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# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

—o—

EDITOR,

THE REV. WILLIAM C. DALAND,

Leonardsville, N. Y.

—o—

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

—o—

Vol. II.

OCTOBER, 1889.

No. 7.

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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.*

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הביטו אל-צור חצבתם  
ואל-מקבת בור נקרתם  
Isa. 51 : 1.

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"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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VOL. II. ALFRED CENTRE, N. Y., OCTOBER, 1889. No. 7.

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**JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.**

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WE desire to call attention to the fact that no communication can be printed in THE PECULIAR PEOPLE unless it is accompanied by the name and address of the writer. We must know who our correspondents are, even if their names do not appear on our pages.

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IN our last issue we reprinted from the editorial columns of *Israel's Watchman*, a long criticism of our methods and aspirations, which the *Watchman* considers very peculiar in theory and quite impossible in practice. In this notice are many kind words, kinder than we could have hoped from a missionary exchange, for we did not expect a too cordial greeting from our brethren, nor were we in most cases mistaken.

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BUT we submit that our peculiar methods are worth trying. If then they be found wanting, let them be rejected. But let them be first fairly tried. It is difficult to make a sudden and radical change after eighteen centuries, and what wonder that a method which has to combat errors so hoary should be for a while comparatively unsuccessful, or even "absolutely impossible for a long time to come?" But we believe our method, though somewhat peculiar, and apparently novel and unpractical, is, after all, the only true

method, and except it prevail, Jews never will be won for Christ in any considerable numbers, nor will those won be, in most instances, any credit to Christianity. In this we mean not to condemn any sincere and wisely-directed effort to bring the gospel to Jews, even though the methods be not our own. We repudiate bigotry, even though the statement of our convictions might render us obnoxious to criticism as bigots.

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In justification of our position we cannot now speak at length as to the *rationale* of our method; for to do so would take too much space, and to exhibit it fully would involve an arraignment of much of the doctrine and practice of the whole Christian Church since the first century, to attempt which, at the present time, would prevent us from accomplishing our mission so far as Christians are concerned. But we must say this much, that if our method is peculiar and unpractical, it shares these qualities with the methods of our Saviour and His disciples, with the teachings of the Apostle Paul, and with New Testament Christianity in general. Is there more persecution now than in the days of the first disciples? Is the lot of the convert to-day harder than that of Paul, that he must so speedily sever himself from his race? The great missionary apostle ever remained a Jew. It was his boast. He was loyal to his religion and his nation. Cannot the modern convert do the same? As convert he may suffer all that the *Watchman* says. But does that hinder him from earning his living? Does it hinder him from worshipping in the synagogue, if he wishes? Does it hinder him from observing the Sabbath? Does it hinder him from keeping the Jewish feasts and continuing Jewish practices, if he wishes? Does it hinder him from cultivating and loving the Hebrew language? Does it hinder him from cherishing a national love as strong, if not stronger, than that of many of his non-Christian Jewish brethren? Is there any valid reason why he should not be every whit as good a Jew as he was before? Nay, he ought to be a better Jew for his acceptance of the Messiah! Let the converts do this and be firm for one century only, and let Christians help

them in this, and we will hear no more of renégades. God pity the converts from the ranks of poverty! The temptations to forswear their allegiance are great; but let them not become missionaries, except as every Christian is or ought to be a missionary.

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IN the retinue of the Shah of Persia there is a dentist, who is a Galician Jew, named Naphtali Wagschal. He stands high in the favor of his sovereign. He is among those traveling over the world with the Shah.

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### SOLEMN QUESTIONS ADDRESSED TO HEBREWS OF CULTURE.

BY FRANZ DELITZSCH.

(Continued from page 133.)

THE ceremonial sacrifices came to an end together with the ceremonial law. As circumcision was a previously-existing custom outside of Israel before it became, by divine revelation, the covenant sign of the people descending from Abraham; so also was sacrifice the chief element of Gentile worship before the Sinaitic Law distinctly marked it as the chief element in the worship of the one true God. With sacrifice, however, the matter stands quite otherwise than with circumcision. Circumcision arose from an endeavor to attain bodily purity, but as a means to this end it was a custom only among a few nations. But sacrifices are found among all nations who possess more than an undefined knowledge of a higher being. There is a religious necessity which urges man by an inward need to offer sacrifices. A sacrifice is, according to its fundamental idea, a present or a gift. It is an offering,<sup>1</sup> as was that of Cain and Abel, the oldest and first mentioned in the Holy Scriptures. All that man possesses he has from God. He can give nothing to God which was not received from Him before. It is not possible for him to deny himself his whole possession; that would contradict the end for which God

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(1) מנחה.

gave it. Therefore he gives Him a part, in order by this self-denial to attain the sanctification and blessing of the whole also, though even as a gift the sacrifice has a mediatorial significance. Man lets his sacrifice plead for God's grace in his behalf, just as Jacob sent beforehand an offering<sup>1</sup> to Esau to induce him to be gracious. So man lets his sacrifice step in as a third term between himself and God, that it may work out for him who brings it God's favor and good-will. In this sense a sacrifice is, even now, a way of showing reverence to God. It is a sacrifice to make an altar covering, or a painted window, or any holy vessel for the house of God, or to render it beautiful with flowers.

