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# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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

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

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

הַבִּיטוּ אֶל-צִוַּר חֲצַבְתֶּם  
Isa. 51: 1. וְאֶל-מִקְבַּת בּוֹר נִקְרָתֶם

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

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No. 4.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

To JUDGE by the words of their friends and their enemies, the people of God's ancient covenant are at once the best and the worst of mankind. We hear that they are patterns of virtue, of domestic virtue, of sobriety, of truth and nobility of character; we are also reminded of the place they occupy in the world and the contributions they have made toward the progress of art, of literature, not forgetting the commercial and financial advances due to their wonderful sagacity; we are also bidden to remember that they under God have given to the world the truest ideals of religion, God's Law, His prophetic Word, as well as the world's true Saviour in Jesus of Nazareth. On the other hand we are assured by others that to the Jews as to no other people are due the misfortunes of the world. They are the very source of all evil. They possess every known vice, are guilty of all possible crimes. They pollute commercial and social circles by their evil ways till the world is all but rotten through their corrupting influence. They are planning to get possession of the earth and the fulness thereof, and unless some bounds are set to their ambition they will rule the nations with a rod of iron, etc., etc., *ad nauseam*. Now we have always thought that barring certain God-given qualities and

God's wonderful providential purpose for Israel and also certain traits of character which have become accentuated in the Jews by their sad experiences, often at the hands of Christians, down the centuries even to our own time, they are very much like the rest of mankind, possessed of both virtues and vices, good qualities and bad, but yet needing God's grace in order to salvation from themselves and their environment in an evil world,—or in brief from sin, that unpleasant reality, which only by a wilful blunting of our conscience or our reason can we deny.

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BUT as is the case with people who are treated to praise amounting to adulation on the one hand and also to blame hardly short of utter condemnation on the other, Jews are apt to look upon themselves as being the typical injured innocents of the world, more than deserving of the praise and entitled to the martyr's crown because of the unjust blame. We must not judge them too hardly for that. We have all done the same thing at times. The man who could keep his judgment well balanced when thus petted by friends and unjustly or at least unduly blamed by enemies would be unique in the annals of the human race. Jews have been helped to this complacent view of themselves by the praise given them by Christians who would lead them to Christ. It is hard to show our love and at the same time lovingly point out faults in those we love. Our love makes us blind, or if we see and show the fault our love is then misunderstood and doubted. Hence it is that the Christian's effort either fails to show to the Jew his need of repentance and of a Saviour at all or else it obtains for him the reputation of an Anti-Semite. Not once only has it been said that the Christians and especially the missionaries are the typical Anti-Semites.

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There is no prophecy referring to the Messiah which arouses so much irritation in the Jew when cited by Chris-

tians as the 53d chapter of Isaiah. When the reference of these prophetic words to Jesus as a personal Servant of God, suffering for His people, is pointed out, this is denied more promptly than in the case of any other passage. Although the sufferings of the righteous Unknown are here depicted in a precise and detailed manner, which it seems almost impossible to misunderstand, nevertheless most Jews will say that the Man of Sorrows described by the Prophet is a personification of the Jewish people, a suffering martyr to the truths to which they have testified through the centuries of their persecution. This, they tell us, is not only a sufficient, but the only true explanation of the chapter. Now it can be shown that such an explanation is by no means sufficient. It is quite true that Messianic Prophecy has reference many times to Israel as a people as well as to the whole human race. The thought of redemption in the Messianic idea is as wide as humanity itself. The "seed of the woman" in Gen. 3: 15, is mankind ultimately, without excluding a personal reference to the conquering Saviour. So here the Servant of God may be Israel without excluding the personal Saviour. But the explanation of Israel as the suffering one in Isa. 53, will hardly agree with the thought which prevails throughout the passage of a just and innocent one suffering for the transgression of a people to whom the stroke was justly due, as in verse 8 and elsewhere. He appears ever in contrast to the guilty people. Can this be innocent Israel suffering for the guilty world who are the people of God in this chapter? The Prophet is again and again upbraiding Israel with their wrongdoing and their guilt. Hardly therefore can the just Servant be at the same time the guilty people for whose transgression He suffers.

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THE history of Israel, from the Biblical point of view, is a part of all human history and so considered reveals a persistent revolt from God. This rebellion against God

began in Eden and is continued throughout the ages. It is not needful to enumerate the rebellions of Israel against God, how in the very presence of Sinai they danced around the golden calf, how in the wilderness forty years they provoked the just wrath of Jahveh, how in spite of terrible judgments and evidences of Divine mercy they did not renounce their idolatry, how against God's will they chose a king and sowed the seeds of all their miseries as a nation among the nations, and how all through their later history the same revolt from God was ever manifest. The Prophets themselves are full of God's declarations on this point. Israel is not and never has been an innocent sufferer. Her sufferings have been many times for her faith, it is true, but in Biblical times the great part of her sufferings have been declared in the words of God Himself to be due to her sins. And there is abundant reason to believe that since as a people the Jews rejected Jesus of Nazareth their sufferings have been a continued judgment of God, no new experience for them.

