian life.

That Moses wrote the Pentateuch we may not doubt. That he made use of documents in the structure of Genesis need not surprise us. Indeed, it would occasion surprise if in the literary age in which he lived he did not employ thoroughly trustworthy records of preceding ages. Neither need it surprise us if portions throughout the five books have been added by later hands. Indeed, such later additions are found in the book of Nehemiah, the latest of all the historical books of the Old Testament. Neh. 12 10, 11, is an insertion extending historically from Joshua the high priest in the days of Zerubbabel, to Jaddua, high priest in the days of Alexander the Great. Evidently, this addition was inserted at least in the early part of the Greek period, thus making the book of Nehemiah to cover the entire Persian period. That the Pentateuch is the product of the age of Moses, is becoming increasingly verified from the archæological discoveries of the present time.

Possessed of the highest social advantages, and trained in the best learning of his times, trained also by the special providences of God, in Egypt, at Sinai, and throughout the desert wanderings, Moses was fitted as no other to write the large portion of the Scriptures that is attributed to his name. In Genesis there is prophecy, whether the predictions made to Abraham relative to the afflictions of his descendants verified in their residence in Egypt, or whether the dying utterances of the patriarch Jacob. So, too, in Numbers, in that truly remarkable section relative to Balaam, there is sublime prophecy, and the last words of Moses are sublimely prophetical. In truth, the larger part of Deuteronomy is prophecy in the sense in which the prophets did their work, not only for succeeding ages, but pre-eminently for the instruction of the age in which they lived. We may look upon the prophetical

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sections of the Pentateuch as the sources whence have flowed all subsequent prophecy. The narrative of the march of the Israelites from the Red Sea to Sinai reminds one of the anabasis of the Greeks on their march by stages, as the army of Cyrus the Younger went up to meet his brother in the battle of Cunaxa, at which point the magnificent retreat of the ten thousand began. Marah, Elim, Dophkah, Rephidim, these are enchanting names, forever causing to abide about the Sinaitic peninsula a halo of glory.

So, too, in the song of Moses and of Miriam, in the ninetieth psalm, and in the song of Moses written just before his death, as well as in the analogous case of the prophecy of the Pentateuch, we have the beginnings, so far as we know them, of the higher flights of Hebrew poetry. Later writers in the Old Testament reveal an intimate acquaintance with the two lyrical productions of Moses. Later singers must have loved them and have drawn inspiration from them for the singing of their own songs.

The legislation of the Pentateuch is filled with significance for others as well as for the Hebrews as a nation. The Pentateuch is of supreme value from the fact that it contains the law of God. The Bible knows no other written law. Christianity possesses no code of laws that is authoritative, that is distinctively Christian, as over against the legislation of the Old Testament. The law of the New Testament, the law of Jesus and of Paul, the law of all time until Jesus shall come again, is the law of God promulgated to the world in the Pentateuch. Many of the regulations of the Mosaic legislation are not in force since the first coming of Christ, but all of them, the least as well as the greatest, are filled with teaching highly important for the regulation of conduct and for inspiring true Christian ideals.

THE GOLDEN PERIOD.

From the time succeeding the age of Moses but few literary remains have come down to us until the golden period of the reigns of David and Solomon. The book of Joshua is complete in itself, and evidently the product of

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the period immediately succeeding the Conquest. The antiphonal hymn of Deborah and Barak is archaic, and mirrors the rugged times of the Judges. So, too, other portions of the book of Judges, documents in the ultimate structure of the book, show upon their face that they were written then. But when we come to the times of David a new era has dawned. After the confusions of other days Samuel arose and had great influence upon his own and succeeding generations. Evidently, David was greatly influenced, intellectually and spiritually, not only by the wide-spread reformation of his own early days, but also by the personality of the great reformer himself. To the age of David belong the exquisite and idyllic book of Ruth. The shepherd life of the son of Jesse, experiences at the court of Saul, in the cave of Adullam, as a fugitive in Moab, amid the rocks of Engedi, and on the plains of the south country, palace life whether in Hebron or on Mt. Zion, the life of the victorious war hero, whether singing with his army martial hymns as they celebrated great deeds accomplished in the north countries, or as they marched to martial music on their way to Petra, the rock city of Edom, and exile experiences in the trans-Jordanic regions—these all found perfect expression in the prayers and hymns of the Proto-Davidic Psalter. This appears to have been the earliest liturgical book that has come down to us in any form used in the central worship of the nation, whether in tabernacle or temple. A large part of the hymns of David express the tabernacle worship on Mt. Zion before that worship was transferred to the temple on Mt. Moriah. In this way the name of Zion has come to hold an enduring place in the affections of men, and significant as teaching the continuous manifestation of God to the world. This first book of Davidic psalms has been re-arranged and incorporated into the prayer and praise book of the second temple. Evidently the Psalter, as we now have it, was used in the temple at Jerusalem at least as early as the earlier stages of the Greek period, and, perhaps, much earlier. As we now have it, it is divided into five books, evidently corresponding for liturgical

