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A sixteen-page monthly in the Hebrew language, devoted to Jewish interests.

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CH. TH. LUCKY, Editor,
Alfred Centre, N. Y.

THE PECULIAR PEOPLE.

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ADDRESS.

All Business Communications should be addressed,
THE PECULIAR PEOPLE,
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All Communications for the Editor should be addressed,
THE REV. WILLIAM C. DALAND,
Leonardsville, N. Y.

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

THE REV. WILLIAM C. DALAND,

Leonardsville, N. Y.

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

Vol. II.

MAY, 1889.

No. 2.

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

THE PECULIAR PEOPLE.

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

A Christian Monthly devoted to Jewish Interests, Political, Social, Literary, and Religious.

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

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

VOL. II. ALFRED CENTRE, N. Y., MAY, 1889. No. 2.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

WHEN we read passages in Christian newspapers like those which occasionally meet our eyes, we can but deplore the lack of that spirit which the followers of Jesus of Nazareth ought to possess. We do not wish to complain of those who mean well; but kindness, courtesy and perfect justice ought to mark a believer in Christ in all his ways. The favor of the sincere and pious Jew can never be won by hard and bitter words, acrimonious argumentation, boorishness, and gross injustice, the absence of which ought to characterize every gentleman, not to say every Christian.

Jews are human beings; and, doubtless, have a human sentiment, as well as the faults of the human race. In quite a few respects, indeed, they are much like the rest of mankind. Let the believer in Jesus show his regard for the Jews by his truly Christian deportment toward them, and he will do much toward witnessing for his Master. When the Christian would urge upon them the acceptance of Jesus Christ, let him exhibit in himself the "peaceable fruits of righteousness," so that the gospel may seem to them a desirable acquisition. Let him not reveal so great a moral perversity in his own character as effectually to warn the Jews, and to fill them with apprehension lest in

becoming disciples of the Nazarene they grow to be even as the one who so poorly reflects the Master's life.

WE do recollect, though, hearing once in a while some unjust remarks made even by Jews. This may seem strange, but we must confess that it is true. Not every Jew who espouses the cause of the lowly Nazarene does so as a hypocrite. Not every such is a "bread-and-butter convert." Nor is every one influenced by greed of gain, nor is he yet a traitor to Israel, nor a recreant worshiper of the God of our fathers.

THE Jew who, in becoming a disciple of Jesus, thereby learns to hate his own people is a source of as bitter a grief to the Saviour as those who steadfastly resist His pleadings. The sincere lover of Christ will truly love Israel, for Jesus loved Israel with a great and mighty love. Unworthy disciples, whether Jews or Gentiles, are those who preach or exhibit in their lives the gospel of hate! Not so our Master. Words of tender appeal, of earnest pleading, better befit the servant of Jesus than words of unjust strife or malicious hatred. "Ye have not so learned Christ; if so be ye have heard Him, and have been taught by Him."

THE VEXED JEWISH QUESTION.

Perhaps there is nothing more astonishing to the ordinary non-Jewish mind than the diverse forms of Judaism, the different opinions and practices among the Jews, and the diametrically opposite ends sought by the different leaders of Jewish thought. Such a diversity is known to exist among Christians, but it is a matter of surprise that there are so many different kinds of Jews.

Here, for example, is a Jew who expects a Messiah, while beside him is one who scoffs at such an idea. Here is one who expects the re-establishment of the Jewish nation in Palestine, while there is one who considers such a thought the dream of a visionary. Here is one crying out, "Mingle with the nations," yonder is one preaching with a loud voice, "Be ye separate from them." Here is one who says Jesus is an impostor and Christianity is false,

while others say that Jesus was a well meaning reformer, and Christianity is an attempt on the part of men to construct a religion, as much of a success and as much of a failure as other religions. And these are all of them Jews. As a late writer, himself a Jew, has said, speaking of the term Judaism, "Under conditions as they are, it is an absolute impossibility to establish a definition of the term which would suit the many heads and many brains which compose what we call the Jewish community." Leaving for the moment the various distinctions of religious opinion among the Jews, let us consider the question of their relations to the nations.