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IN affirming this we are not unmindful that this spirit of revolt against God is and has ever been just as rife among the Gentiles. The paganism of the ancient and modern world is the great evidence of this. The corruptions of ancient and modern civilization are the result of a denial of the law of God written in the hearts of even the heathen. So, too, not alone the Jews rejected Jesus. The Gentiles as well have signally spurned Him. They, as well as Israel, have cried, "We will not have this man to reign over us." With all the light of the Gospel, not to say of the Law and the Prophets, is there a nation of the world to-day conformed to the spirit not to say the letter of the teachings of Jesus? No, the history of the world is the history of a guilty rejection of the Divine will, and the history of Israel is typical of this. But as Israel is the type of stubborn and stiff-necked humanity in its revolt from God, so Israel is under God the means of its recla-

mation and salvation. With Israel abides the Law of God, clearly expressed, with Israel are found the Prophecies of God's redeeming love, in Israel was found the Suffering Just One, who was smitten for the transgressions of His own people and not only for His own, but also for all mankind. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." To Him must the world return, to Him must Israel return. This is the most wonderful offer in all God's Word, salvation from sin and rebellion, the renewal of character, the conferring of the power and inclination to become holy. It is not limited, even to Israel, despite the accusation sometimes made that the Prophets took a narrow view of God's mercies; it is as wide as God Himself and includes all His children, all who dwell upon His footstool. Its authority is above all. Upon Himself it rests. He pledges His Divine Name, His Deity itself as a proof of this offered salvation. The condition is simple, only the turning to Him, looking to Him in faith and trust. But how shall we look to God, where shall we find Him? In His Law? Yes, there we find the Just and Holy God, but while love and mercy are by no means excluded, yet Justice overshadows all and makes the one conscious of sin, doubt and despair. In the Prophets? Yes, there we find the ideal of a spiritual life, so high and so unattainable. There we learn that to obey is better than sacrifice. There we learn that the Lord only requires of us to do justice and to love mercy and to walk humbly before Him. But who can do this? How can we acquire the one thing needful to this? How can we who love iniquity become possessed of that inclination to holiness which shall insure us against the heart revolt which is the essence of all sin? In Jesus, the Just One, the One in whom God has chosen to reveal Himself, in whose flesh God was manifest, in Him we see the one to whom we are to look and find God thus securing our salvation. O sons of Israel, do not, against God's Word and God's Providential warnings, in

self-righteousness, fancy that you are the innocent sufferers for the guilt of others, but return to God by His appointed way in Christ, and thus lead the sinning and sorrowing world to Him, saving yourselves and others!

### AN IMPARTIAL VIEW OF THE JEWISH QUESTION.

BY DR. B. A. LAENA.

(Translated from the German.)

(Continued from page 68.)

Still Israel tarries unconverted in almost all lands, as they will remain unconverted when they one day return to Palestine. Wherever they are, there they obtrusively boast of their patriotism for the land of their adoption. It is, to be sure, right and proper that an Israelite, with feelings of gratitude and acknowledgment, should stand up for the interests of their various adopted countries. I am far from calling in question the patriotism of my Jewish brethren or of looking at it with the least suspicion. I will leave this to the Messrs. Anti-Semites, in whose case a few thousand sins and slanders, more or less, make but little difference. Does it count for nothing that we Jews, for example, who are born in Germany, have attended German schools and colleges, that we speak the German language, that we dress, live, yes even *think* in a German fashion? An indissoluble bond is thus formed between the Jewish people and the land where their cradle has stood and where their German-speaking mothers prayed for them to the God of all men.

And nevertheless, when my son is taught in school to speak of the ancient Germans as "our forefathers," then I see very clearly the difference between what is Jewish or Semitic and what is German. *Our* forefathers were Jews and not Germans, Semites and not Aryans. Who can alter that fact? Therefore as a Jewish Christian I have the privilege of calling our Lord Jesus Christ my brother in a double sense, after the spirit and also after flesh and blood. The prophets and apostles, Mary the mother of Jesus and Jesus Himself are my, our, blood relations.



“ Through us salvation to the world was brought;  
 God's Holy Word is Jewish through and through.  
 The way to blessedness and heavenly life  
 And pardon of all sin came through a Jew.

For all who seek for pardon now,  
 To Jesus they must humbly bow.  
 In two-fold sense my brother thus is He;  
 I am a Jew and still a Jew will be.”