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purposes with the books of the Pentateuch. Indeed, if these books be compared, part by part, with the synagogue sections of the law and the corresponding sections of the prophets, a striking and continuous correspondence in subject matter will be observed, thus suggesting that the present arrangement of the Psalter was made subsequent to the present arrangement of the prophetical sections as used in the synagogues.

The literary activity of the golden age of David and of Solomon seems to have been great. That peerless Song of songs, which is Solomon's, despite certain characteristics of style which belong to a later age, furnishes evidence. The prophets seem to have been very familiar with it; Hosea, Jeremiah, and Ezekiel, especially. It is not nesessary to accept the shepherd theory for the best understanding of the book. That theory places Solomon in a more unfavorable light than does the Bible itself.

Solomon was a great and a good man, although in later years he did fall into sin; and his peerless song is an expression of the highest religious love, based on his own domestic and religious experiences. A key to the book is Psalm forty-five.

But the chief glory of Solomon's reign is an effervescence of the Wisdom literature. Written in an earlier age, in the neighboring and cultivated kingdom of Edom, Job, the great Hebrew epic, had been produced. Tragedy it is as well, if we may borrow comparisons from Greece, for he whose soul has been swept by the emotions of the action of *Prometheus Bound*, cannot help making comparison with that drama of Æschylus. The spiral storm with which it closes, is readily suggested by the similar scene in the book of Job. This Iliad of Hebrew literature seems to have been the source whence much of the wisdom of the book of Proverbs was drawn. The Proverbs are full of comparisons. The book abounds in parabolic instruction. Many a proverb is a charming parable condensed. The book of Proverbs, as we now have it, like the Psalter, is the product of many ages. In it are portions, like the book of Job, of extra-Israelitish origin.

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THE PROPHETIC WRITINGS.

For a time after the dismemberment of Solomon's empire no literary remains that have come down to us were produced. The greatest figure in the early days of the Northern kingdom was Elijah. The ministries of Elijah and Elisha were deeply influential on the succeeding prophets. Jonah, doubtless, could remember Elisha. Joel seems to have arisen very early in the kingdom of Judah. No more charming figure is presented to us in the earlier days of the prophets than that of Amos. His book, together with the longer one of Hosea, is exceedingly valuable as revealing the social condition of the northern kingdom toward its decline. The times commensurate with the long life of Hosea are graphically delineated in his book. Obadiah, the Abdallah among the prophets, admits us charmingly into the kingdom of Edom, where verdant valleys smiled between lofty and terraced mountains, where a prosperous population lived, secure in their mountain fastnesses, a people of an advanced civilization, and possessed, doubtless, of celebrated seats of learning.

But the mountain highlands of prophecy, great and wide, are in the book of the prophet Isaiah. The earlier part of his prophecies are interwoven with the political events of his time. Possessed with an intimate acquaintance with these, we are able to see all the clearer how deep, how unspeakably great, are the universal truths conveyed in his teachings. The last twenty-seven chapters of Isaiah are devoted to the days of the approaching Babylonian captivity. They must have been inexpressibly comforting to the exiles, especially towards the end of the captivity, when the pure monotheistic faith of Israel finally supplanted the intruding polytheism of other days. Undoubtedly they gave exact expression to the feelings of multitudes of repenting captives. To believe that Isaiah wrote this latter part of his book is no more difficult than to believe that he who wrote the *Paradise Lost* also wrote the *Areopagitica*, especially as in the former part of his book he discloses the fact that the impending Babylonian captivity was plainly known to him. The book of Isaiah