There are many Jews whose interest in Judaism is mainly one of pride. They care nothing about the "letter" of the law, and its "spirit" they never comprehend. They have no marked zeal as to their religion. They believe in God. They follow neither the teachings of the Talmud nor the particulars commanded in the Pentateuch, because circumstances are adverse to such observances. Yet they are Jews. It would seem almost as if they would like to have been born in the bosom of another nation, in order not to be troubled with these things; yet, nevertheless, they have a pride in their lineage. They have, however, the passions and desires of other nations. They wish fame, honor, and high social position. In the older nations of Europe this is somewhat difficult of accomplishment, in view of the conditions of birth which limit aristocracy, and yet, nevertheless, matrimonial and other possibilities are within their reach, and the goal is not wholly unattainable. Such Jews are, as it were, members of two nations. While formally members of the synagogue they are members of the Jewish nation, although at the same time perhaps loyal citizens of Germany or England. If now for political or social reasons they unite with the state church, they are then cut off from the Jewish stock and become perfect Germans or Englishmen. Many who are almost in this stage consider the Jewish nation virtually dead. Religion, they think, does not amount to very much. Why should the Jews suffer persecution? Even here in Ameri-

ca, where there are not the same social barriers to their advancement, there is a feeling that their path might have been easier if they had been born with the name Christian and not Jew. Therefore, they say, intermarriage with Gentiles, mixing with Christians (*i. e.*, those not Jews), ignoring many Jewish practices, as for instance, the dietary laws and other rites, neglecting the Sabbath and other sacred days, will help to solve the Jewish question. In the time to come possibly the Jews will disappear. They will be swallowed up in the other nations, which are eager to absorb them. During all the centuries there have been so-called conversions of Jews to Christianity, but they were for the most part conversions to other nations. The inducements were many. The Jew is, after all, but a human being. Some have endured, and do still endure, hardships, crosses and losses for the sake of their convictions; some are weak and do not stand before the tide. For centuries the Jews were shut out from all civil rights, and as long as they were not disguised as Christians they could not enjoy the least privilege.

Now the resultant condition is about as follows:

The greater part of the Jews, especially the more highly cultured and liberalized class, think that the Jewish nation will always remain in dispersion and will probably never be gathered together in one place, that is, Palestine. There will be no external nationality. The Jews will be citizens of other nations, speaking their languages and conforming to their institutions. The nationality of the Jews, according to this class, consists merely in not being wholly absorbed and merged in Christendom. There are, of course, among these, varying degrees of partial absorption, and a varying intensity of loyalty to Judaism as such.

Another part, not so great, expect a return to Palestine and the restoration of a perfect nationality to the Jewish people. These, of course, strongly resist amalgamation and mingling with the other nations.

Now as the matter stands, the relation of each of these classes to evangelical Christianity becomes perfectly clear.

The former class would not become Christians; for to become Christians would be to renounce Judaism, and

Judaism they revere for its ancient glory. Then, too, the more liberal of these consider all religions, in one sense, equally true, or, what is the same thing, equally false; and there is no motive to offset the pride they have in their abstract nationality.

The latter class seek truth in religion, love the Word of God, and for that very reason cannot accept the Christian faith. Their position is, quite logically, as follows: "Christianity must be false; for, if Christianity were really the religion of the Messiah (*Χριστος*—*משיח*), it could not work contrary to itself. The true Messiah would restore the Jewish nation, and the Christianity of the nations has labored to *destroy* the Jewish nation. It cannot be the truth. The Christ (*i. e.*, *המשיח*) has not come, and he who claims to be the Messiah is an impostor, for the reason that he contradicts his mission. The Messiah is to be the lifter-up of Israel, not a destroyer of his people.