The matter stands, however, otherwise with the bloody sacrifice, or the offering of slain beasts. That beasts are to be slain in order to afford enjoyment to God is a crude idea which has place in heathendom, because they have a low conception of divinity. We will, however, on the other hand, leave it uncertain whether in the heathen world the offering of the life of a beast availed as a substitute for the offerer who deemed himself worthy of death. It is enough that there, also, the idea of atonement, or the appeasing of divine anger, is connected with a bloody sacrifice. But the Word of God declares how the blood of the offerings brought to the God of Israel shall be understood; for it is there stated, as a ground for the prohibition of the eating of blood, that "the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. 17: 11. That the soul is in the blood lies in the nature of the soul and of the blood. But that the blood of beasts is a means of atonement does not follow from the nature of such blood, but from the fact that God has allowed, appointed and ordained it<sup>2</sup> for this end. It expiates by virtue of the soul (or life) which is in it; therefore the soul (or life) of the beast comes in as a substitute for the soul of the man, to make an atonement for it;

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1) פנחה.

2) נזרתי.

that is, to shield it from God's anger. We do not wish to inquire here how we are to regard this substitution, but this much remains certain, that according to the Sinaitic Law the atonement is connected with blood,<sup>1</sup> that is, to that blood which is brought to the altar, poured out upon it, or sprinkled on the horns of the altar. All bloody sacrifices, as such, possess an atoning force. Atonement is not the chief object of all of them, but always and everywhere must the application of the blood upon the altar precede the offering of the sacrifice, in order that this may be received as the gift of one for whom atonement has been made, that is, of one freed from guilt, and well pleasing to God.

If the matter really stands thus, that for Israel, the people of the Law, the divinely-appointed means of atonement was found in the blood of sacrifices, it may be asked what means of atonement has taken the place of sacrificial blood since the destruction of the temple. It is plain that the reading of the chapter enjoining sacrifice can be no substitute; the reading of a prescription cannot take the place of medicine for a sick person. And prayer, repentance, and fasting,<sup>2</sup> could not avail as a substitute, since prayer, repentance, and self-mortification must be connected with sacrifices, according to their especial object, otherwise they would be but dead works without a corresponding inward reality; therefore these three could not render sacrifices superfluous. But one will object—was not this spiritual worship without temple and sacrifice a matter of necessity during the seventy years of the Babylonian captivity? Certainly, the people of God should learn by this period of sojourn in a strange land, that the essence of all religion is the worship of God in spirit and in truth. The Lord was then to them a "little sanctuary"<sup>3</sup> (Ezek. 11: 16), *i. e.*, He took for a time the place of the temple, He shielded them in communion with Himself as "in a pavilion" "in the time of trouble." *Psa.* 27: 5. The Exile

1 אין כפרה אלא ברב.

2) The three ש'ת הפ'לה, prayer, רש'יבה, repentance, and תעניית, fasting.  
3 למקדש מעט.



was a preparatory school to that future in which all sacrifices, except sacrifices of thanksgiving, shall come to an end.<sup>1</sup> (Vayyikra rabba ch. 9, and elsewhere.) But if, after the restoration of sacrificial worship and the second destruction of the temple, it is now to be thought that the eighteen hundred years which have since passed by, are a repeated preparation for the Messianic age,—is the conclusion not to be drawn from the length of this period that the time has really come for the worship of God in spirit and in truth, although not recognized by that people for whom it was especially intended?

In the Prophets and the Psalms the ceremonial offering is mostly understood as the symbol of a spiritual offering, principally the offering of one's self, without which and in comparison with which the ceremonial offering is worthless (*e. g.*, Micah 6:6-8 and Psalms 50). But there is also kept in view the self-sacrifice of a Servant of God which has a relation to the ceremonial offerings and to what they accomplish according to God's command, which is that of antitype to type. The Servant of God, depicted in Isaiah 52: 13-53: 12, offers Himself as a sacrifice<sup>2</sup> for the sins of His people. His chastisement accomplishes their peace, and His wounds bring them healing. He, the Righteous One, accomplishes a righteousness which proceeds from the sins for which He makes atonement. And Zechariah, after prophesying (Zech. 12,) that the Jewish people one day will look with repentance and longing upon the great Pierced One, whose piercing the Lord considers as a deed of blood inflicted upon Himself,<sup>3</sup> goes on to say: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13: 1. Therefore, if the people will recognize their offense against that Pierced One with penitent grief, it will then be of no avail to doubt that a fountain is opened out of which flows water which purifies from guilt and

1) לעתיד לבא כל הקרבנות בטלין וקרבן תורה אינו בטל.

2) אשם.