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is a storehouse of theology; theology proper; soteriology, revealing the person and work of Christ, and teaching concerning final things. A contemporary of Isaiah was Micah, revealing as intimate a knowledge as he of the coming Saviour. Nahum celebrates with triumph the downfall of the long continued and cruel despotism of Assyria over Western Asia, bringing comfort to many in Judah, who had witnesed the deluge of the cruel Assyrian invasions, as the whole land was swept by their armies, leaving Jerusalem like an island in the midst of a maddened sea, but evermore protected by the God of Hezekiah. Zephaniah describes the coming of the "day of the Lord," and inspires in other days the Dies Iræ. Habakkuk reaches the highest flights of Hebrew lyric song in the Pindaric, dithyrambic hymn, with which his book closes. On the second day of Pentecost, occurring this year May the twenty-second, the modern Jews read this "prayer of Habakkuk" in their synagogues. The prophetical section, as prescribed by them, begins with the preceding words: "But the Lord is in his holy temple; let all the earth keep silence before him." Then follow the prophet's sublime description of God's majesty, drawn from the earlier history of the chosen people, and his implicit, his perfect faith in God.

THE POST-EXILIAN LITERATURE.

The destruction of Jerusalem was a great event in Jewish history. Two great prophets witnessed the fall of the holy city, one in the city itself and the other from the banks of the Chebar, at his home among the captives who already had been deported to Babylonia. No more charming portion of the Scriptures is to be found anywhere than the book of Jeremiah. Jeremiah is not to be thought of principally as the weeping prophet. Altogether too much lachrymose blame has been poured upon his head. His life and ministry approach the nearest in many respects to the life and ministry of our Saviour of any among the prophets. His book gives us very amply the details of his life. It also reveals the state of affairs in Jerusalem and the progress of events until the fall of the city, after

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the fall, and until the land was utterly forsaken of all its Jewish inhabitants in the flight of the last refugees to Egypt. It also gives to us a knowledge of the social condition of the Egyptian community of Jews who had fled thither, and in Egypt the voice of the great prophet dies away in obscurity. Lamentations is beautiful, and adds materially to our knowlege of the siege of Jerusalem.

Ezekiel is no less a great prophet than Jeremiah. With him is the beginning of apocalyptic vision. Daniel unites in his person the character of statesman and teacher of his people. That his book is the product of his times is abundantly verified by the modern discoveries of archæology. Through his commanding influence he was perhaps very largely instrumental in the return of his people to Palestine. A man, the tenor of whose whole life was continually influenced by prayer, Daniel was greatly beloved of God. Statesman that he was, he saw and disclosed as no other prophet the advancing progress of the kingdom of heaven. Son of Man, the Ancient of Days, the last great day, the resurrection from the dead, these are terms and themes contained in the book.

The book of Esther is a delightful piece of Hebrew literature. Oriental its narrative, it is a book from Persia and of the Persian Empire. The books of Ezra and Nehemiah are of the highest value in revealing to us the condition of the colony that grew up in Jerusalem, and in Judah and Benjamin after the acession of Cyrus the Great. Haggai and Zechariah present to us the delightful spectacle of prophets who were obeyed by their contemporaries, while the latter, carrying forward the apocalyptic style of prophecy, gives us a book that is abundant in Messianic teaching. Already in the midst of the little colony that surrounded Zerubbabel he caught the glory of the coming dawn. Malachi, who prophesied perhaps far on in the Persian period, beheld the first slanting beams of that dawn as the Sun of Righteousness Himself was about to rise.

An intimate historical knowledge of the post-exilian period reveals the utter absurdity of placing the author-

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ship of the Pentateuch then. So, too, a careful study of all the prophets, including David, reveals the fact that these and all of them are familiar with the Law of Moses. The post-exilian period witnessed the origination and progress of intellectual and spiritual developments that made up Rabbinism. In it the Great Sanhedrin did its work, if the assertions of the Mishna are to be credited; and in it arose those fathers of Judaism whose wise utterances are still admired.

Doubtless much is yet to be done in the way of the textual criticism of the Old Testament. The rise of the science of biblical theology is a cause for rejoicing. We cannot know the Bible too thoroughly in its minutest details, as well as in the broad sweep of the widest induction. He is not competent to interpret the teaching of one single book who does not know the teaching of the Bible as a whole. The revived interest in Hebrew studies and the renewed attention that is at present given to the Old Testament, including the best methods of modern scholarship, are having a highly beneficial effect upon our knowledge of the entire Bible.—*The Rev. S. S. Powell, in The Examiner.*

BOOK REVIEW.

