

THE PECULIAR PEOPLE,
A CHRISTIAN MONTHLY,
DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander 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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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.*

הבישו אל-צור הצבתם

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.

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JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

FOR PALESTINE ! FOR PALESTINE !

WRITTEN AND DEDICATED TO THE JEWISH RACE.

BY MARK LEVY.

Why do I hear on every side
These words of jest and scorn?
They wound me with a pain untold,
For I a Jew was born.
Yes, I a Jew was born, and hark!
I proudly this proclaim,
Revilers of the ancient race,
Though I partake the shame.

Yes, I partake the shame, because
No effort have we made
To wrest our land from Turkish rule;
'Tis said we are afraid.
And can it be that we, the sons
Of Israel's ancient line,
Are truly so? It would appear
Unless we make a sign.

Let us again our standard raise
And rally all the brave;
Ye brave in every land and clime,
Once more our banner wave.
Let us unite in stern resolve,
Fair Palestine to gain—
The ancient home of our dear race
Must be its home again.

Fair Palestine! Fair Palestine!
My love goes out to thee,
And I would shed my heart's best blood
To see our nation free;
Yes, free to settle in thy vales,
And on thy hills and plains,
Where all could hear our children sing:
"Sweet freedom's blessing reigns."

No longer sit in pampered ease,
 But for sweet freedom strike,
 For many of our ancient race
 To slaves are not unlike.
 They are reviled and spit upon
 In lands across the sea;
 And still their wrongs unrighted go:—
 This shall no longer be.

This shall no longer be, if we
 Can kindle ancient fire;
 The fire of faith in God our King,
 To lead us and inspire.
 Ye men of Israel, boldly rise
 And spread afar the cry:
 "For Palestine! For Palestine
 We strike and win, or die!"

THE MONTH OF REPENTANCE.

אלול (Elul), the last month of the Jewish civil year, or the sixth month from the Passover, is considered as a month of repentance, as a preparation for the first two days of the new year, ראש השנה (Rosh Hashanah), which occur this year on the 26th and 27th of September. According to rabbinical maxims every day in the year is appropriate for repentance, but the month of Elul is especially set apart for it, since at the first of this month Moses ascended into Heaven the second time, after he broke the first tables of the Law, at which time the Lord consented to forgive the Israelites for their disobedience. He stayed there till the tenth day of the seventh month תשרי (Tishri), which is accordingly the day of atonement.¹ Some rabbis explain it in this way: The letters of אלול are the initials of the words לדודי ודודי לי, "I am my beloved's and my beloved is mine." Song of Solomon 6: 3. This is supposed to show that we are all to come near to God through prayer and repentance. There are many other similar explanations. It is customary to blow the trumpets² every morning after the

1) According to Maimonides, *Moreh Nevuchim*. 18.

2) These trumpets must be from the horns of rams, according to the Talmud:

אמר ר' אבהו למה תוקעין בשופר של איל? אמר הקדוש, ברוך הוא, תקעו
 לפני בשופר של איל כרי שאנכור לכם עקידת יצחק בן אברהם ומעלה אני עליכם
 באלו עקרתם עצמכם לפני.

—*Babylonian Talmud, Tract Rosh Hashanah*, 16 a.

Translation: Rabbi Abihu said, Why do we blow with a trumpet of a ram? Be-

morning prayer in the synagogue from the beginning of this month till the end, except the day before the New Year. The blowing of the trumpet is in order to awaken man's heart to repentance. "Shall a trumpet be blown in the city and the people not be afraid?" Amos 3:6. According to many rabbis the blowing of the trumpets is also to confuse Satan (יכרי לערבב השטן), that he may not accuse the sinners. During the week beginning with the Sunday before the New Year, every morning until the New Year, there are offered, besides the regular prayers, certain other prayers for forgiveness of sins. These are called סליחות, *forgivenesses*. The first day after the two New Year's days, *i. e.*, the third day of Tishri, there is celebrated a fast, צום גדליה (Fast of Gedaliah), in commemoration of the death of Gedaliah, the son of Ahikam. 2 Kings 25: 25, Jer. 41: 1. The ten days from the beginning of the New Year till the day of atonement are called עשרת ימי תשובה (the ten days of repentance).

Oh that the sons of Abraham would at this solemn time turn their hearts toward Jesus, the Messiah! Truly, at all times it is fitting that they turn to Him, but it seems the more appropriate now, as the time is drawing near when it was enjoined upon Israel that an atonement be made for the sins of the people, that they should look to Him who made "His soul an offering for sin," and who "poured out his soul unto death," that a reconciliation be wrought for His people, of whom it is said:

מעצר וממשפט לקח ואת־דורו מי ישׁוּדֶה כִּי נִגְזַר מֵאַרְץ חַיִּים מִפְּשַׁע עַמִּי נִנְע לְמִי.
 "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken." Isaiah 53: 8.

cause the Holy One,—Blessed be He!—said: "Blow before Me on a trumpet of a ram, in order that I may remember the merits of Isaac, the son of Abraham, who was bound, and I will count it you as if you had bound yourselves as a sacrifice before Me."

NOT outward surroundings but inward conditions determine happiness or misery.

SOLEMN QUESTIONS ADDRESSED TO HEBREWS
OF CULTURE.