From the Jewish point of view to speak of “German fellow-citizens of the Jewish faith,” in order to designate the Jews as simply people of a certain religious faith, as Protestants or Catholics or others, is simply to fly directly in the face of authentic history and hard facts. We are a nation within a nation. That we at present do not live under our own king in our own land, but on the contrary are scattered here and there, that we have become acclimated in different countries and are under their laws, etc., does not in the least alter the fact. With a few unimportant exceptions we marry our own people and continue our existence as Jews with more or less close adherence to our national peculiarities. This is God's will, even if it were not our own; but it is our own as well.

The attitude of American Jews, although not characteristic of all Israel, is somewhat to be blamed. In no country is such complete freedom and equality assured to Jews as in America, where there is no official Christianity and no state church. Now while the Jews may with greater significance there than here emphasize the fact that they are American citizens, despite Anti-Semitism slowly creeping in, nevertheless at the time of the school “Commencements,” in May and June, when the higher institutions of learning, the colleges, etc., with observances lasting several days close their school year, confer degrees and honors, they cannot omit to mention in their papers that here and there in a class some prize or other honor has been granted to some Jewish students. Such reports I have read, for example, in Rabbi Dr. Wise's *American Israelite*, of Cincinnati, Ohio. In this case the reporter in question made use of a play upon the words “Jew” and

“jewel” showing that the Jews are noble, precious people, “jewels” of exalted worth. In this there appears a distasteful contradiction. On the one hand they do not wish to be “Jews” but “Americans,” like all others without any difference; but when it is a question of exalted place and privilege, then they feel that they are *Jews*. For the rest Jews are not wanting in dolts, drunkards and the like, only they are found less frequently among them than among others.

When I view the whole matter calmly and impartially, I am bound to say that there is a great problem and a strange dilemma involved in this Jewish question. The hand of God rests heavily upon the Jews in loving chastisement. It is to be and it must be that they feel that they are not rightly at home in the various countries where they are, that they are a people without their own proper fatherland, exiled among the other peoples, aliens, and nevertheless citizens of the various states with equal rights. Indeed if they were not the latter and if the states in question were actually Christian, then the whole face of the matter would be altered, and the case would be clearer! As it is it is fearfully confused. Nothing can with justice be brought forward in any way against the Jews without coming into conflict with one or the other of these pre-suppositions. As citizens they must have equal rights and the moment the state ventures to refer to the Biblical and Christian point of view it can be clearly shown that the state is not at all “Christian” and is not and cannot by any means be “Biblical.” “Christianized” nations have long been far from Christian; this we can see from the modern pagan life by which we are surrounded.

It is only God who can rescue Israel and the other nations from this dilemma, by leading the former back to Palestine. “Zionism,” which is now in so inspiring a manner before the public eye and which as Dr. Herzl of Vienna expresses it in his pamphlet, “The Jewish State,”

seeks nothing else than the erection of a Jewish Commonwealth in Palestine, however much the Sultan may get his back up, has this salient fault, that it seeks to accomplish its end by merely human power and skill, forgetting the Old Testament word: "He that scattered Israel will gather him." The return of Israel is to be a work of God. Further, the Zionists pay no attention to the cause and the reason why Israel has been scattered. If we ignore the reason, the efficiency of our remedy will soon cease. The chief point in Israel's disobedience to God is in their rejection of the Messiah. One may deny this, but that does not alter the fact!

Two points now in closing:

1. What is the moral of this story? Whither do these reflections lead? As a Jew who believes in Christ I considered it to be my duty to express myself. There are times when one would be held responsible as much for his silence as for his utterances. He who comes before the public with his opinions always runs the risk of being misunderstood, suspected and slandered. Shall I fare any better than others? Who knows? "In God is my salvation and my glory." Psa. 62: 7. We shall all stand one day before the judgment seat of Christ.

These things will naturally develop themselves; when once the stone has begun to roll, no one can stop it. Anti-Semitism will go on increasing and will finally triumph; but it will be a Pyrric victory—the rods of Israel's chastisement will be cast into the fire. May some at least of the Anti-Semites become sober and genuinely converted to God; from hatred to love, from persecuting to blessing. Where, however, it is absolutely necessary to oppose the Jews and set bounds to their encroachments, let it be done without hatred or bitterness, without exaggeration or calumny.

I am unfortunately compelled to say that Jews in general do not readily accept advice or instruction, particularly in regard to religion. As with the enemies of the

Jews, so with themselves there is a necessary process of development which cannot be checked. Just as at the siege of Jerusalem, A. D. 70, the inhabitants in frenzied madness defended themselves against their enemies to the very last, and clung to the unreasonable hope of victory and rejected all advice, so will it be in the time to come. Jews will never come to a reasonable and thoughtful frame of mind except through great tribulation. As then, so now they will not perceive the impending danger. The only thing that can be achieved with them is that here and there an individual Jew will come to his senses and recognize Jesus of Nazareth as the Messiah and accept Him.