APPELL AN DIE JUDENCHRISTEN. Ein bruderliches Wort, Schriftbeweis, und historische Skizze. Von G. K. Czernowitz, Evangelische Buchhandlung (Stephan Vollert). 1893.

The appearance of the pamphlet bearing the foregoing title reminds us that we neglected bringing to the notice of the subscribers and all interested in the platform of THE PECULIAR PEOPLE the able brochure of which this is an excellent and faithful translation, "Aux Juifs Chretiens. Addresse fraternelle, Preuve scriptuaire, et Esquisse historique," by the Rev. Gustave Kruger, minister of the Reformed Church at Gaubert (Eure et Loire), France. Pastor Kruger is one of the best friends of the Israelitish nation. He issues a French monthly תחית ישראל, *Le Reveil d'Israel* (The Revival of Israel), in behalf of the Jews, and

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he also edits occasional treatises and brochures for the cause of Judah under the title כתבים לישרון. *Ecrits pour les Israelites* (Writings for Israelites). The present little work is number 4 of this series. The names of Pastor Kruger's publications tell clearly what lines he is following. With but a very few exceptions he goes hand in hand with THE PECULIAR PEOPLE. To be sure, he is a Gentile Christian; but his study of Jewish literature while a theological student, and the inspiration he received from the lips of that master of Israel's lore, Prof. Franz Delitzsch, of blessed memory, have made him one of the most zealous friends of Israel of the present time. This love of his for Israel has been what has caused him to persevere in the difficult task of editing a monthly and issuing occasional writings, even though his burdens beside are more than sufficiently heavy. His church demands his time and attention, and he has many other duties, and furthermore, he is no longer young; but love inspires to almost superhuman labors. What will one not do for a cause dear to his heart? Pastor Kruger carries on this, his Jewish work, with evident good activity and ability. His *Reveil d'Israel* is now in its eighth year, and contains many good things, and the series of *Ecrits* has now reached the present number 4, *Aux Juifs Chretiens*, "To Christian Jews." This is a very able appeal, and is written with much love, warmth, and candor. It is a most excellent little book, and we ought long ago to have made mention of it. It was our desire to do this, but the pressure of many other burdens hindered us. Pastor Kruger's appeal is not only worthy of being translated into other languages, but by all means it ought to be published in many. If it is not to be translated into every language in which Christian Jews can be addressed, it will be a great loss. We have hoped to see an English translation, and we should like to see a Hebrew translation, albeit a good one, after the manner of the *Eduth le Israel*. In the pamphlet now before us for review we have a German translation published in Czernowitz. Pastor Vollert has at no little cost translated it and published it for those that read German.

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We have only praise for the work of Pastor Kruger; the French original makes a good impression upon the reader, and if possible the German translation has improved it. The idea expressed in this little book is that those Christians who are of the house of Israel, wherever they may be, should try to join hands as brothers of one household, and form a national brotherhood as the fulfillment of the promises given to Israel that in the end of the days they should serve God and His Messiah in their national gatherings together. The inducement to this appeal was an article by Pastor S. Vollert (published in *Saat auf Hoffnung*, 1891, No. 3, p. 204, and translated in THE PECULIAR PEOPLE, Vol. IV., No. 7, p. 147. Pastor Vollert's appeal is summed up in the cry to Jewish Christians: "Gather yourselves together as a Christian people Israel." He desires of them that they should first interest themselves for the national endeavors of their people, and especially that they should read the national Jewish papers, and so awaken in themselves an enthusiasm and love for their people and a consciousness that they still belong to it; and second, that some Jewish Christian should be found who, moved by love to his people, should lay his hand to the work, and full of courage should call to his fellows, Gather yourselves together as a Christian people Israel. This inspired Pastor Kruger, and he wrote this book, which is divided into three parts: 1, *A brotherly word;* namely, a consent to the appeal of Pastor Vollert. 2, *Scriptural proofs.* The definition of Jew, its signification, and the definition of Christian. The Jewish Christians are the Israel of God, of which St. Paul speaks in Gal. 6: 16. Israel's relation to the other nations. The New Testament does not put any obligation upon the Jewish Christian to become Gentilized, even as it does not make it incumbent upon the Gentile Christian to practice the prescriptions of the Law. In what sense should the Jew keep the Law? Examination of some objections against the latter requirement. 3. *Historical Sketch.* Jewish Christians till the destruction of Jerusalem. Jewish Christians from the destruction of Jerusalem till the end of the apostolic age. Jewish Christians

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from the end of the first century on. The Jewish Christian idea since the Reformation.