BY FRANZ DELITZSCH.

(Continued from page 111.)

Jews who are familiar with the New Testament, in arguing for the immutability of the Law, will perhaps appeal to the sayings of Jesus in the Sermon on the Mount (Matt. 5: 17), "Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill." This is the saying which is also cited in the Talmud (Tract Sabbath, 116 b.), but incorrectly rendered: "I have not come to beat down¹ the law of Moses, but to add to² it." The right idea is still to be recognized even in this disfigurement of the meaning of the expression. Far from desiring to do any injury to the revealed law, or to deny its divine authority, Jesus—in opposition to an observance of the law which clung to the letter and considered its external fulfillment to suffice,—wished to teach and render possible a deep and true inward realization of the Law, which should comprehend its radical and fundamental principle as the veritable will and intention of God. As Jesus is the fulfiller of prophecy, since His person and His work is the realization of what was foretold by the prophets, so also is He the fulfiller of the Law, since as a Mediator in word and deed He has accomplished the realization of what God, the Law-giver, had in view.

Because He carries the external and ceremonial precepts of the Law back to their heart and spirit, it cannot be drawn from His words that they are to be broken down. On the contrary, He recognizes the binding character of the whole Law at that time, when He adds, in verse 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The kingdom of heaven is identical with the Messianic kingdom. It is the new order in the

(1) למיפחת (2) לאיספי

universe and in human life, which has its centre and its head in Jesus Christ. This kingdom of Heaven does not come into existence by means of a sudden breaking down of the old order, and whoever of his own will loses one of the least precepts of the revealed Law does it at his peril.

Jesus could not speak otherwise during His life and work here below; for, as Paul wrote to the Galatians (Gal. 4: 4), "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." He was the bodily son of a Jewish mother, the legal though not the bodily son of a Jewish father, and through circumcision He was united with the congregation of Israel and received into participation of its rights and duties. He defends those of His disciples who set aside the rabbinical ordinances in regard to the washing of the hands before meals (Mark 7: 6, 7); He speaks in their behalf when they plucked ears of corn on the Sabbath in order to appease their hunger (Mark 2: 23-28); and claims for Himself freedom to do works of benevolence and mercy also upon the Sabbath; but never do we read that He declared the Sabbath commandment, or any commandment of the Mosaic law, not to be binding, or that He ever did aught against the word, the thought, and the spirit of that law. His adherence to the law is, of course, not that of the Pharisees, but that of the Prophets. When he says, "Not that which goeth into the mouth defileth a man but that which cometh out of the mouth, this defileth a man;" (Matt. 15: 11), He releases neither Himself nor His disciples from the observance of the dietary laws; but He wishes, nevertheless, to say that the polluting effect of forbidden food is as nothing in comparison with the polluting effect of foul talk and profane, indecent speech. It is similar to the words of the prophet Isaiah, when he says that it is not a fast acceptable to God for a man to afflict his soul and to spread sackcloth and ashes under him, but rather to deal his bread to the hungry and to bring the poor that are cast out to his house. Isa. 58: 5, 7. And when Jesus said to the Pharisees who complained of His intercourse with publicans and sinners:

“Go ye and learn what that meaneth, I will have mercy, and not sacrifice (Matt. 9: 13), He simply confirms an old expression of the prophet Hosea (6: 6) which He employs as His own. He does not remove the obligation to bring the offerings prescribed for particular cases; for He said to the leper, “Go thy way, show thyself to the priest, and offer the gift that Moses commanded” (Matt. 8: 4), and He obliges the one who has quarreled with his brother to interrupt the offering of his gift until he has become reconciled. Matt. 5: 23, 24. He considers, therefore, the offering of the gift to be of service, but He declares that the outward gift is worthless before God if it is not accompanied by the giving up of the evil and hateful self-will. He was one of that people for whom sacrifices were offered in the temple every morning and evening and on all festivals. He, however, did not feel obliged to bring an offering for Himself personally, for He knew Himself to be without sin, and it is also nowhere related that He appeared before God with a personal offering (the so-called *chagiga*) upon the occasion of the three great feasts according to the old law. Ex. 23: 14–16; 34: 23. ‘The temple tribute of a half-shekel He, however, paid, in order not to give offense, although he felt conscious that he was free from the obligation of the tax of the temple because of His relation of Sonship to the Lord of the temple (Matt. 17: 24–27), but He was not able to present an offering for Himself; for His inmost thought was, “Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.” Psa. 40: 7–9; English Bible, 6–8.