3) והביטו אלי את אשר דקרו.

impurity. These are prophetic words of such clearness that no one who connects them with what the gospels relate can silence his conscience by explaining them away, even by dint of the most skillful exegesis.

It cannot occur to any one to deny that the great Pierced One is an individual person. A collective personality cannot be there meant, but One, namely, Israel's Saviour, as is evident from Zech. 13: 1; for His death, misunderstood as to its basis and purpose, becomes a source of salvation. But by the Servant of the Lord mentioned in Isaiah 52: 13—53: 12, many understand a plural number. The tenth section of the Confession of Faith constructed by Isidor Kalisch declares: "Israel's holy calling is to become the saving Messiah of humanity." But that Servant of the Lord offers Himself for His people, and that the whole body of a people should offer themselves for the whole body of a people, is an inconsistency, is a self-contradiction. If the idea of the Servant of the Lord be, nevertheless, a collective idea, then, in distinction from the mass of the people, the whole body must be understood of those who make every effort, and risk everything, in order to free their people from inward and outward misery, although misunderstood by them in narrow blindness. But at the same time it is very natural that in this whole body of the true servants of the Lord, one should tower above others, and that One should outrank all of them. Should not Jesus be this Incomparable One? Countless Israelites have been conquered inwardly by this prophetic picture of the future, for the prophet here depicts the Crucified One<sup>1</sup> as though He stood under the cross. "That is from the New Testament, not from the Old!" cried one, as the 53d chapter of Isaiah was read to him. And when he was convinced of the contrary he resisted the blinding light, not hesitating to say, "Then Isaiah went too far!"

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BUT why do we then need a Mediator?—is the query many a reader will here interject. Everywhere in the

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1 תלוי.

Holy Scriptures, whether in the Psalms or elsewhere, when prayer is offered for the forgiveness of sins, the petition is offered directly to the Holy One—Blessed be He!—to Him who has revealed Himself as “the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” (Ex. 34: 6, 7); to Him whom praising, the psalmist thus calls upon his own soul, “Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.” Psa. 103: 1-4. On the other hand we read, “If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?” Psa. 130: 3. But the suppliant knows that God suffers mercy to come upon us instead of justice, and he confirms this when he continues, “But there is forgiveness with thee, that thou mayest be feared” (Psa. 130: 4), that is, “Because thou wilt be honored thankfully thou forgivest willingly and richly.”

Why then do we need a Mediator? In the book of Isaiah we read this saving command, “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Isa. 55: 7. But there is even here also the mention of a mediator whom the Israel of the future will acknowledge. “The chastisement of our peace was upon him; and with his stripes we are healed.” Isa. 53: 5. It will, therefore, be no contradiction that we read in one place, “I, even I, am he that blotteth out thy transgressions for mine own sake” (Isa. 43: 25), and in another place, “By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” Isa. 53: 11.

Still one will always be able to object that the fifty-third chapter of the book of Isaiah is, nevertheless, isolated, and a doctrine peculiar to the second part of the book of Isaiah can prove nothing against the many other holy

books of the Old Testament. Everywhere else it is God Himself who takes away sins and blots them out and covers and forgives them, He alone and for His own sake, of free grace, pure and absolute. We would be treating the evidences for the truth of Christianity too lightly if we ignored the importance of these objections. But the right answer will, at the same time, put in the right light that Christian doctrine which is the especial stone of stumbling for Judaism, the doctrine of the trinity of the Godhead. It is by no means so difficult to understand that God and His Holy Spirit are to be discriminated, and in such a manner, indeed, that the latter is not a blind working force, but an Energy proceeding from God, who dwells in the divine consciousness. But that Christ is God and man in one person, that is what, from the Jewish point of view, is regarded as inconsistent with the unity of God, while it is also by us held to be the fundamental dogma of all true religion.

It is not merely a characteristic of the religion of revelation that in contrast with paganism it consists of the teaching concerning the one God and His attributes in Himself and in relation to His creatures. It is more than that. It is the knowledge obtained through divine witnesses in word and deed, concerning an eternal decree of God to redeem humanity ruined in sin, and concerning the means which He has established in order to accomplish this redemption. Through sin man has become far from God, and God far from man. It is a fundamental postulate of the revealed religion that God, in order to bring back men from their condition of separation from God, and lift them up from the depth of their ruin, must personally, through His own absolute presence, enter into their present human history. In the very first pages of the Bible we read that after the fall of man He personally appeared to him and comforted him in the midst of his condemnation with the prophecy of victory over the serpent. And the last prophetic voice declares, "The Lord, whom ye seek, shall suddenly come to his temple." Mal. 3:1. From Obadiah (v. 15) on, the watchword of all the prophets is, "The day of the Lord is near," the day in which He will reveal Him-

self as Judge and Redeemer in unveiled grandeur. He appears chiefly as the Redeemer of Israel, for after mankind had been separated into nations the assurance of the theophany (divine appearance) received a national coloring. The Lord, Israel's God, will come and make Himself known according to his promise. It is the deepest longing of the people of the old covenant which finds expression in Isaiah 64: 1, "Oh that thou wouldst rend the heavens, that thou wouldst come down," and the similar expression of hope is seen in Psa. 50: 3, "Our God shall come." And all creatures which surround men are called upon (Psa. 96: 11 ff; 98: 7 ff,) to exult with them at the approach of the coming one.