On every page of this little book one cannot fail to discover evidences that the writer is endowed with the elegant style of a Frenchman with a German's love of learning. He is in fact a German by race, but was brought up from his earliest youth under the influence of French manners and language. But that which more than all inspires his pen is his love for Israel, and when he writes upon this subject his words glow with heavenly fire. His words are weighty and his arguments always persuasive. It is his great love for Israel which makes him discover what many learned Christians cannot see, that it is the Jewish Christians who are the true "Israel of God." If one does not readily perceive it,it would seem that the eloquent and earnest words of our author would make it clear to every one. Thus weighty and convincing are the first two parts of the work: the third part is more descriptive, and in it the author tries to make the reader see the changes wrought in the course of history, and how through all the centuries, in spite of the obstacles in the way, Jewish Christianity has not been entirely blotted out of the world. For many years it slept but did not die.

We do not wish, however, to give the contents of the pamphlet too much in detail, for we desire that our readers, and especially all our Jewish Christian friends, should peruse the work itself. The book is before you, dear brethren, in two languages. The most of you know German, and some of you may be acquainted with French. It is also our hope in the not distant future to give it in English to those who are masters neither of French nor German. But we do not wish to leave the subject now without expressing our opinions. Pastor Kruger has given to his readers an excellent essay. It is quickening and interesting, calculated to kindle enthusiam for the cause it advocates. It shows an insight quite wonderful and rare among Gentile Christian writers. Nevertheless there might be made many improvements in matters of detail. We should like to see an essay which to our minds is so

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nearly perfect, made quite in accord with our ideal. Upon a few of these points we would like to touch.

Every movement of the author's pen shows that he has not yet been able to shake off the influence of the Gentile training that he had before he came to his present views. On the very first page this sentence slips from his pen: *Des Chretiens y participent en Angleterre*, "In England Christians partake of it." He probably meant to say "Gentiles." But even when writing just upon this very truth, so clear to his mind, that Christian is not the antithesis to Jew, he at the same time used a form of expression which conveys the impression of that contrast. Although the writer did not mean to give the impression, since he merely used language natural to him because familiar to him from his youth, yet many, very many, would find in that a stumbling block. The German translator has tried to improve this; for he adds in a foot-note, "The author here means non-Jewish Christians." But this does not remove the mistake of the author. Again, on page 43 (p. 31 of the German translation,) he speaks of the "proselytes. Why does he speak of Jewish Christians as *proselytes?* "Proselyte" means one who, leaving his own, joins another community. If they do this they are no longer Jewish Christians; if they do not they are not proselytes according to our opinion of the matter. But we have sympathy for the author in these little things, for even in these our pages such lapses of expression have occurred, much to our chagrin. Further, some paragraphs in the second part are well enough in a book for Gentile Christians, but are not sufficiently guarded, or else are wholly unnecessary for Jewish Christians. Why may not a Jewish Christian observe every rite he wishes, as long as he understands and clearly holds the principle of keeping the law? What is the necessity of a long argument over this question? According to our opinion a Jewish Christian may put on tephillin if he wishes to do so. The whole matter of the ritual law remains as with the Jews who do not believe in Christ. It is not unchangeable for them, nor is it so for the Jewish Christians. At no period was the ceremonial

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law thought of as unchangeable. Except a few over-anxious leaders and the ignoraut rabble no person would think or teach so. Of this our assertion the Talmud itself is the best proof; for the doctors of the Talmud teach the mutability of the ceremonial law. It was an unnecessary anxiety that the Gentile Christians felt in all the ages and centuries when they insisted that the Jews who accepted Christ should give up every Jewish practice. If they had let the Jews alone in this respect, the law would have made no trouble. On this point the rabbis of the Talmud are a great help to us.