He was made under the Law, under the Law in every particular, bound by its ceremonies and its statutes in reference to matters of outward life; for so it was God's decree that He Himself, having submitted to the Law, should redeem His people from the constraint and the limitations and the curse of the Law. He was made under the Law; but at the same time He continued the work of the Proph-

ets, since He had set those precepts of the Law, which had been observed in the letter by hard and unsanctified hearts, over against moral duties to man as man, and gave to these a deeper significance. The Law was to wear itself out in Him and was to pronounce His death sentence, since zeal on account of the Law persecuted Him even to His death. It was a boastful Pharisaic strictness as to the letter of the Law which condemned His insistence upon the spirit of the Law as apostasy from the Law, and which allowed itself to rush onward to the blasphemy of the Holy Ghost, who spoke and worked through Him. And is it not also true to-day, that Reformed Judaism, which opposes itself to the Law from the prophetic standpoint of spiritual greatness and moral purity, is willing to recognize the noble struggle of Jesus, while the so-called orthodox Judaism, when it is obliged to mention Him, thrusts Him far off with the imprecation, "May his name and memory be blotted out?"¹

He was made under the Law until death; but after He, through His death, entered upon the life of glory, He was taken from the limitation of the national law, as also from attachment to an especial nation. The Thorah, which was revealed from Him, the exalted Son of God and man, by means of the Spirit of Pentecost, which followed the Passover of His death and resurrection, is that Law intended for all mankind, concerning which it was prophesied by Micah and Isaiah, "Out of Zion [as before from Sinai,] shall go forth the law, and the word of the Lord from Jerusalem" (Micah 4:2, Isa. 2:3), and for which "the isles" (*i. e.*, the distant heathen lands,) "shall wait." Isaiah 42:4. "The law," says Paul, "was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster." Gal. 3:24, 25. The apostle did not live till August, A. D. 70, when the will of God that the national law should yield to the universal law, for which the former was a preparation, was confirmed by the fiery judgment

(1) ימח שמו וזכרו.

decreed for the temple in Jerusalem. Since then a great part of the ceremonial law has been without force. Numberless commands, which were obligatory in the Holy Land, or in the Temple, could not therefore be put into execution. All the laws of sacrifice, the centre of the ceremonial law, became relaxed; for the legal place of sacrifice lay in ashes, and Zion, the temple mountain, was no longer an Israelitish possession. And this condition of things has lasted, not merely for decades, as at the time of the Babylonian captivity, but for nearly two millenniums; and it seems as though it would last forever. And then, too, the universal feeling brought about by Christianity has effectually destroyed the bloody sacrifice for the Jewish consciousness. Holdheim, the renowned founder of Reformed Judaism, says in his discourse upon the *Ceremonial Law in the Messianic Kingdom*, 1845, p. 40, "We cannot speak of a sacrifice in the Messianic kingdom, since even to-day it is in the highest degree contrary to every pure idea of faith." He sees a confirmation of this in the fact that orthodox Judaism has failed in every attempt to provide for the possibility of sacrifices, although it maintains that the ancient holiness remains to the temple, even in its condition of destruction;¹ we need therefore only to find a piece of the temple court in order to put the law of sacrifice again in operation. But no Rothschild, no Montefiore, no Cremieux, has ever made a single attempt with this in view, for no person in the present state of culture wishes the restoration of a sanctuary which echoes with the groans of dying beasts, and whose floor, like that of a slaughter-house, swims in blood. Religion, spiritualized by Christianity, cannot endure it; nor can the Jewish religion escape the influence of this tendency toward refinement, even though it endeavors to resist Christianity.

We believe we have here shown that the downfall of the national ceremonial law, although it could not have been proclaimed by Jesus Himself, nevertheless, from in-

(1) אע"ם שחרב בקר. שחו עומר.

ward necessity and by a divine decree, was the consequence of his coming.

THE Christian who believes in the Bible does not yield to the Israelite in his esteem for the Pentateuchal Law. He recognizes the revealed character of this law and its incomparable superiority to all the codes of antiquity. It maintains its pre-eminent character, as over against the idea of justice current in Christian states in times past, for example, in regard to punishment; for it knows no torture, and it excludes from the death execution those fearful abuses and torments which have characterized even the penal code of Charles V. And as to civil matters it is pre-eminent, since by a suitable distribution of the soil it checked poverty, and by the assurance of hereditary possessions it prevented the impoverishment of a family. With justice could Moses, the great law-giver, say, "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4: 8. And with justice also does David confess in the 19th Psalm, "The law of the Lord is perfect." The law is really perfect as to its innermost motives and its ultimate ends. But with equal justice must we concede, as children of the Christian dispensation, that according to the letter it is only relatively perfect. It is very true that the double command, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" (Deut. 6: 5) and, "Thou shalt love thy neighbor as thyself;" (Lev. 19: 18) expresses the will of God so completely that even the New Testament revelation can only reiterate these words. Mark 12: 28-34, Rom. 13: 9 ff. But, on the other hand, it is also true that in the context of the Torah this double command addresses itself to Israel as a nation, as is seen from the fact that the command to love one's neighbor is especially extended to the stranger dwelling within the bounds of Israel. Lev. 19: 34. This two-fold command, which binds together the