Christians may argue that the mission of Christ was spiritual. This has no weight with them, for the Scripture is on the side of the Jews. Christians may likewise say that a Jew converted to Christ need not cease to be a Jew nationally, and as soon as there shall be a great many of the Jews in Christendom, the Lord may remember them in mercy and restore them to their land. But on the other hand the fact remains that practically Christendom absorbs such, and as soon as the Jew joins a Christian church he is somehow entirely lost to his own nation, and this is the fault of Christianity rather than of Judaism. Christianity has hitherto virtually denationalized the Jew. It has, so to say, un-Jewed him. In the latter decades of the present century there has begun a movement in the right direction. But the effect is even worse; for, while Jewish-Christians are the subject of mention, the word has practically no significance. There are, it is true, some exceptions, but they make the rule the more certain. Nevertheless, the future has better things in store. The misconceptions on all sides will, we trust, be removed. Mistakes are now made by both Jews and Christians, by Jews in misunder-

standing, and by Christians in misdoing, though all are doubtless honest in their first intentions.

An illustration of these misunderstandings is to be found in the comments upon Baron Hirsch and some of his alleged statements concerning the Jews. The baron is, doubtless, one of those who are tired of the sufferings of the Jewish nation, and he would perhaps say, "Let them merge, and mingle with the nations, and not suffer; and even if it be necessary to assume a religious disguise, let it be so. If the Jewish nation thereby cease to exist, no matter." Then the rest of the Jews cry out and are scandalized, or else they cannot believe it of the good baron. Now both parties are mistaken. The plan of assimilation is against God's plan. The Jewish nation cannot die. Christians, if they believe the Word of God, ought to mourn over this tendency among the Jews; and yet more ought they mourn to think they have been in a great measure responsible for it. But the remainder of the Jews are also mistaken, and for the reason that they cannot see that God's plan is different from their conception of it. A Jew *can* remain a faithful Jew when once he *really* believes in Christ. A Jew who, when converted, proves unfaithful to his own nation, cannot be said to be faithful to Christ. Christ is indeed to be the restorer of the Jewish nation. That it is practically not so is to be deplored. But the hour, we hope, has come. When Christendom sees her mistake, when no hand shall be lent to false missionaries and corrupt missions, when Jewish Christians are permitted to be such with the *Jewish* emphasized, when Jews of both classes see also that they are in error,—then will the gospel be proclaimed as what it is, a message of salvation to sinning souls, Jews and Gentiles together; then will the Jewish brother join with his Jewish brother without absorption into another nation; then will Christianity prove its Messianic character, and the times of restoration will be at hand.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—*Franklin.*

THE LEIPZIG SEMINARY.

One of the most significant of all the organizations for the evangelization of the Jews is the Seminary at Leipzig, established in the autumn of 1886. At the head of this stands Prof. Franz Delitzsch, who, through a long life of arduous professional labors, has found time and strength to render manifold and valuable services to the cause of Jewish missions. Associated with Dr. Delitzsch is the Jewish missionary, William Faber. The aim of this seminary is unique. It is to train young men for missionary work among the Jews. Instruction is also given to those who, though not purposing to become missionaries themselves, wish, as pastors, to support and further the work. During the year 1887 there were four young men in the seminary. Mr. Faber, in his last report, says, in speaking of worship in the seminary, "Our Jewish institute is probably the only place in the world where there is daily worship which in its principal parts is Hebrew." The Scripture reading, responsive singing of Psalms, the Lord's Prayer and the Magnificat are all in the Hebrew language.—*Prof. G. H. Gilbert in the Advance.*

THE WORLD TURNED UPSIDE DOWN.

A son of Rabbi Joshua Ben Levi died (fell in a trance) and awoke soon to life again. His father asked him what he had seen in the "other world." "I have seen," said the son, "a world that is turned upside down; those that here stand on top, stand way down there, and those that are last here, take there the foremost and highest." "My son," said Rabbi Joshua, "thou hast seen just the right world."—*Ex.*

DO TO-DAY'S duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—*Charles Kingsley.*

THE Hebrew population of New York is estimated at 120,000.