In a small town in Posen I once met a Jewish gentleman who said that he had been talking with some one that same morning about these things, and had made the statement that there must be something special about the Jews to cause them to be so despised, scoffed and persecuted, and that everywhere they are the one apple of discord. Really, my brothers and sisters of Israel, why is this so? Our people has been now already over 1,800 years in exile and our captivity is never turned! There must be some very special sin which rests upon us. Not as though the sin committed against Jesus of Nazareth by and at the instigation of our fathers were reckoned against us—no! for our brother, Jesus, prayed dying upon the cross, "Father, forgive them; for they know not what they do." But if we continue in the spirit of our fathers, in turning from God, in the rejection of His Anointed and the glad tidings proceeding from Him; if we write an interrogation point after the writings of our Prophets and deny the miracles of God which were done before the eyes of our fathers, or seek to explain them by "natural causes," even the giving of the Law on Sinai—thus stamping Moses, the servant of God, as a liar and a deceiver, and so on, thinking and living at the same time in just as heathenish and earthly a manner as the great bulk of

nominal Christians,—then truly will come, what must infallibly come, a fearful judgment and retribution! Perhaps some one or another of you will take it to heart and seek prayerfully in the Scriptures of the Old and New Testaments to see whether Jesus may not after all be the Lamb of God, who has atoned for all our sins, even thine, by His bitter sufferings and death and His holy blood shed for us on the cross.

2. I have tried hard to look candidly and impartially at both sides of this question and present them without any unfairness. In so far as I may have failed in this, I humbly ask those who are upon the one side or the other to pardon me the fault. On which side there may be the more or less justice done I really do not know and should not like to have to decide. It is sad enough that there is a Jewish question at all. But there is. It cannot be denied or wished away; it needs a solution and therefore we must busy ourselves with trying to solve it.

Rest and peace shall ne'er prevail  
Till Jesus' love hath won,  
And all within this wide world's bound  
Submit to Christ, the Son.

I could with the more reason occupy hitherto this impartial position, because it was and is my intention here at the close, outside the limits of the discussion of my theme, to state my personal point of view. Why should I not show my colors?

I am an Israelite who believes in Christ. By nationality I am a (German) Jew, by faith I am (what may readily be misunderstood on account of our use of language) a Christian—a *Jewish-Christian*. I most gladly adopt in another sense the Anti-Semitic proverb so often used with evil meaning: "A Jew remains a Jew even if he be baptized in aquafortis." Exactly! That is God's will. Only the missions to the Jews have opposed this. The Jew who believes in Christ and who is truly converted, and born again, should remain an integral part of his people. I am a Jew, not *in spite of* the fact that I am a

Christian, but the more *just because* I believe on Jesus Christ. Not I, but my unconverted Jewish brother, is the renegade and the apostate, false to his colors. I cannot here at length set forth this idea, but in brief I stand for the setting up of true *Apostolic Jewish Christianity*.

That I am no Anti-Semite may readily be seen. How could I stand beside those for whom the "baptized Jew" always remains a *Jew* (in the evil use of that word) because the most of these gentlemen from their own experience know nothing of what conversion is and for them there can be no such thing as a really converted Jew? It is a lamentable fact that there are pastors, who are by no means sufficiently conscientious in the matter of baptism, especially of Jews of the better class. On this point I might have many things to say.

Without hesitation I place myself—without in the least impugning my point of view as a believing Christian—on the side of Israel in this matter, even if it brings suffering and forsaking my country. With all my German patriotism as a German Jewish Christian I have yet enough love for God's Word, His prophecies and His people to return, when God's purpose in that respect is fulfilled, to the land of our fathers—Palestine.

When we Jews are accused of being cosmopolites, there is just ground for it. God has made us to be a witnessing and missionary people to the whole world. Our Messiah, the Saviour of the world, has commanded His disciples, "Go ye into all the world," and "teach all nations." The Jews are indeed *people of the whole world*. As soon as they possess the Gospel as an instrument, then they will make their cosmopolitan breadth of spirit a blessing to the world. The love of Jesus Christ puts into the background all national limitations and differences, but it also rises impartially above them all. Love is international and interconfessional. There is but one morality and one love. Where this love is, there is God, and where God is there can be no lack. On the cross at

Golgotha, there peace has been concluded,—giving glory to God in the highest and on earth good-will to men.

“ Jesus who hung a victim on the tree  
 That He might save His people from their sin,  
 Shall one day be acknowledged by His own,  
 Who thus forgiveness for themselves shall win.  
 Then will be heard a mingled cry  
 Of penitence and heavenly joy.  
 Through Jesus' blood,—Behold, the wonder see !—  
 I'm *now* a Jew and *then* a Jew will be.”

(The end.)