first and second tables of the Decalogue,¹ likewise lays down a system of statutes, which have in view the restoration of a holy people, whose king is the all-holy One, and accordingly for the most part having to do with the external relations of life. The establishment of a national people of God was the necessary preparation for the establishment of a universal people of God from all mankind. The relationship into which God entered with Israel as His chosen people was the ground of the future kingdom of God, comprehending all nations. The realization of the divine decree which has for its object the salvation of mankind, came within the limits of a nationality, not that these limits should abide, but that when they had accomplished their preparatory end, they should be removed. Its entrance within the national limits had, however, as its result, a contradiction of the moral ideal. The Law, as national, cannot avoid an external and particular character inseparable from a state and a nation, and the degree of spiritual and moral culture among the people made necessary certain adaptations, which could be permitted, since the law-giver did not claim to bring the true will of God to immediate and full realization. The Torah accommodates itself to certain firmly rooted habits and customs, such as blood-revenge, slavery, polygamy, and levirate marriages, since it is satisfied with certain alleviating, limiting and regulating restrictions upon them, and contains, here and there, namely, in the permitted grounds for divorce, some striking defects, since it restricts them to the limits of what is at present attainable. In comparison with other legal codes of the ancient world, it amply vindicates its divine origin; but it has also a limited human side, because of the condition of morality and of culture in its time. It conceals an eternal kernel in a temporary shell. Judaism itself, in the lapse of time, has come to esteem its human elements as partly impracticable and partly contrary to the progress of morality.

Polygamy and levirate marriages furnish many in-

עשרת הרברים. (1)

structive examples to show that the Mosaic law, as being a special national code for Israel, is not an expression of the exact will of God for all mankind equally. These examples also show that the Torah does not conceal this, but plainly intimates it. Marriage is (Gen. 2: 18 ff.) so close a relation of personal intimacy that it cannot be conceived except as a relation of two persons only; it is impossible to think of it as a relation existing at the same time between one man and several women, or between one woman and several men. Only monogamy is true marriage; polygamy contradicts the idea of marriage. Nevertheless, polygamy is permitted in the Mosaic law. The ancient custom, supported upon the precedent of the patriarchs, was too deeply rooted to be destroyed. The law with regard to inheritance (Deut. 21: 15) shows that a man may have two proper wives. Another law (Deut. 21: 15-17) assures the right of one wife against one taken afterward. It is permitted on certain conditions, that one may have as wife or concubine a captive taken in war. Deut. 21: 10-14. The law with regard to the king forbids the king to have many wives, but without restricting him to monogamy. Deut. 17: 17.

The example of David and Solomon shows what results followed the relaxation of the Torah in later times, Jehoiada, the tutor of the young king Joash, took for him two wives. 2 Chron. 24: 3. And the Torah even requires the addition of one wife to another in one case, namely, in the law of the marriage of brothers-in-law (Deut. 25: 5 ff.), for the case that the living brother is already married is no doubt included, although this case, and likewise the case that the one dead had several wives, is left without mention, and the old custom is not sanctioned, unless possibly in the *chaliza* (the ceremony described in Deut. 25: 9). It indicates a progress in the spirit of the law, if not in conformity with its letter, that the Mishna *Jebamoth* extends the right of *chaliza* many times casuistically. In the Middle Age, Gerson Von Metz (died A. D. 1028), who was called the Light of the Exiles,¹ forbade polygamy and only per-

(1) מאור הגולה.

mitted it by way of exception, but without being able to accomplish his end. For almost two centuries the wealthy French and Spanish Jews lived in bigamy, and it is due to the increasing influence of Christian government, at least in Europe, that monogamy became the rule among Jews. How far the spirit of Christianity struggled against plural marriages is shown by the secret marriage of the Landgrave Philip, of Hesse, with Margaret von der Saal, in addition to his marriage with a daughter of George, Duke of Saxony. This marriage was permitted by both Luther and Melancthon. Melancthon (who was present at the marriage, March 3, 1540,) fell afterwards into a terrible state of mind on account of this, which brought him to the brink of the grave. Luther thought afterwards, as well as before, that he could justify this permission in the sight of God; but his opinion, that what was permitted in the case of the patriarchs, might also be permitted to Christians in a case of extreme necessity, rested upon a narrow view of the difference between Christianity and the Old Testament religion.

The Rabbi, Dr. Isidor Kalisch (died May 9, 1886, Newark, N. J.), one of the most gifted and energetic advocates of reform, in his "*Ancient and Modern Judaism*," has put together the beliefs of modern Judaism in ten sections, of which the third is: "The Mosaic religion is capable of an endless progress." He means by this its development to a universal religion. This development is consummated in the fact that Christianity has come from the bosom of Judaism. Reformed Judaism is Christianity without Christ; it is a light which denies the source of light from which it is taken. The seventh section reads: "Traditional ceremonies and customs, whether Biblical or not Biblical, must be altered and even abolished as soon as their form violates the ethics or the feelings of modern civilization." This is a thought which without Christianity could never find lodgment in a Jewish heart or utterance from a Jewish mouth. Among these customs is polygamy, in regard to which Christianity antedated Judaism at least a thousand years in rejecting it as a matter of principle.

In another point also it is shown that the Mosaic Law is not a direct and complete revelation of God's will. The law in Deut. 24: 14 attempts to check absolute freedom in divorce, but it declares that the husband has a right to put away his wife if he finds in her anything shameful.¹ The extent of the meaning of this leaves room for arbitrariness and has caused a multitude of desertions for slight reasons everywhere where the Jewish people was its own law as to marriage. Was Jesus not right when He said (Matt. 19:8) that the Law was in this respect far behind the ideal of marriage, and accommodated itself to the hard hearts of the people? Is, then, the time yet so far off when Talmudical Judaism shall cease to hate Him, and Reformed Judaism shall begin to give Him honor?

(To be continued.)