The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

It is said that in France there are nineteen women doctors, three of whom are Russian Jewesses.

MARCUS GERRIT TABAK, of Amsterdam, has given 100,000 gulden for a home for incurables.

It is said that the Russian Government has given orders that passports are to be refused to all workmen, servants, artisans, and money-changers of the Jewish faith desirous of passing the Russian frontier. No restrictions are imposed on merchants or commercial travelers.

OUR Jewish brethren of Philadelphia are very active in matters of worthy local enterprise. The number of buildings in contemplation is quite unusual, one would think. The home for the aged and infirm is nearing completion, the Hebrew Education Society is endeavoring to find a local habitation commensurate with its needs, one of the largest congregations is preparing to erect a new synagogue, ere long the Jewish Foster Home will need enlargement, and several other buildings are now in prospect.

THE Crown Prince Rudolph Hospital, which has been erected in Cairo, Egypt, by the Austro-Hungarian Colony in that city, mainly owes its existence to two Jews, viz., Julius Blum Pasha, Under Secretary of State for Finance, and Cattani Bey, the opulent banker. The former is a Hungarian by birth, the latter is under Austrian protection. Arrangements have been made in the new hospital whereby Jewish patients will obtain Kosher food.

THE Swiss census of December 1, 1888, shows that Switzerland possesses a Jewish population of 8,386. In 1880 it was 7,373. There was an increase of 1,013 in eight years.

THE Jewish cemetery at Fordon, near Bromberg, Germany, has been the scene of an act of vandalism. On New Year's day the gate was found broken open, about thirty gravestones thrown to the ground, and some fine iron trellis work injured beyond repair.

THE anti-Jewish wave has evidently reached Luxemburg. At one of the sittings of the Diet, petitions for naturalization were received from eleven foreigners, six of whom were Jews. The petitions of the latter were rejected, the applications of the five non-Jews being granted.

AN ANCIENT JEWISH CEMETERY.

Pater Delattre, the renowned archæologist, has discovered on the site of ancient Carthage, not far from Tunis, a Jewish cemetery. This burial place dates from the ancient Roman period, and appears to be very well preserved. This discovery is of so great interest that Pater Delattre intends to begin excavation for further discoveries.

THE JEWISH PUBLICATION SOCIETY.

Interest in Jewish literature is fast growing, and the Jewish Publication Society, whose number is constantly increasing, now has members in sixty cities and towns throughout nearly every state in the Union. A sufficient income is now guaranteed to justify the first publication, which may, therefore, soon be expected. If the work of organization continues, we may soon hear that every Jewish community in the country is represented on the list of members.

THE HEBREW TECHNICAL INSTITUTE.

The physical laboratory of the Hebrew Technical Institute in New York City is nearly completed. The insti-

tute has been enriched by a gift of \$3,000 from the sons and daughters of the late Henry Herman. It is worthy of note in this connection that in Strasburg there is a Jewish Technical School which began its existence in 1827. The object of this school is to spread a knowledge of handicrafts among Jews, by training youths in a great variety of useful pursuits.

THREE-SCORE YEARS AND TEN.

The Rev. Isaac M. Wise, of Cincinnati, celebrated the seventieth anniversary of his birth during the first week in April. This occasion is of interest in view of his prominence as a leader in Jewish reform and his active service in behalf of American Judaism.

Public services were held and congratulations offered, the most prominent feature of the exercises being, perhaps, the address of Dr. Krauskopf, of Philadelphia.

Dr. Wise is doubtless to be considered as holding a *via media* between radical Jewish reform and extreme Jewish orthodoxy; while, at the same time, he has always been decidedly separated from the conservative element. He has been the most prominent among reformed leaders in this country. He has done much to advance the interests of American Judaism, especially in the matter of education. While it is, perhaps, difficult exactly to define his position on every point of Jewish controversy, he has ever been a man with the courage of his convictions, and he has always been unflinchingly faithful to Judaism according to his conception of it. These qualities entitle him to our highest respect, even while we cannot agree with his opinions. We wish him yet many years of joy.