But if God is to appear historically, and that in such a manner that He not only talks with one man, as from the pillar of cloud He talked with Moses at the giving of the law, but also in such a manner that He comes into an intimate relation with men; then it cannot be otherwise than that He should make a man the abode of His presence, the instrument of His thoughts and words, and the fulfiller of His promise. It could not possibly be otherwise. And to this which could not possibly be otherwise the Scripture witnesses as a reality. As the Angel of the Lord said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," (Ex. 3: 6), because the God of the patriarchs made him the means of attesting His own presence; so also the Virgin's Son, in whose birth Isaiah exults, is the bodily presence of the mighty God, rich in salvation, and the BRANCH<sup>1</sup> of David is called the "LORD OUR RIGHTEOUSNESS"<sup>2</sup> (Jer. 23: 6), because, as appears from a comparison with Jer. 33: 16, the Lord, as the Justifier and Sanctifier of His people dwells in His person as He dwells in the New Jerusalem. In Zech. 13: 7 God calls Him, "The man that is my fellow," and this fellowship is so intimate that in Zech. 12: 10 He identifies Him with Himself. The fellowship of God with His prophet is already so intimate that in the prophetic books the

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1 צמח.

2 יהיה צדקתי.

“I” of God and the “I” of the prophet are exchanged one for the other; but the fellowship of God with His Messiah, or with the Servant of the Lord and the Angel of the covenant, who are prophesied in the books of Isaiah and Malachi, must be considered as a fellowship still more intimate. Whether the union of God with Him is capable of dogmatic definition, and how it is to be defined is here beside our purpose to discuss.

The words of the dying Jacob, “I have waited for thy salvation, O Lord,” (Gen. 49:18), remain from the beginning to the end of the Old Testament period the unchanged confession of faith. Salvation is of God, the Lord, who has established the decree of salvation, and Himself also realizes it. Redemption from sin and its consequences, this radical redemption, over against which every other is but a fleeting shadow, is everywhere indicated in the Holy Scriptures as the work of God Himself. That there is a human mediation in this personal work of God is intimated in Gen. 3:15, and one cannot think otherwise in view of this passage; and furthermore, the angels who take part in the sacred narrative, appear in human form and speak with the human voice. But the acknowledgment of a human mediator, far from being always the same, has its progressive history. The idea of the Messiah under the figure of a King, is unsuited to represent the Mediator in a redemption from sin and its consequences. Even in the figure of the King in whom God dwells, the divine King, the work of the expiation and cleansing of sin is not found; therefore the incomplete figure of a king becomes enlarged in the later prophetic writings (Isa. chapters 40-66, Zech. 9-14, Mal. 3,) to the three-fold figure of the prophetic declaration of truth, the priestly offering of Himself, and a more than royal majesty. This future Mediator, who is prophet, Priest, and King in one person, and in whom the Lord comes to His people (Isa. 50:2), yea, who according to Mal. 3:1 is the Lord Himself, God calls *יש עמי* Isa. 49:6. The joyous message of His coming to the daughter of Zion is in

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(1) הארני.

Isa. 62: 11, הנה ישעך בא, That sounds like: "See, thy Jesus cometh!"

This Jesus has said of Himself, "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Matt. 11: 27. With this agrees what he says in John 14: 9, 10, "He that hath seen me hath seen the Father," etc. Never did a man dare say such a thing of himself. He is in the Father and the Father in Him; He is the visible representative of God Himself. As a human being He had, as we all have, a temporal beginning; but the Eternal God is so united with Him that our redemption which is wrought in His sacrificial death is nevertheless the work of God Himself, as Paul says in 2 Cor. 5: 19, "God was in Christ reconciling the world unto himself." This is a mystery into which the angels desire to look, and after the right apprehension of which thoughtful believers have striven since the beginning of the church. When once Israel has recognized in this Jesus the Messiah, then will it assist in promoting a fruitful understanding of this unfathomable mystery.

(To be continued.)

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### THE RESTORATION OF ISRAEL.

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her, rejoice for joy with her, all ye that mourn for her. . . . For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."—Isaiah 66: 10, 12.

Although not a Jew, I take great pleasure in studying the words of Scripture with reference to the restoration and future glory of God's chosen and peculiar people, the lineal descendants of Abraham, Isaac, and Jacob, believing that we Gentiles who are grafted into the "good olive tree" by faith in Christ Jesus, the Messiah, shall partake with them of the glory to be revealed when the King of Israel shall come the "second time without sin unto salvation." Heb. 9: 28. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 29); so that although to Israel "pertaineth the adoption, and the glory,

and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9: 4), Gentiles who are "built upon the foundation of the apostles and prophets, Jesus Christ, himself, being the chief corner stone," are no longer "aliens from the commonwealth of Israel, and strangers from the covenants of promise," but are made heirs together with them "through the blood of the everlasting covenant." In view of these facts we certainly ought to take pleasure in contemplating the future restoration and glory of Israel as a nation and kingdom.