A VOICE FROM HOME.

The following extract from a private letter to the editor, written by the author of the little poem, "For Palestine!" will be read with pleasure by those who are in sympathy with the mission of THE PECULIAR PEOPLE.

My views, in respect to missionary societies to the Jews, are in accord with your own. I have already uttered my protest against their methods, in a pamphlet published over a year ago. To my mind it appears sad that so many earnest, self-sacrificing men are not employing their talents more effectively in the Master's cause; for in many instances they are a stumbling-block instead of a help to the cause of Christ. I firmly believe that with many the sad mistake proceeds more from a lack of knowledge as to the best methods to be pursued, than from a lack of devotion and consecration, and it only remains for us earnestly to strive to lessen the antagonizing tendency their mistaken methods engender in the minds of almost every noble-minded, God-fearing Jew. Let us strive to bring every sincere Jew and Christian within the golden circle of tolerance, and then, relying on the love of God to guide our deliberations, we can make the truth as clear as crystal to many doubting hearts.

(1) ערית רבה.

THE NEMESIS OF NATIONS.

In the July number of *The Menorah* is the report of an interesting address lately delivered by Joseph Hirsch, of which the following are the concluding words:

The Jew is the Nemesis of Nations. The investiture of the Jew with the privileges and rights of citizenship removed from the pathway of the infant Republic the obstacle against which the greatest nations of the globe have either stumbled or fell.

Assyria has gone and left no trace; Babylon is a fading tradition; Egypt a hopeless wreck! Mighty Rome, whose armed legions hewed down our warriors, battling for their country and for the right; destroyed the lingering supports of our ancient sovereignty; thrust us from the soil of our fathers, and forced us disarmed, defenceless and despised, to face in distant lands contempt and persecution, now reclines among her historic hills great only in the number of the shattered fragments evidencing her former power.

Byron has graphically and forcibly portrayed her condition:

“The Niobe of nations, there she stands,
Childless and crownless in her voiceless woe;
An empty urn within her withered hands,
Whose holy dust was scattered long ago.
The Scipio's tomb contains no ashes now;
The very sepulchres lie tenantless
Of their heroic dwellers; dost thou flow,
Old Tiber! through a marble wilderness?
Rise with thy yellow waves and mantle her distress.”

Haughty Spain, whose armadas penetrated every sea; who, unaided, wrested from the invading Moor her fairest provinces, and stemmed the tide of barbarism, threatening to engulf the civilization of Europe; who forged and held the links binding the old world to the new, and in the councils of nations sat in the highest place; who drenched her altars with the blood of our people, and fed the fires of religion with the bodies of the heretic and the unrepentant Jew, now lies gasping for existence, and finds security alone in the shades of her own insignificance.

Despotic Russia, measuring her rude strength with the advancing spirit of toleration and peace; rearing a wall of isolation around on half a globe; resistless in her fury, within the limitations of her own fastnesses and her fortified boundaries, is approaching with rapidity the abyss of destruction, and the Jew may yet live to trample the rank

grass which will mark the grave of the great Russian Empire.

But why swell the list?

These United States is the first and only sovereignty which, when crowned with the dignity of nationality, extended a welcoming hand to the struggling Jew; and the prayers of the Jew will attend it during all the years of its existence. And we can best attest our thankfulness for the liberty we enjoy, by fealty to the Constitution, and by emulating the virtues of the illustrious Father of his country, George Washington.

GOOD RESOLUTIONS.

The "First Report of the Evangelical Mission to Israel" in Jerusalem, has been kindly sent to us. We take pleasure in making, with approval, a few quotations therefrom:

"First, the name:—What import does it bear? **EVANGELICAL**:—It is a bold name; which is a confession that we are determined to know nothing among men save Jesus Christ and Him crucified. And in these last days, which are so peculiar; so many different creeds, so much of human inventions, of rites and ceremonies, that one needs to point out boldly **EVANGELICAL**; nothing but **CHRIST**."

"Second, the plan of working;—We simply call our brethren together. We give them the Bible in their hands in the language with which each is best familiar. As a rule, the following languages are spoken: the Hebrew, German, Judæo-Polish, Spanish, and Arabic; we ourselves address them in Judæo-Polish and Hebrew, our Brother Eliah addresses them in Hebrew and Spanish, our Brother Hamburger speaks to them in German; our voluntary interpreter interprets for us into Arabic."

"We do not bribe the poor Jews that they should come to us; neither do we tempt a Jew to be baptized before he is a new creature in Christ Jesus. We do not believe in taking a Jew and baptizing him before he knows anything of our holy religion; for we are sent to preach and not to baptize."

"We refrain from giving numbers of meetings, or numbers of men; we do not believe in missionary schedules. It is when the Lord makes up the number of His jewels that we shall know the result of our labors."

The above principles carried out cannot fail to work good in the mission-field.

The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

A CHRISTIAN notary in Odessa has been ordered by the President of the High Court of Justice to close his office, because he had allowed a Jew to copy some deeds.

ABOUT one thousand Jewish immigrants, who were forced to flee from Russia, are now on their way to the Argentine Republic, where they intend establishing an agricultural colony. They were driven away from their own land without any pretext, being peaceful and industrious citizens.