GLEANINGS FROM THE JEWISH AND CHRISTIAN PRESS.

BE FAIR.

If there were formed a wealthy organization among the Jewish congregations, with funds reaching thousands of dollars, an income of many thousands produced by annual subscriptions collected on certain days among all the

synagogues after vigorous prayers by the rabbis, and to which every wealthy old woman in Israel was expected to contribute further by means of a liberal testamentary provision, and school-houses and churches were established in certain crowded sections where only Christians live, to be tempted to enter their walls; and if mass-meetings were held by the Jews to celebrate the great success of their mission, we do not think that our brethren of the Christian press would rest satisfied with mere criticism or strong denunciation.—*Jewish Messenger*.

Perhaps not. Still it would do no harm to try them. Why not have a mass-meeting and prove that Judaism is true, and that it stops where Christians mistakenly suppose Christianity comes in as its logical conclusion? If Jews would do this and get converts, we of the THE PECULIAR PEOPLE at least would say no word. Every one, if he have convictions, must make an endeavor to propagate what he believes to be the truth. Only let us be fair. Some Christian missionary may use unfair means. Very well. It is part of our mission to tell of such, if we know it to be true. Some Jewish newspapers print unfair judgments. Let us be candid. THE PECULIAR PEOPLE comes in with an *irenicon*. We wish to be a mediator between Jews and other nations. The former shall through our columns learn of the latter, and *vice versa*. We wish to bring to all a word of peace. Jews are politically persecuted; that is one embarrassment. Then they are plagued by unworthy methods of missionary activity; that is another. Our principle is that the only weapons to be employed in this, our age of peace, are weapons of argument and persuasion. The only sword to use is the sword of the spirit. Let trickery alone. The Word of God will succeed, we believe, if it be not embarrassed by the mistakes and pernicious activity of its would-be friends. Let both sides be heard. Be fair.

A FAMILY QUARREL ABOUT ——?

A course of lectures of interest to Hebrews, who are respectfully and cordially invited to attend, will be delivered at Grace Church, Twelfth Street, above Arch, Sundays, 7.45 P. M., as follows:

February 10th, Rev. C. C. Tiffany, D. D., of New York.

February 17th, Rev. G. H. Kinsolving, Rector of Church of the Epiphany.

February 24th, Rev. James S. Stone, D. D., Rector of Grace Church.

March 3d, Rev. W. F. Nichols, D. D., Rector of St. James.

All welcome.—*The Jewish Exponent (Philadelphia), March 1st*

Rev. Dr. Joseph Krauskopf yesterday replied to the preachers who, from the pulpit of Grace Church, on Twelfth Street, near Cherry have been endeavoring to proselytize Jews by a series of lectures. The Rabbi's sermon was remarkable in the extreme. The text was from St. Matthew 7: 1-5. Such an unusual thing as taking a text from the Christian Bible was defended by a caustic scoring of *The Jewish Exponent*. The rabbi said:

"I admit it is very bold to step before a Jewish congregation with a text from an anti-Jewish source. But I am only imitating an example set by the official organ of the staunchest and purest traditional Judaism, our own pious *Jewish Exponent*, which would surely be the last to publish aught to injure the interests of Israel. If this very pious journal can publish for a few weeks in succession a paid advertisement which appeals to Israelites to assemble at Grace Church to be convinced by a number of distinguished Christian ministers why they should cast Judaism aside and be converted to Christianity, why should I, not so saintly or so orthodox, not be permitted to take a text from the New Testament? A good thought deserves being quoted, no matter what its source or who its author."

The rabbi continued at length in support of Judaism, warning "Jew-converters" to "convert your own. Leave Jews alone."—*Philadelphia Press, March 11th.*

It is really unfortunate that in looking around for a suitable opportunity to pay his respects to those whom he is pleased to call the "godly" and "saintly" editors of *The Jewish Exponent*, Dr. Krauskopf in his address on Sunday last (a portion of which is printed in another column), was finally obliged to resort to a criticism of the business management of the paper. It is additionally unfortunate that Dr. Krauskopf was not careful enough to provide himself accurately with the facts before delivering his philippic.