Then, too, the pains taken by the author on page 64 to 69 in regard to the Sabbath question are quite unnecessary. For on this point it could not have been expected that he would not blunder. Evidently he, as many others, drank in with his mother's milk the idea that Sunday is the Christian Sabbath. Still we confess our surprise that one who is such a master in the Scriptures should so grievously err. Is it at all certain that the disciples used to meet to break bread especially on the first day of the week? And what will the author do with Acts 2: 42? Was every day Sunday? Is it in the least clear that the "Lord's Day" in Rev. 1: 10 means Sunday? Can the author bring forward one scriptural proof for the observance of Sunday? We mean a real proof, not a figment of the author's imagination. As long as this is not done, all the poetry used by Pastor Kruger to show us the importance of Sunday will not in the least avail. We think he does wrong to make the Scriptures speak for Sunday; for thus he shakes our belief in the rest of his argument. When the reader sees this, which stares him in the face, and which we do not think one in one hundred would call proof from Scripture, he loses confidence in the rest. But we beg the readers not to be prejudiced by this. For while in regard to this matter the author is blinded by all his education and the atmosphere of his whole life, his main points are magnificently given. In general, we can say there is not a reader who could fail of finding profit in the perusal of the book.

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We, of THE PECULIAR PEOPLE, are especially thankful to the author. His work throws light upon many an interesting point. Our desire is not only that Jewish Christians should read it, but that Gentile Christians should give it a careful and thoughtful perusal. For the trouble between Jewish and Gentile Christians arose, according to our opinion, from the Gentiles, as also our author admits to a certain extent. Now, as we have come to this point, may we not be allowed to call the attention of the author and our readers to one more matter of no little importance? We of the THE PECULIAR PEOPLE, share with the author the firm hope that Jewish Christianity will at some time be revived. We say with him: *Le judeo-christianisme apostolique est mort; mais la verite, comme Celui qui est la verite personnelle, ne menrt que pour revivre. Le judeo-christianisme revivra et guerira la fraction gentilo-chretienne de l'Eglise de sa demi-cetice* (p. 87.) But will that be in the near future? Is there any sign that life is beginning to flow into these dry bones? The author says, Yes, *La formation definitive d'une Eglise judeo-chretienne approche* (p. 92). We, of THE PECULIAR PEOPLE, are sorry that we are not of so happy and optimistic a disposition as the author. Pastor Kruger is a poet and a Frenchman, but we are practical Americans. He is satisfied with fiction; we prefer facts. The foundation of his belief that the time is at hand when the Jewish Christian Church is to be formed the author gives us, in his last chapter, and this makes us rather doubt than hope. The "movements" upon which he leans are, it seems, very delusive, for there does not appear to be anything at the bottom of them. All he tells us of Rabbinowitz is rather mythical than historic. Rabbinowitz is not the leader of a great Jewish Christian community; he has not even a small Jewish Christian church; he has never had a real following, in the sense that Pastor Kruger and other Gentile Christians understand it. Rabbinowitz and his household are baptized Christians, and are registered in Russia as Christians of the Reformed Church, and that is all. For national Jewish Christianity there is no perceptible gain. The idea of remaining Jews has died out even in

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the family of Rabbinowitz himself. The "movement" of Rabbi Lichtenstein, of Tapio Szele, amounts to next to nothing. Rabbi Lichtenstein appears to be about to have as little influence as Rabbinowitz. Why is this? As answer to the question we quote the author's own words: *On se sent en presence de l'influence de la puissance des tenebres, qui fait tous ses efforts pour empecher le rassembelment de l'Israel de Dieu; car l'accusateur de nos freres Juifs sait que des qu'il y aura de nouveau un peuple d'Israel chretien, son regne sera pres de prendre fin* (p. 98). This "accuser of our Jewish brethren," this Satan, has found in this our time even more ways than heretofore of hindering the cause af Israel. The greatest advantage which he finds in carrying out his plans arises from the carnality which is so prevalent now in Christian society everywhere. One would think that the Spirit of Christ were gone from amidst Christendom. The Christian people of our day are too fond of sensation and too easily turned this way and that by excitement and emotion—too unspiritual, we might say—for any good to come from them. They look for things like exaggerated reports that satisfy their imagination. They crave stirring news, and there are enough unscrupulous people to supply this desire without regard to truth. And this unhealthy condition causes many times an unconscious violation of truth in such directions. This spoils the Jews who become Christians and raises a barrier against thousands of Jews who therefore stay away from Christianity. Pastor Kruger would have a thousand-fold better influence upon the Jews if his *Reveil d'Israel* were not so sensational, and if he did not lavish such praises upon this or that "work" and "movement." For through his glasses he sees everything one thousand times greater than it really is, and without meaning to do harm he is a great help to the deceivers, and therefore is in so far a hindrance to the true development of the cause of Israel. Oh that Christians would listen to our counsel! If you wish to do a real good to Israel. "Hands off!" Do not so bestir yourselves; do not so seek to move heaven and earth to *make* Christians of the Jews. A quiet prayer in your closet (which would not