For centuries that people had looked for their Messiah, the promised One, a King that should reign in righteousness, and subdue their enemies under them; but when he came in the person of the lowly Nazarene, they did not receive him. And were it not for the sacrificial system of the Jewish nation, by which was prefigured the one offering which alone could take away sin, I could readily see how that nation could overlook the suffering, humiliation and death of God's Anointed in the contemplation of His glorious reign. As they read in the Prophets a description of the exalted state of their nation and kingdom under the reign of that coming One, it is not so great a wonder that they should overlook the period of His humiliation and dwell upon His glorious reign. The aged Simeon seems to have grasped both periods. Luke 2: 22-35.

It seems strange to us now that the Jewish nation could be so blind, instructed as they were in the knowledge of God, with their system of sacrifices, types and shadows pointing forward to Christ, the Lamb of God that should take away the sin of the world. But the more we study the words of Prophecy the more fully do we enter into harmony with the prayer of our divine Master, "Father, forgive them, for they know not what they do." Luke 23: 34. In dwelling upon such prophecies as the 60th chapter of Isaiah it was easy to overlook the 53d chapter. When we read such language as that in which Isaiah and the other prophets abound, we can realize something of the disappointment of Christ's followers during the three days in which He lay in the tomb, and also the appropriateness



of their anxious question before His ascension, "Lord, wilt thou at this time restore again the kingdom to Israel?" showing that they were begotten again unto a lively hope that the promises of God would be fulfilled to Israel as a nation. And although more than eighteen centuries of tribulation have passed over that people since then, during which time the holy city has been trodden down of the Gentiles, nevertheless the promises of God are still true, and many, both Jews and Gentiles, look for their fulfillment in the near future. The oath and promise of Jehovah remain still sure as the eternal throne, and dear alike to Jew and Gentile heart. "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Psa. 89:35, 36. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33. It would seem as if the time had come to "speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned."

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. 31:10. "Behold, I will gather them out of all countries whither I have driven them. . . . And I will bring them again unto this place, and I will cause them to dwell safely." Jer. 32:37. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more." Zeph. 3:14, 15. "For thus saith the Lord God; Behold, I, even I, will both search my sheep and seek them out, . . . and I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel." Ezek. 34:11, 13. "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather

them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; . . . neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, . . . so shall they be my people, and I will be their God." Ezek. 37: 21-23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24: 23.

The promise of the Messiah to His twelve apostles recognized a future regathering of Israel. "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. Long has Israel been scattered among the nations of earth, but it must be that their tribulation (Matt. 24: 21, 22; Luke 21: 20-24) is nearly ended; and that the time is not far distant when God shall "arise and have mercy upon Zion; for the time to favor her, yea, the set time is come." Psal. 102: 13. And as Gentile Christians we rejoice that it is so. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. 11: 15. Truly, as the poet says:

" We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling;  
To be living is sublime."

Yes, to be living in this nineteenth century is sublime, an age in which we have the privilege of sending the gospel of the kingdom, the glad tidings of salvation through the name of the only begotten Son of God, to every nation under heaven, and thus hasten that glorious event which thrills alike with joy both Jew and Gentile heart, the glorious coming and kingdom of our Lord and Saviour Jesus Christ, the Messiah, the rightful heir to David's throne, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

(Mrs.) S. E. BRINKERHOFF.

# The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

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IT is said that the news-girls in Boston are nearly all of the Jewish race.

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THERE are about fifty Jewish families resident in Salt Lake City. They have recently purchased a lot for \$5,500, and contemplate erecting a synagogue thereon to cost \$20,000.

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THE Wagner performances which took place early in August at Bayreuth, were conducted by the famous Kapellmeister, Hermann Levi. Although Wagner was an inveterate enemy of the Jews, Herr Levi was one of his most intimate friends.

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SIR HENRY A. ISAACS, the new Lord Mayor of London, is a conscientious Jew, and among the many reasons on account of which he will command the respect of the community, by no means the least is his firm adherence to his religious principles.

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M. MONTEFIORE-LEVI, a Senator of Belgium, has presented the munificent gift of one million francs to the Observatory in Brussels. On the occasion of a recent visit to Rome he also gave 50,000 francs for the establishment of a technical school in that city.

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IT is stated that in Asiatic Russia (excepting Merv and Bucharia, of which places exact statistics are not at hand,) there are about 29,000 Jews. There being 12,943,754 inhabitants in the various districts, the Jewish population numbers about 22 per cent. In European Russia the Jews number 4.3 per cent of the total population.