When reputable Christian divines stoop to the practicing of a form of deception, as was in this case done by the language of the advertisement, to entice victims, they themselves are the only sufferers, by the loss of respect

which they inevitably incur. The sooner these people find out the uselessness of such attempts, the sooner will they "let Jews alone." The degree in which these attempts are made openly is the measure of their failure.—*The Jewish Exponent, March 15th*

The mere matter of by-play between a reformed rabbi and an orthodox newspaper has for us but a passing interest. We regret, however, that there should be such feelings existent among our brethren. Would that they had no desire to find one another in the wrong!

But we would speak of another matter which is quite evident from these little extracts; namely, that while throwing smaller missiles at each other, these combatants unite in hurling larger ones at "Jew-converters," even though they be "reputable Christian divines." We have no knowledge of the lectures delivered at Grace Church. We know only a few words of Dr. Krauskopf's sermon. But, in the interest of peace, we would submit that, despite whatever mistakes or whatever sins may be attributable to the ministers in question, the two parties in this little bit of skirmishing have fallen into one or two errors.

In the first place, Dr. Krauskopf characterizes the New Testament as anti-Jewish. This may be so, from his standpoint; and yet what anti-Jewish features are there in the New Testament? Is St. Paul as anti-Jewish as the modern reformed rabbi? The New Testament has been made anti-Jewish by its interpreters. Anti-Jewish Christians—We can hardly bring ourselves to write the name—may have employed it falsely. But we venture to believe that Dr. Krauskopf himself would hardly say that the New Testament, pure and simple, rightly understood, is in any real sense anti-Jewish. Oh! that every Israelite would consider the New Testament fairly and attentively, not merely using a sharp sentence from the Sermon on the Mount, wherewith to scourge a brother Israelite, but to ascertain its true relation to Judaism, which is not one of antagonism but of the truest loyalty!

In the second place, the *Jewish Exponent* speaks of the "practicing of a form of deception" to "entice victims."

Where, we ask, is the deception? Is not the advertisement transparent and open? Is Grace Church a synagogue? Are the "rectors" here mentioned masquerading under any false appearance? Would any Jews attend these lectures expecting that these gentlemen would discourse as their own rabbis? We know that sometimes deception may have been employed, but surely it is not so in this case. These clergymen may have been mistaken in their attempts to induce our Jewish brethren to look with favor upon Christianity, but surely the advertisement contains no form of deception, except the very innocent and transparent one of an agreeable turn of phrase. Would the *Jewish Exponent* expect that these ministers would advertise themselves as "conversionists," as "wily and scheming missionaries," lying in wait to entrap the unwary? Dr. Krauskopf considers the lectures a failure. The *Jewish Exponent* says that the degree in which such attempts are made "openly" is the measure of their failure. Therefore we judge this attempt to be *open*, and therefore no deception.

We heartily wish, however, that perfectly fair dealing, and absolutely candid speaking might be known on all sides, that the teachings of Jesus, unmarred by the interpretations put upon them by His followers, might be candidly considered by the thinking sons of Israel, that the apostles of our Lord might be accorded as much charity as is shown to rationalists within the pale of the synagogue, and that anti-Jewish prejudice on the part of Christians might be a thing of the past. Then would the blessed fruits of peace abound, to the glory and honor of the Messiah and His kingdom.

HOW CHRISTIANS ARE MISLED.