THERE has been now for some time a vigorous discussion as to the best way in which our Jewish fellow-citizens shall celebrate the 400th anniversary of the discovery of America, which is to take place in 1892. There is quite a division on the question of participating in the general celebration, and also on the question of having a distinctively Jewish celebration.

GLEANINGS FROM THE JEWISH AND CHRISTIAN PRESS.

THE CONVERT AS RENEGADE.

The renegade is ever abhorred. The renegade Jew is despised by all broad-minded Gentiles and Jews for his disloyalty, while the fanatics who induce his apostasy, condemn him for having once been a Jew. But there exists no occasion to warn Jews against apostasy. It is not conversion to other religions so much as indifference to our own that gives us pause.—*From an article entitled "The Intellectual and Ethical Development of the American Jew," by Leo W. Levi, in the Menorah, July, 1889.*

It is true that the renegade is despised. It is true that the Jew who confesses belief in Jesus Christ is straightway accounted an apostate and a renegade. It is also true, on

account of the present attitude of Judaism toward Christianity, and Christianity toward Judaism, that the sincere and honest convert is in a very difficult position. Hated and despised by his own people, hardly yet trusted by his Gentile Christian brethren, his lot is a hard one. The fault, which is at the root of all this, is three-fold.

First. Christians are and have been at fault. We say Christians, meaning professed Christians, *i. e.*, the Christian Church throughout the centuries. They have been at fault in persecuting the Jews, and many seem still to indulge this unchristian spirit to-day. Then, too, they have made mistakes in their missionary efforts. Noting the fact that the convert from Judaism is cast off, they have taken him up, housed, and fed, and clothed him, with the best intention in the world. The effect of this has been to attract worthless converts. These again have been employed as agents, and the result has been, in many cases, shameful. Besides this, Christians have wrongly expected the Jew to cast off from himself everything Jewish. Otherwise they have refused to trust him. If the Jew retained any Jewish practices in his religion, or any Jewish customs, it was considered an evidence that he was not truly converted. This caused the Jewish convert to become severed from his people.

Second. There has been a fault with the converts themselves. They, when sincere, have felt impelled to renounce Judaism in accepting Christ, as a matter of concession to their Gentile Christian brethren. Besides this, the many unworthy additions to Christianity have rendered Christians suspicious, and have well nigh destroyed the confidence of many Christians in the Jewish character.

Third. Jews themselves are at fault in their treatment of the convert from their ranks. They assume, arrogantly and unjustly, that it is impossible for converts to be sincere. Hence they thrust them from themselves as renegades, apostates, and unworthy outcasts.

We admit that there are too many such. We have, hitherto, in kindness to our Jewish brethren, dwelt more upon the faults of Christians than upon those of Jews. Our

kindness still remains. But we must say one word against the injustice of assuming the convert in every case to be insincere. Every other possible change of religious front may be for *different* reasons, such as conviction of truth, real or mistaken, personal mental bent or bias, æsthetic preference, social or pecuniary advancement, but the one change from Judaism to Christianity can have but the one reason, the almighty dollar. Brethren, is this fair?

“THE PECULIAR PEOPLE.”

Before us lies the periodical which bears the above mentioned appellation. It is a monthly, altogether devoted to the spiritual interests of the Jews, and is ably written, and calmly and gently conducted. We read it with pleasure, and heartily recommend it to both Jew and Gentile. The Editor tries his utmost to do justice to all; does it in a kind, peaceful, and thus Christian spirit, and, therefore, cannot fail of being successful in at least one way, viz: to establish a more fraternal relation between the Jews and the Christians. And this is in itself a great work. It is, in fact, the stepping-stone to the preaching of the gospel to the remnant of the House of Israel. There is no doubt that, if once a friendly and brotherly relation is established between those who are Jews “outwardly,” and those who are Jews “inwardly,” the former will be more ready to consider the doctrinal claims of the latter. We heartily hope that the good Lord may command His blessing upon the labor of our brother, which must be of a difficult and even peculiar character, since some of his aspirations—it must have been observed—are of a very peculiar nature.

THE PECULIAR PEOPLE aims at *Christianizing* the Jew without *Gentilizing* him. In other words, the Jew must become a Christian without changing his social condition and environment. He must stay at home, remain with his relatives, friends, associates, and people, and among them let his light shine that it may induce them to follow his example and glorify God.

That this sounds well *theoretically* no one will deny; that it is absolutely impossible, at least for a long time to come, everybody will admit, even the kind editor of THE PECULIAR PEOPLE, if he will stop a moment and give himself an account of the real condition of things.

An Israelite, as soon as he is convinced of the truth as it is in Jesus, and confesses it openly, as he *honestly* is expected to do, is *cast out* from his own people, and even *persecuted* by his nearest and dearest relatives. He has no

choice in the matter. To remain home? Why, the tenderest ties of blood are violated. The father rejects his son, the mother despises her daughter! No leper is more scrupulously avoided by his fellow-men than the baptized Jew is by his own flesh and blood. That there are a few exceptions, and that to-day Jewish bigotry and fanaticism is not quite as bitter as it was in days gone by, we will not deny; but the former establishes the general rule, and the latter refers only to the more liberal and better educated classes among the German and American Jews.