### THE MESSAGE OF THE CHRISTIAN DOCUMENTS.

Dr. Emil G. Hirsch, of Chicago, in a recent issue of his *Reform Advocate*, gives expression to the following most admirable sentiments :

“ The Bible in all of its parts is as vital to the humanities as have ever been Homer and Virgil. While scholars alone may tread the path of the original languages, all others who would have a comprehensive insight into their own humanity must pilgrim to the sanctuary of Biblical thought and biography along the roads opened by the translators.” Dr. Hirsch includes in the use of the word Bible the New Testament as well as the Old. The “ ancient library of Hebrew and Greek scrolls has insinuated itself into the very life of our modern literatures to such an extent as to seal the full understanding of their moods to all save those who have had concourse with the thought of Palestine. Verbal phrases, symbol and simile, drift of sentiment and flight of vision have swept down from the hilltops of Judea and informed the later and latest prophecy struggling for utterance and craving for a hearing among peoples and skies that were yet hidden in unexplored obscurity long after Jerusalem had exchanged her robes of glory for the raiments of mourning and shame. To grasp the allusions or even to comprehend the linguistic force of the greatest writers of the last few centuries an inspection of the literary jewel-casket of old Israel is often indispensable.

“In theory we Jews agree to this proposition if it be confined to that portion of our inherited contributions which has come to be known as the Old Testament. Practically, it must be said, we prove, as a rule, recreant to our own insistent pleading for this recognition of the influence and value of our own Bible. Fewer still are they among us who would acquaint themselves with the writings of the New Testament. And yet knowledge of its chapters is from the point of view of general culture as essential as is familiarity with the verses of the antecedent Hebrew documents. Who would be so bold as to deny that the Gospels and the Epistles as well as the Acts and the Revelation have been among the most vital agencies to mould the hopes of our race? If culture is that manifestation of interested sympathy which, feeling the throbbing of its own humanity, deems nothing that is human foreign to its domain, certainly a collection of writings that have so powerfully influenced the spiritual atmosphere of the most important portion of the human family has the right to approach every professor of culture with the insistent invitation to form its acquaintance.”

“Let us be frank. Like all human mortals we are dragging along a heavy load of prejudices. And among those that have as yet not been uprooted is the current conception that we have no other concern in the New Testament than that of implacable hostility and heated controversy. We have naturally become a part of the world around and about us. That world through many channels carries toward us and into us the waters rising in Bethlehem and Golgotha. Every page almost of modern literature is wet with them. Scarce one juvenile story has been written but has borrowed color and also incident from the Gospels. Names and allusions occur time and again which take us back to the chapters of Matthew or Luke. Our poets sing of Gethsemane as often as they do of Carmel, our impassioned orators stirring with the fire of their breath the hearts of the nation, are irresistibly



driven to select figure and symbol from the one life that is pivotal to the theology of the church. Every step that we take in the flower garden of the beautiful, urges us to remember the Jerusalem of the days when a band of disciples gathered to speak of the life of Him whom they called master, or when in Rome the signs of the impending reappearance of the "King of Glory" were studied to console the persecuted with the confidence that the downfall of Nero's reign of iniquity was near at hand."

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### THE JEWISH LITURGY AS LITERATURE.

BY LEWIS N. DEMBITZ.

The first man who wrote on the Jewish Liturgy, not as a maker or expounder of its laws, but as its historian and commentator, lived at Seville in the first half of the fourteenth century, and is known to Hebrew scholars as Abudraham, more correctly Abu-Dirhem, which was the name of his grandfather. The latest book on the same subject, (necessarily so, for it is still in the hands of the printer) was written by "your humble servant" under the auspices of the Jewish Publication Society of America.

Abu-Dirhem goes through the service for Synagogue and home, for workday and Sabbath, feast and fast, and without dwelling on those passages, that are either as chapters or as single verses taken bodily from the Scriptures, points how far the other parts of the prayer-book are but a mosaic made up of Scriptural pebbles; only when he comes to words or phrases that are not Hebrew at all, or not classical Hebrew, he sadly admits: "This is the language of the Sages." We have thus three elements: first, devotions drawn directly from the Bible, of which the greater part is made up of psalms or "scattered" psalm verses; second, those "benedictions" which grew up while the Hebrew language and Biblical thought were yet living forces; third, the period of the post-Biblical or mixed Hebrew language, and of Talmudic thought. The

transition from the second to the third period, and the distinctions between its productions are not easily traced. On the other hand, as the Jews have never, no matter how tightly bound by Talmudic chains, lost touch with their sacred books, the writers of even the later additions to the prayer-book except the few who drop Hebrew altogether, and write in Aramaic, are profuse enough with Scriptural phrases, allusions and short citations.