## SO SAY WE.

The Philadelphia *Presbyterian* asks for "more and better work among the Jews." It might be better. There is one mission to the Jews in this city, conducted by the Rev. Jacob Freshman, which publishes no financial account whatever, and has refused to show it to us when asked.—*The Independent*, Sept. 5, 1889.

Amen!

## THE EDUCATIONAL STATUS OF THE JEWS.

Recent official statistics of Prussia show the proportion of illiterates, unable either to read or write, to be much smaller among the Jews than among Christians. The following table shows the proportion of such of each class of the population in 1875:

	Men.	Women.
Catholics.....	15.1	21.8
Protestants.....	6.6	11.4
Jews.....	3.9	5.8

To the educational statistics thus given, may be added the following from later authorities, all distinctly indicating the same pre-eminence of the Jews as compared with their Christian neighbors, in the matter of education. According to the census of Prussia on December 1, 1884, out of a total of 42,726 in the higher girls' schools, 5,874, or nearly 14 per cent, were Jewesses. But even in Berlin, where the Jews are most numerous, they are but 5 per cent of the population. In Hungary, in 1884, there were but 512 Jewish schools, and 979 Jewish teachers. At the University of Buda-Pesth, in 1885, out of 3,375 students, 1,058, or 31 per cent, were Jews; and at the Polytechnic School, 220, or 35 per cent, out of 621, were Jews. The proportion of Jews in the population is 4 per cent. Among 1,326 professors in the German Universities, 98 are Jews, against 70 in 1880. Of the 529 *privat-decenten*, 84 are Jews. In Paris, in the *ecole Pratique des Hauts Etudes*, of the staff of 35 professors, 7, or one-fifth, are Jews. These lecture on Philology, Comparative Grammar, Assyriology, Zend, Ethiopic, Himyaritic, and Arabic languages, and comprise the eminent names of Henri Weil, Michel Breal, Joseph Derenbourg, Jules Oppert, James Darmsteter, Hartwig Derenbourg, and Joseph Halevy.—*The Everlasting Nation*.

## WEISS CORRESPONDENCE.

COLUMBUS, Ga., July 21, 1889.

To the Editor of THE PECULIAR PEOPLE.

*Dear Sir:*—The words issuing from woman's lips appeal to man's heart in stronger terms than those of men, yet "His truth shall be thy shield and buckler" (Psa. 91:4), and not that which men *call* truth. The Lord did *not* promise a Saviour or a Messiah, but a great publisher of *peace*, when we search the Old Testament; but when you quote the New Testament it appeals to the Jews' credulosity in no other terms than the Koran or Zend Avesta. The words of Jesus, Peter (who denied his Master when in trouble), Paul, Thomas (the doubter), and others, are to a Jew not weightier than those of Buddha, Brahma, Confucius, Mencius, Mohammed, and others. Hence, as gently as I would like to respond to Miss Robinson, I will refrain from entering into an exposition of her New Testament citations, for I am defending Judaism and not defying Christianity. All I wish to respond to is the promise of a Saviour. Bring forward those prophecies from Scripture in which a Saviour was promised, and I will either be convinced or refute your claim.

As to Mr. Robitschek's sincerity, I confess my doubt, for we have had so many apostates who proved impostors that we must look with suspicion upon every Jew that embraces Christianity. He, too, tells me what St. Paul says. Let him tell me what St. Isaiah, St. Jeremiah, or other Jewish saints, have said. Mr. Robitschek says that Adam and Eve, Abel and Noah, Abraham, Isaac and Jacob, Moses, David, Elias and the seven thousand who did not bow to Baal, etc., were saved. Saved from what? Saved how? Have not the seven million Jews now existing been saved too? Mr. Robitschek asks why the law of Moses was sent after 3,400 years, etc. Because the human conception was not sooner ripe to receive law, just as Moses kept the Israelites forty years in the wilderness instead of bringing them at once into the promised land, teaching them so many years before they could become the domineers of the land. "Why coats of skins to Adam and Eve," says

Mr. Robitschek, "and holy linen garments to Jewish high priests?" Why, Mr. Robitschek, dwell you in rooms belaid with carpets, and furnished elegantly, when in Europe you had bare floors, and not over richly furnished apartments? Ask the age of progress and the spirit of civilization why advancement is necessary in garb as well as in knowledge. Mr. Robitschek, you argue weakly. You confess that the Lord He is one, Redeemer and Saviour, only you add—and that without proof—that He came in the shape of man to Zion. How and why it was necessary, you do not tell me. But you quote a sentence from Malachi 3: 1, where you leave out words in the middle, because they do not suit your argument, and then fall into a raging fury (showing the *משטר להכעס*), because our ancestors—as you claim—have *cruelly murdered* your Saviour. See the gentle Christian maiden, how tenderly she responds; read Mr. Cook's and Mr. Ernst's replies, how gentleman-like they are, while you spit gall and venom. You make an assertion which was long ere this declared an exploded falsehood. You know that the Jews did not crucify your Saviour. You know that the Romans, and not the Jews, did it. But even if it were so, that the Jews crucified Him, do you not claim that it was so decreed by God, and when some carry into effect God's decree do they become murderers? In my eyes, yes, because I cannot believe that God would decree that men should become murderers, and in this case, some had to become such. With all this, however, you have not brought a particle of proof that Jesus was a Saviour, and that a promised Saviour. What I want is convincing, reasonable, and peace-preserving argument, and not such as was advanced in the fifteenth century in inquisitorial times.