Besides, the change in the *spiritual* condition of the baptized Jew is such a radical one that it necessitates, *ipso facto*, the *social* one. Especially is this the case in relation to marriage. This alone, not to speak of many other cases, would require separation; and neither the baptized, nor the unbaptized Jew, even if both were ever so willing, can control the circumstances so as to meet the views of the editor of THE PECULIAR PEOPLE. Hence our brother is laboring under an illusion. The prophecy of the royal Isaiah (chap. 11:6-9), so far as baptized and unbaptized Jews is concerned, is yet to be fulfilled; unless we admit the explanation of the Yankee—the kid *within!*

We repeat it, our worthy brother is laboring under an illusion, a sweet and even poetical one, but—an illusion!

There are but two alternatives for the Jews, the one is to remain Jews and the end will be skepticism, rationalism, agnosticism, and infidelity; the other is to follow the example of the patriarch Abraham, listen to the voice of Israel's God, repent, obey, and believe, irrespective of social conditions. This, we are sure, is the only alternative. *Tertio non datur.* Christianity or infidelity!

Which of the two will be most productive for the peace of the soul, the welfare of the family, and the moral prosperity of the State?—*Israel's Watchman*, July, 1889.

We have not space to comment upon the above this month. We hope to advert to it, editorially, in our next issue.

WEISS CORRESPONDENCE.

CHURCH'S FERRY, N. Dakota.

To the Editor of THE PECULIAR PEOPLE:

Dear Sir,—I have read and examined the two letters written by Dr. Weiss, Rabbi of the Congregation B'nai Israel, Columbus, Ga., and I wish to write a few words in reply, if you will allow me space in your columns. If I mistake

not, the questions of controversy hinge upon two points. (1.) Upon the Messiahship of Christ. (2.) Upon the doctrine of the Trinity.

I. If it can be established from Old Testament prophecies that Jesus Christ is the Messiah of whom the patriarchs and prophets wrote, the opinion of Dr. Weiss, that Jesus is not the Messiah, and that there is no need of a Saviour, must be false. That the Old Testament contains prophecies of a Saviour who was to appear in the world, is admitted by Jews as well as by Christians. The only question is, whether Jesus of Nazareth is that personage. If He is, Christianity is true; if He is not, Christianity is false. To prove that Jesus Christ is the Messiah we produce the following arguments.

(1.) "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10. According to this prophecy the descendants of Judah were to continue a united people till the coming of the Shiloh, and if the Shiloh has not come Judah must still hold the sceptre. Where does Judah hold the sceptre? We learn from history that at the coming of Christ the Jewish people had been subject to the authority of the Roman emperors, that they were compelled to pay tribute to Cæsar, that the power of passing a death sentence was taken away from them, and that for over eighteen hundred years they have been without a government and without a ruler. Therefore, since the scepter has departed from Judah, the Messiah must have come.

(2.) The Messiah was to come during the continuance of the second temple. Dr. Weiss says, "I give no other meanings to words and passages of Scripture than they bear on their face." This is all we ask, and it is surely a fair way of discussing Biblical truths. The prophet said, "And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts." Mal. 3:1. "The Desire of all nations shall come; and I will fill this house with joy." Haggai 2:6. Taking the

words as they are, we see that the "Desire of nations," the Messenger of the covenant, the Shiloh, was to appear during the continuance of the kingdom of Judah and the existence of the second temple. Notice the following facts: (a) The Jews understood these prophecies to refer to the coming of the Messiah. (b) The Jews, about the time of Christ's appearance, expected, with more earnestness than usual, the coming of the Messiah. A short time before the advent of Christ, Jewish doctors, upon a solemn debate, decided that, according to prophecy, the Messiah would come within fifty years. Josephus tells us, "that the Jews rebelled against the Romans, being encouraged thereto by a famous prophecy in their Scriptures that about that time a great prince should be born among them, that should rule the world." Tacitus wrote: "A great many were possessed with a persuasion that it was contained in the ancient books of the priests that at that very time the East should prevail, and that they who should govern the world were to come out of Judah." Virgil tells us that the time of Augustus was the utmost date of that prophecy. Suetonius tells us that all over the Eastern countries there was an ancient and constant tradition that such a prince should spring out of Judea. All of which goes to prove that not only the Jewish nation, but many other nations, expected the Messiah to come when "the Desire of nations" came. Now, since the temple no longer exists, and since Judah no longer holds the sceptre, we argue that the Messiah came.

(3.) Not only the time of the coming of the Messiah, but the nation, tribe, and family, from which he was to be descended, as well as the place of His birth, were predicted and fulfilled in Jesus of Nazareth. If Christ had been an impostor He could not have fulfilled the prophecies in every particular. He descended from the Jewish nation; from the tribe of Judah. He was born of a virgin, with the character of God and man together. He was born in Bethlehem Ephratah. He confirmed His doctrine with miracles. He was mocked and derided, and suffered death on the cross. He made His grave with the wicked and the rich in His death. With the termination of His life the

ceremonial law of the Old Testament dispensation was abolished. All this was foretold of the Messiah, and all was experienced in His life. Do you think that it was possible for mere men to hazard conjecture that such events would occur in any given place or time? Do you think that all this was fulfilled by chance? Have we no reason to believe that Christ is the very personage of whom the prophets wrote, since He fulfilled all the types and shadows, and all the prophecies written by different men and in different ages? Have we not as much right to believe the writings of the apostles, the testimony of Josephus, and the Talmud, concerning Christ, as we have to believe the history of Alexander, or Cæsar, or Napoleon? "Come now, let us reason together."