There is one element of the Jewish services of which Abu-Dirhem says very little, and of which I also have treated very sparingly in my treatise, soon to come before the public; it is the most voluminous, yet the least important; in a word, the Piyut (from Greek *poietes*); the rhymed, and otherwise artistic poetry, which runs back at least to the fifth century of the Christian era for its beginnings, and comes down to the sixteenth. The best specimen of the Piyut is almost the last; it is the song *Lecha Dodi* for receiving the bride Sabbath.

The central part of the services, the reading of the *Shema*, made up of three passages, can hardly be classed as parts of the literature any more than the Constitution of the United States can be called a literary work. The Psalms, on the other hand, belong to that sub-division of lyrical poetry known as hymns or religious songs, which comprises many of the finest poems of all nations, ancient or modern, heathen or monotheistic. The Psalms have been truly styled the hymn-book of the Second Temple. As to fourteen of them, we know distinctly that they were sung by the Levites in the Sanctuary at stated times; that is, the "Psalm at Thanksgiving" being No. 100, at the thanksgiving sacrifice; the six Hallel Psalms on the three Festivals, and the 24th, 48th, 82d, 94th, 81st, 93d and 92d, on the seven days of the week. The song on the Red Sea in Exodus 15, which for perhaps more than 1,500 years has been fully received into the daily service, does not read as if it were written for liturgic use, but rather to give expression to the feelings of thanks and triumph

over the great event which it celebrates. Its grammar, such as the omission of the article, and of the objective *eth*, the use of the end vowels in nouns and pronominal suffixes, betokens a much higher age than that of the Psalms.

The poetic charm of "Miriam's Song" and of the Psalms can be well preserved in a good translation in any modern language. Rhyme did not exist among the Hebrews of Bible times; measure, it is true, was not wholly unknown; many chapters of Job show an almost thorough agreement between the hemistichs of each verse; but while this feature is found to some extent in the 115th and 116th, and in a few other Psalms, it is not carried through with any consistency. Yet wherever the hemistichs are short a little freedom in the musical phrasing can always bring the two parts of a couplet, or the three parts of a triplet into the right rhythmic relations to each other. Homer already, with his rather rigid measure of six feet to the line, knew how to break up one long syllable into two, and at other times to contract two syllables into one metrically short; and thus to even up unequal lines.

As the leading mark of all Hebrew poetry is the double expression of each thought, each feeling, each illustration, in at least two different casts of words, of which one generally, and often both, diverge from the ordinary or prosaic forms of speech, a good translation of the Psalms into English requires a full mastery of the English tongue. Words must be chosen, not so well-worn as to sound prosaic, nor so far-fetched as to send the reader to his dictionary. Lengthy subordinate clauses for rendering the import of the Hebrew participle or infinitive should be shunned, as they would be in original English poetry. The Book of Psalms in either the Authorized or Revised Version, with all its excellence, could be much improved if the next body of revisers would boldly put the Psalms into blank verse, and thus justify the use of sharp turns

and quaint expressions by the "poet's license." The reader of a well translated Psalm should never forget for a moment that he is reading poetry.

However, the Psalms and the Red Sea Song belong to all mankind, to Jew and Christian alike; there is another liturgy all our own, drawn up expressly for the Synagogue and for Jewish use, from time to time during three centuries perhaps that preceded, and as many more which followed the final dispersion. It is made up in the main of the benedictions; that is, addresses to God, beginning with the words, "Blessed be Thou, O Lord," or petitions ending with a short address of this form. These characteristic words are found in Scripture in the 29th chapter of 1 Chronicles, where David blesses the assembly and says: "Blessed be thou, O Lord, God of Israel, our Father from eternity to eternity."

The benedictions are the constituent parts of the prayer, purposely so called, which the devout silently, or in a low voice, recite evening, morning and afternoon; and an additional time on Sabbath, New-moons and Festivals; and there are also the benedictions which precede the Shema in the evening and morning, and somewhat akin to these the Benediction of Song, which follows on the morning Psalms. While the oldest of these benedictions, for instance, the first in the Prayer, reach back to the days of the Great Synod, some of the finest passages in it, part of the service, viz., the Kingdoms, Remembrances and Shofars on the Day of Memorial, are due to the master hand of Abba Areka (Rab), the head of a Babylonian school in the first half of the third century; and the petitions for God's Kingdom in the third benediction of the Fearful Days (Then put thy awe, etc.) are probably of even later date.

The Scriptural elements in the First Benediction are remarkable:

"Blessed be thou, O Lord our God"—from the passage in Chronicles already quoted; "and God of our fathers,

the God of Abraham, the God of Isaac and the God of Jacob," from the vision of the thorn bush; "the great and powerful and fearful God," from a verse in Deuteronomy; "God the highest," and further on "owner of the universe," from the invocation of Melchizedek in Gen. 14. The other attributes "who bestoweth kind benefits" and "who remembereth the piety of the father, and bringeth a redeemer to their children's children for the sake of his name, in love, King, Helper, Saviour," are not drawn from Scriptures in full clauses, but suggest only a word here and there in Psalms and Prophets as their sources. The closing words, "and Shield, blessed be thou, O Lord, Shield of Abraham," are based on the promise: Fear not, Abraham, I shall be a shield to thee.