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AUGUST 1, 1889.

Through the kindness of the editor I am permitted the privilege of adding to the foregoing my replies to Messrs. King and Wallfisch, but I did not intend answering every sermon preached and every individual idea advanced. If I were to give sermons on Judaism they would

outbalance all the sermons I have hitherto read purporting to be replies to my first communication. It takes some quite a while to work out their ideas, and, who knows who will yet have finished next month some reply to my instantaneous and ready doctrines. None have yet brought proof that beside God there *is* a Saviour, or that the Saviour of the Christians is God, where it was foretold, or why it was necessary. They gather a passage from here, a passage from there, a disjointed phrase from one prophet, and a disjointed phrase from another prophet, cementing them together with their ideas to make it appear as though it belongs to their argument; just as that parson, who once quoted two passages to his opponent: "And he (Judas) . . . went and hanged himself," "Go thou and do likewise." Mr. King wants to have the parable of the fig-tree so suitable. Why did Moses, in the wilderness, when the waters were bitter, not say, "Dry up, ye waters, and yield hence no moisture any more?" Because it was more in accordance with divine mercy to make the waters drinkable. Likewise it would have been more awe-inspiring, resulting in a more favorable aspect, if Jesus had said, "O tree, bear now fruit in abundance, and be henceforth fruitful." I know some could make a good sermon on this; so could I, if necessary, but it bears in no respect on my subject. Mr. King makes an assertion he cannot substantiate, in saying that the Jewish heart seldom goes out to Jehovah as to a Father and a Saviour. How does he know that? History tells us that the Jew is the staunchest adherer to God, his Saviour. He further wants to have it that the Lord and Saviour spoken of in Isaiah 45: 22, 23, *is Jesus*. Where is he told so? I know it is not so. I know it means what it says, unequivocally, and that is, the God in unity and not in trinity. This can make another sermon, but the bare words still would bear a meaning that cannot be effaced by argument.

Mr. Wallfisch's lengthy communication is just as void of argument as all the others. It is a sermon and an essay, on various little insignificant points combined, immaterial whether you accept them into Judaism or Christianity or

not, with little catches in them. He wants to catch me on my translation, "future reward" instead of "future world," while literally, both are wrong;<sup>1</sup> but along with it he says that without sacrifice none can be justified. What sacrifice does the Christian bring? Christ crucified nineteen hundred years ago? Is that your sacrifice now? By one twist your sacrifice has been brought; believe in Christ. Why not the sacrifice of noble deeds, of worthy propensities, and a devout, honest, fervent prayer? In *that* God must delight; *that* he will undoubtedly accept, whether you come to Him through Christ or through yourself. Mr. Wallfisch wants to catch me at saying that I believe in no Saviour, and then I call God my Saviour. I will not even answer this imputation so flimsy, but will show his self-contradiction. He says a sinner cannot have communion with God and then he declares that the Saviour and God are the same. How can you then approach the Saviour as a sinner, He being God? Unless he gives us another sermon Mr. Wallfisch cannot creep out of his own contradiction. With these few remarks I will say that I will answer no more ideas and individual advancements. What I want to know is, where are the prophecies concerning a Messiah and the Messiahship of Jesus, and where, in the Scriptures, is it stated that it was necessary for one to come and to die as Jesus did? But no sermon, please.

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SEPTEMBER 1, 1889.

Mr. Goodfriend is the first who has attempted to answer my communications aright. He is the first who makes Scriptures his argument, only the points he raises are as old, and older, than Methuselah was, and have been answered long ere this by Arnheim, Philipsohn, Kalisch, and others, so convincingly that anything I say will no more be my opinion; yet let me say that, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," is an erroneous translation. שֵׁבֶט is not necessarily a scepter; it may be a rod or a tribe. Still this is immaterial. עַר כִּיבֵּא שְׁלֵה however, is positively

<sup>1</sup>עֵלַם הַבָּא means *the world to come*, but it is not worth arguing about.—L. W.