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be reported in the papers,) does more than all the sensational and soul-stirring news of "Little Messianic Prophets" and "Messiah Synagogues," or reports of those who pretend to have been rabbis, and are ready to pose each as a second Saul of Tarsus, etc. The Jewish Christian Church, for which we all long, will not be gathered out of the great bulk of those who have been won by the "kindness" of the "missionaries" of the "Church." As long as you make every convert depend upon you, they cannot gain self-respect.

We beg the author, as well as our readers, to forgive us for thus giving vent to our feelings. We now return to our subject, and close by repeating what we said in the beginning. The little book is well worth a careful perusal and the careful thought of every one. We are deeply grateful to the translator who has taken such pains in conveying the author's ideas to the German readers. We hope, at no distant day, to place before the readers of THE PECULIAR PEOPLE an English translation. We wish the book success. We bid it go forth and win the hearts of the Jewish Christians, and may they listen to its watchword, "Gather yourselves together as a Christian people Israel." And may the Lord soon show mercy and gather His Zion!

JEWISH BLOOD AND ROYALTY.

The *New York Tribune* is said to be responsible for a paragraph which has been here and there reprinted to the effect that nearly every royal family of Europe has somewhere among its members those who are of Jewish blood. Alberia, queen of Sicily, from whom almost every one of the reigning families is descended, was a daughter of an old Jewish banker, Porleoni, who was admitted to the ranks of the European aristocracy by Pope Leo IX., in 1116. But this is by no means the only source of Jewish blood in the royal and imperial veins of to-day. King Ferdinand of Portugal, the grandfather of the present king, had, himself, as grandfather, a Hungarian Jew,

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named Kohary, whose daughter married Prince Ferdinand of Saxe-Coburg. King Carlos of Portugal, is, therefore, of indubitable Jewish descent, and so, too, is Prince Ferdinand of Bulgaria, whose features are said to be remakably Jewish, and who is a grandson of old Kohary's heiress. A second of the latter's grandsons, Duke Philip of Saxe-Coburg, is wedded to the eldest daughter of King Leopold of Belgium, while a third, Augustus by name, married a daughter of the late Emperor Dom Pedro of Brazil. It is one of the granddaughters of the Kohary heiress who is wedded to the Archduke Joseph of Austria, while another has become the wife of Duke Maximilian of Bavaria, the brother of Empress of Austria and of the ex-Queen of Naples. Queen Victoria's favorite son-in-law, Prince Henry of Battenburg, is a great-grandson of a converted Jew, named Hanke, established in Poland, and whose son won his way into the favor of the Grand Duke Constantine of Russia. A curious fact in connection with this Jewish descent is that Russia, the country which is distinguished above all others for its animosities toward the Jewish race, is the very one where the strain of Jewish blood is strongest in its aristocracy. There is hardly a family of the higher nobility of the empire that has not, during the last two centuries, intermarried with the four great princely houses of Bragagion, Davidoff, Imeritinski, and Muskranski, each of which claims to be descended in an unbroken and direct line from King David himself.

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OUR PLATFORM.

THE PECULIAR PEOPLE is to serve *Jewish national interests* by advocating the adoption, by the Jewish people, of the following:

1. Jesus of Nazareth as the Messiah promised to our fathers.

2. Palestine as the country in which to re-establish a Jewish commonwealth.

3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

THE PECULIAR PEOPLE will discuss all current events which bear upon Jewish national interests from a biblical point of view. Its contents will, therefore, be of *equal interest to members of the Synagogue as to members of the Church.*

The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

The latter—the members of the Christian Churches—will learn what is *the real state of the Jewish mind*, and they will be able to correct many erroneous notions rife on the subject.

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IN HEBREW.

Translated by Prof. Franz Delitzsch.

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