Prayer is always offered as coming from the whole community; hence where Jeremiah's request "Heal me, O Lord, and I shall be healed," etc., is embodied in one of the benedictions, it becomes:

"Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise." Many Psalm verses are treated in like manner in the sad devotions for Mondays and Thursdays.

The benedictions which introduce the Shema have a composite form; a framework of great antiquity followed up with elements of much later growth. The first morning benediction begins with a slightly changed verse from Isaiah: "He shapeth light and createth darkness; maketh peace, createth all" (in Isaiah "evil"). Here is a protest against dualism, indicating an age of authorship, when Persian beliefs were still strong enough to call out such protest. But further on, in the same benediction, we find an alphabetic arrangement of single words, and later on eight couples of two words each, the second in each ending with the accented plural ending-oth; that is, acrostic and rhyme; the badges of the Payetan, or medieval Jewish poet.

The one blemish of style in this non-Biblical part of

the Jewish liturgy, more painfully felt in a translation than in the original, is the heaping up of needless and altogether too numerous synonyms. As the tendency of some leaders in prayer, who sought to enrich the service in this wise, is reprobated in the Talmud, we may infer that the padding with synonyms came in and grew gradually. It probably began with something like the parallelism of old Hebrew poetry, as in the Benediction of Song:

Were our mouths full of song like the sea,  
 And our lips of glee like its crowding waves,  
 And our tongues of praise as the wide expanse,  
 Were our eyes as bright as the sun and moon;  
 Could we stretch our arms with the soaring eagles;  
 And outrun in flight the hinds of the forest;  
 Yet, etc. (our thanks would be inadequate).

But in another part of the composition, probably of later date, we find less life and more sameness:

Be thou blessed by the mouth of the upright,  
 And praised by the lips of the just,  
 And exalted by the tongue of the pious,  
 And hallowed in the heart of the holy.

There is even less excuse for the fifteen nouns, not all synonyms, but all used in the same connection, in the doxology near the close of the benediction:

“For to thee is due, O Lord,” etc., “song and hymn, praise and music, strength and dominion, victory, greatness, might and glory, brightness and holiness, kingship, blessings and thanksgivings from now forevermore.”

This passage is probably very old, and may have been in the thoughts of the Nazarene when he criticised the word-repetitions of the liturgy. The Prayer, properly so called, for workdays and for Sabbath (not, however, in the passage inserted on New Moons and Festivals) is almost free from this blemish. To the old-fashioned Jew, to whom the liturgy has become a part of himself, and is ingrained in the very warp and woof of his ear and throat and mind, these repetitions of one thought in many words are softened by the differences in pitch and musical phrase

in which the words are sounded; for the text is almost inseparable from the melody or chant. The translator, who gives these devotions to young Jews or Jewesses of Western tastes in a modern tongue, should simply cut out the synonyms, and render the above passage thus:

“For to Thee is due, O Lord,” etc., “song and praise, dominion and holiness, blessings and thanksgivings from now forevermore.”

The last, and religiously speaking, the least important element of our liturgy is more voluminous and more manifold than all the rest in all its varying forms. They are the Piyutim; first those in the narrower sense, for recital at the synagogue on the Festivals and on certain Sabbaths; there are also the Selihoth, or petitions for forgiveness on the feast and at matins; there are the Zemi-roth, the jolly songs at the Friday night and the Sabbath noon table, and the somewhat sadder or soberer hymns for Saturday night; the laments or kinoth for the Ninth of Ab; the song of Unity (Yihud) for each day of the week, and the Song of Glory; the creed versified as Yigdal, etc. The repertory of the Sefardic differs very greatly from that of the German Ritual; the West German Selihoth differ from those of Poland.—*The Jewish Exponent*.

#### A NEW ARAMAIC DICTIONARY.

ערוך החרש. *Aramaëisch-Neuhebräisches Woerterbuch zu Targum, Talmud und Midrasch mit Vocalisation der targumischen Woerter nach suedarabischen Handschriften und besonderer Bezeichnung des Wortschatzes des Onkelostargum*, unter Mitwirkung von P. THEODOR SCHAERF, bearbeitet von Dr. GUSTAF H. DALMAN. Teil I. Mit Lexicon der Abbreviaturen von G. H. HAENDLER. Frankfurt a. M.: J. Kauffmann, 1897. Pp. xii., 180, 128, 8vo. Price of the complete work, 12 marks (\$3.)