ungrammatically translated as "until Shiloh come." The כִּי is superfluous and meaningless. Why is not this the translation: "The rod"—tribe, or scepter, no matter which—"shall not depart," etc. עַד "forever," כִּי יבֹא שִׁלּוֹה "for he shall come to Shiloh"? Space permits me not to discuss this more fully; but, granted that Mr. Goodfriend's translation is correct, it cannot apply to Jesus of Nazareth, as the scepter did not depart from Judah with His appearance, but seventy years later, when Jerusalem was laid in ashes and all records destroyed; and of a law-giver Judah was bereft four hundred and ninety-one years previous, when Zedekiah was blinded and dethroned. We furthermore ask, How does Mr. Goodfriend know that Shiloh means Messiah? He says that the Jews accepted it so. Accepted, from whom? From rabbinic teachings, of course. Why not then, accept all rabbinic teachings, especially relating to the Messiah? Did they not teach that when the Messiah shall come all shall be Jews, and not Christians? Did they not teach that when the Messiah shall come all the righteous people shall recline under the booth made from the skin of the leviathan,<sup>1</sup> feasting on the flesh of that gigantic fish? Did this come to pass when the Messiah came, or was this part mere phantasy, and only the part Christians reserve for their argument true and fulfilled? Where is the consistency?

Mr. Goodfriend then quotes: "And the Lord, *whom ye seek*, (the italics are mine,) shall suddenly come to his temple." This directly contradicts the Christian advancement, "The Jews rejected Christ." The passage should then have read, instead of *whom ye seek, whom ye reject, or will reject*. Let us look at this chapter, Malachi 3. The Lord's messenger, הַאֲדֹנָי a human lord, and not God Himself, shall come. There God proclaims (v. 6): "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed,"<sup>2</sup> and concludes with the admonition (Mal. 4: 4),<sup>3</sup> to remem-

(1) סִכַּחַת שֶׁל לְוִיָּתָן.

2) "I am Jehovah, who doth not change, and ye, children of Jacob, shall not be consumed."

3) Hebrew Bible, Mal. 3: 22.

ber the laws of Moses, the statutes and ordinances, while Mr. Goodfriend claims that the Old Testament dispensation was abolished. Is this fulfillment?

I am surprised that Mr. Goodfriend quotes, "The desire of all nations" had come when Jesus came. Why, there are far more people and nations that have not accepted Jesus as Christ than those that have accepted Him. It is not the desire of all nations, but the desire of a small minority of nations, whatever any one may claim that Tacitus, Virgil, or anybody else said. Mr. Goodfriend says: "If Christ had been an impostor He could not have fulfilled the prophecies in every particular." This is what I would like to see epitomized. *Where* were prophecies made and *how* fulfilled? Mere conjectures I will not heed; roundabout ways I will not notice. I want positive, clear, and authentic proof.

No. Three cannot be one, the way Jesus was born, lived and died. No particle of God can enter a womb, be born, live, and die, like a human being. It was not foretold, nor did it happen.

"Let us make man," etc., is the singular plurality all monarchs use to this day. "We, emperor of Germany," or, "We, king of Italy," etc. God could not have been three in one, nor did He need to speak to Himself. There was no necessity for consulting Himself. It was simply to do it, and let it be done, as with light, or anything else of which God had said, "Let there be," and there was.

As to the argument, "For unto us a child is born," etc., together with the 53d chapter of Isaiah, we come again under the head of changed meaning, not what the words bear on their surface. God is immutable, and if the Bible is His Word, it must also be immutable; but Christians change the present and past into the future to make their argument good. "Unto us a child is born," was said to Ahaz about 743 years before Jesus was born, and the 53d chapter of Isaiah was written about 760 years before that event; and the one speaks of *is* (present tense), and the other describes one that *did* suffer (past tense), and yet both should mean a future!

*What did means what will take place!* This famous chap-

ter describes the suffering of Jesus, does it? Well, then, in the 10th verse it says: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days." So this Messiah had a *soul* that needed an offering for *sin*. Was this God? It was not, for He was to see His seed. It was not Jesus, because He died childless. He was to prolong His days. God is everlasting, and it was not Jesus, because He died young. Did He die by the decree of God? No. "When thou shalt make his soul an offering for sin he shall see his seed," etc. An offering for sin, therefore, would have saved His life; and unless Mr. Goodfriend will make roundabout meanings he cannot surmount this logic and this reasoning.

I reiterate that the high priest did *not* expiate the sins of the people; and what Mr. Goodfriend quotes from John he may just as well quote to me from Shakspeare, Bacon, Macaulay, or any other author.

Mr. Goodfriend cannot grasp the reason in creation, but how does that bear on the coming of the Messiah, or on religion in general? You may take it literally, if you choose, or figuratively, or you may conceive any idea you like of creation; that will not make you less Christian nor me less Jew. It contains no law or doctrine to go by, nor religion to live by.

I omitted in its place to say that Mr. Goodfriend makes a false assertion when he says that ancient Jews believed in a trinity doctrine. If he had said the Hindoos did, he would be right; but Jews ever believed, as they now believe, in One and Indivisible God.

L. WEISS.

NOTE. We think we do Rabbi Weiss no injustice in printing his three letters as one, thus allowing him to answer at once all his critics since the month of June. It is our wish to be absolutely impartial in our treatment of our correspondents, and we bespeak for the Rabbi's letters the attention of our readers.

[ED.]