II. Dr. Weiss argues that "God cannot be three in one, nor even can His name be more than one." In reply I would say that no intelligent Christian believes in three Gods. Christianity teaches us that there is but one God. 1 Tim. 2:5. The Christian, with the Jew, believes in one God, with this difference, that the Christian believes that there are three persons in the Godhead. The doctrine of the trinity is not purely a Christian doctrine. It was believed in by the ancient Jews. They distinguished the Word of God and the Holy Spirit of God from Him who was absolutely called God. Examine Philo Judæus and Moses Maimonides. Among the heathen, Plato makes three distinctions in the Deity; namely, Essential goodness, Mind, and Spirit. If you turn to Gen. 1:26 you will read, "And God said, Let us make man in our image." ויאמר אלהים נעשה אדם בצלמנו. To whom was this language addressed? The word *us* is plural. Not to angels, for angels have no power to create; God alone has power to create. Is it not reasonable to argue that it was addressed to the other persons in the Godhead? Turn again to Isaiah 9:6, "For unto us a child is born, unto us a son is given; . . . and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This is a prophecy concerning the Messiah. The Messiah was to be called אל גביר "The Mighty God." How could He

be called the Mighty God if He were not one of the persons in the Godhead? Dr. Weiss is not willing to accept anything that does not harmonize with reason. How about the account of creation? God created the world out of nothing. Can reason grasp the thought? Dr. Weiss argues that a saviour cannot expiate the crimes of a sinner." How about the high priest in the Old Testament dispensation? Did he not atone for the sins of the people? The Christian does not come to God through his minister, as Dr. Weiss believes, but through Jesus Christ. "No man cometh unto the Father but by me." John 14:6. What was the object of the coming of Christ? Look at Isaiah, 53d chapter: "He was wounded for our transgressions, he was bruised for our iniquities: . . . The Lord hath laid on him the iniquity of us all," etc.

A. J. GOODFRIEND.

BOOK REVIEW.

TALMUDIC AND OTHER LEGENDS, translated and compiled by Rabbi L. Weiss. 8vo., cloth, pp. 204, \$1.50. New York: Stettiner, Lambert and Co., 1888.

This is a very interesting collection of legends and tales from the Talmud and other Jewish sources. It is well worth reading, especially by Christians, and others who would not ordinarily have access to the mines of thought whence these gems have been taken.

SCRIPTURES, HEBREW AND CHRISTIAN. Arranged and edited as an introduction to the Study of the Bible. By Edward T. Bartlett, D. D., and John P. Peters, Ph. D., Professors of the Protestant Episcopal Divinity School in Philadelphia. Vol. I., Hebrew Story. Vol. II., Hebrew Literature. 12 mo., pp. 545 and 569, per volume \$1.50. New York: G. P. Putnam's Sons.

The first volume of this interesting work has been sometime before the public, though not noticed by us. It gives, in the words of the Bible, in an improved translation, the sacred history from the Creation to the Exile. The second volume gives first, the history from the Exile to Nehemiah, together with literature referring to the period; second, an arrangement of Hebrew legislation from

the Pentateuch according to the critical theories; third, the stories of Ruth, Elijah, Elisha, Jonah, Daniel, and Esther; fourth, selections from the prophets; fifth, Psalms and Hebrew lyrics; and sixth, selections from the Wisdom literature.

These two volumes are very attractive, and will be of great use to readers of the Bible, presenting to the ordinary reader many advantages hitherto denied except to critical students of the Bible. This is especially noticeable in portions devoted to Hebrew legislation and Hebrew poetry.

TO THE JEWS AND CHRISTIANS OF AMERICA, by Mark Levy. Pamphlet, pp. 15, \$1 per hundred. Washington, D. C.: Rufus H. Darby.

This is principally an address to the Christians of America. For the word to the Jews is this, brief, yet significant: "Children of Israel, should we blush because we are Jews? Nay; rather, let us exult, remembering that we come of the race that was born to be the leader in the vineyard of the Lord. Why, then, are we not still the leaders?"

This pamphlet ought to be widely circulated among Christian people. No one could do better than to send a dollar, or less, or more, to the printers of this tract, and scatter them widely among Christian ministers and laymen. It shows how many words spoken by Christians, perhaps thoughtlessly, strike the heart of a believing Christian Jew. Its earnest words cannot fail to impress every Christian, whether he hates the Jews, despises them, or simply ignores them; and they will surely teach him instead, that he has a duty of love toward the house of Israel which the recreant Church of Christ has been slow to fulfill.

TWELVE GOLDEN RULES.

Hold integrity sacred; observe good manners; endure trials patiently; be prompt in all things; make good acquaintances; shun the company of the idle; dare to do right, fear to do wrong; watch carefully over your temper; never be afraid of being laughed at; fight life's battle manfully, bravely; use your leisure moments for study; sacrifice money rather than principle.—*Selected.*