There are, it is true, many dictionaries of the Targums and Talmuds and rabbinical writings, yet this new one, bearing the Hebrew title of “New Dictionary,” a novelty in itself, supplies a long felt want, and Dr. Dalman has surely laid students of Jewish literature under a great obligation by this, his latest publication. The portion now

issued extends only as far as the letter Jod, but we may hope that the publication of the remainder of the work will not be long delayed.

The chief practical benefit to students of this book is that when finished it will furnish them at a very small cost with a short and yet complete dictionary to the Targums, Talmud and other Aramaic literature. Of course this dictionary omits all etymological discussions beyond giving the originals of words borrowed from the Greek, and it lacks the invaluable explanations of detailed sentences and the references found in the larger works. But Buxtorf's and Levy's lexicons are large and expensive books, besides being by no means up to the requirements of to-day, and Jastrow's work is yet unfinished. The cost of these dictionaries places them out of the reach of many who will find in this just what they desire; further its brevity renders it much more convenient for rapid use. Beginners especially will find this exactly what they need in every respect.

Besides this practical advantage this dictionary marks an improvement upon all its predecessors in that Dr. Dalman has made use of many important manuscripts, notably South Arabian or Yemen manuscripts with superlineal vocalization, the appearance of which led to a new examination of the whole subject of the grammar and lexicography of the Targums, particularly the Targum of Onkelos. The significance of these manuscripts was pointed out by Prof. Merx in his *Chrestomathia Targumica* and the manuscripts have been collated with the best editions of Onkelos by Dr. H. Barnstein. Dr. Dalman has been a diligent worker in this department and as a result has published a very excellent Grammar and Reading-book of Judæo-Palestinian Aramaic,\* which together with this dictionary when completed, will mark a great step

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\* *Grammatik des juedisch-palaestinishen Aramaeisch and Aramaeische Dialektproben* Leipsic; J. Hinrichs, 1894 and 1896. Price together 13 marks (\$3.25.)



toward reducing what seems often the unutterable confusion of this dialect to something like order and certainty.

In this dictionary the words are arranged in strict alphabetical order, the best for reference, though not for grouping together words from the same root. The dictionary only gives the meanings of the words with occasional references, which are given in full from the Targum of Onkelos. The value of the dictionary to students of Jewish literature is greatly enhanced by the Dictionary of Abbreviations issued with this part, prepared by the Rev. G. H. Haendler of London. This is a list of some 7,000 abbreviations with the expressions for which they stand. The use of these abbreviations in Jewish works is very puzzling to the uninitiated, who will welcome this full and very helpful list as a real boon. No doubt Mr. Haendler could add to this list thousands more, but we are devoutly thankful to him for these.

This dictionary is admirably printed and ought to find a place in the library of every student of Jewish literature.

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#### A SAD PERVERSION.

In April Warszawiak went to San Remo, where lives a Russian lady zealous for good works who had a fortune of about £6,000, or \$30,000, the income of which she used. Being somewhat infirm, she found her only pleasure in doing all the good she could with the means in her possession. She had been in the habit of assisting Warszawiak's work in New York. Some four years ago he represented to her that he could invest her money for her in the United States, where it would bring her 7½ per cent instead of the 5 per cent which it was then earning, and she let him have it. He was to pay her the 5 per cent regularly, and she allowed him to use the other 2½ per cent for his work among the Jews. The arrangement was quite private and a somewhat extensive correspondence

was carried on between them, which on Mr. Warszawiak's side was of a disgustingly affectionate and hypocritically pious character. He called her his "beloved sister in Christ our precious Redeemer," and his "dearly beloved Christian Mother," and sent her kisses by the hundred, etc., etc. But the interest was not regularly paid, and at the end of last year (1897) he acknowledged to her that her money was *all gone*; part of it, he said, he had used for his mission because contributions had not come in sufficiently, and part, he told her, had been invested in business, but had been carried off by the man who used it, he having run away *three years before*. But in the meantime Warszawiak had neglected to inform the lady of this calamity! These things produced a change in their feelings toward each other, and when in April (1898) he went to San Remo she obtained a warrant for his arrest; but in some way he learned of this and fled. It is likely that he returned to Great Britain.

Now here is \$30,000 more, a part at least of which Warszawiak says he used in his Mission (?) during the last three years in addition to the Synagogue money referred to in our April number, and this also at a time when he in his own reports represented that the Mission was in a flourishing condition. Where has this gone? This is another evidence of the wicked deception of this man, not to speak of the unutterably mean imposition practiced upon an infirm Christian lady, whom he deluded by his loving and pious words. The poor lady is utterly cast down by this loss, which deprives her of all her means of doing the good she longs to do, and she is heart-broken at the way in which her confidence has been misplaced.

We have seen a copy of the correspondence in this matter and are in possession of the name and address of the lady. We publish these facts to induce those who may still be deceived by this man to see the folly of assisting him.

## 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 our 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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BY PROF. FRANZ DELITZSCH.

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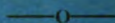
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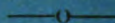
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