Propagation of Christian Truths.—A striking change has come over the feelings and convictions of the Jews subsequent to, and in no small degree consequent upon, missionary work amongst them. The widely circulated Hebrew periodical, *Hamelitz*, said, not many months ago, "*The majority of Jews are more familiar with the doctrines and sayings of the New Testament than they are with the Talmud and the Pentateuch.*" The decay of many ancient prejudices and

superstitions, the improved character of the synagogue service, the feeling of confidence frequently evidenced in the motives of our missionaries, the frequent acknowledgment that Jesus was a great reformer, and that His religion has its mission to fulfill, the desire to possess the Old Testament, the intellectual conviction of many that their system is unsatisfactory, and that Christianity has established its claim to be heard—these are a few out of many indications of a change, the results and importance of which none can fully estimate.—*The Jewish Intelligence, Jan., 1889, printed on the inside page of cover as a standing advertisement.*

The above may serve as an illustration of the manner in which Christians are deceived, many times perhaps without any intent on the part of their deceivers. Taking the charitable view that it is a mistake, there is hardly a word of truth in it. The paragraph may have been put together in thoughtlessness, but it conveys an impression which needs to be corrected.

That a "striking change has come over the feelings" of Jews consequent upon missionary work amongst them may perhaps be true. But any one familiar with Jews, any one who converses with them, any one who reads their papers, will see that the change is one of increased hatred and bitterness toward Christians. Hardly a desirable change of feeling!

As to the New Testament, we sincerely wish that our brethren of the stock of Abraham were not so entirely ignorant of its doctrines as they are. We wish that they might even read it. The truth is that most Jews do not read it, many from fear of the elders and rabbis, and some for other reasons. And as for those who read it, not with one or even with seven readings can they apprehend its true significance, so prejudiced are their minds before they begin to read. Every Jewish boy and girl can tell you that the Christian books are evil and full of mischief. If asked how they know this, they will look at you in amazement, since they take it for granted without ever seeing a single line. This has been their teaching from earliest childhood. Of course in the last few years there has been a slight change, but it is only the smallest part,

the merest fringe of the Jewish people, that can say they have ever read even a chapter or two. Of course the learned rabbis in large cities, such men as Dr. Isaacs, Dr Kohler, and Dr. Gottheil, have made a special study of the New Testament with a view to criticise or to disparage it. But none who are not learned and reverend doctors, none of the average orthodox Jewish rabbis, have ever read the contents of the New Testament. And in Europe it is the same as here; if anything, the New Testament is less known there by those not the most learned.

If the *Hamelitz* ever made such a statement as is here represented, it was some five years ago, and we are not informed and cannot tell of the accuracy of the quotation. But this passage from the *Jewish Intelligence* says, "Not many months ago," and it has appeared now for four years upon the cover as an advertisement of the work of the London Society. This passage is of course not intended to deceive, but it is misleading. A hasty statement, made, we will say, by the *Hamelitz* in arrogant pride to disarm criticism for lack of candor is quoted so as to convey the opposite impression. A Jew may in extravagant language boast of reading the New Testament to prove that he is familiar with what he rejects. A Christian might quote his statement, thinking it an evidence of the progress in the knowledge of the New Testament, and indirectly seem to indicate that the New Testament is read with favor. The facts are, however, quite the reverse.

But we are surprised at the "feeling of confidence" said to be evinced in the motives of missionaries. The missionaries of the London Society must be more highly favored than others. So far as we learn there is hardly a Jew in this country or abroad who believes that the missionaries are actuated by honest motives. This needs no proofs. Any one by spending a few cents in Jewish newspapers, or by talking with any Jew he may chance to meet, will find this out to his utter satisfaction. In fact he will be more than satisfied.

Not to speak at too great length, we merely refer to one other passage. "The desire to possess the Old Testa-

ment." As if the Jews did not have the Old Testament before! No people in the world are so devoted to the Scriptures as the Jews. Every Jewish youth, who has the modicum of an education, studies the Old Testament. Of course they receive it differently explained, but they have always possessed it and have always studied it. For twenty years the Jews have eagerly purchased the Old Testament in Hebrew edited by Dr. Letteris, published by the British and Foreign Bible Society. This they trust, since it is prepared by one of their own faith. Perhaps in the Orient, where the Jews are very poor, it may occasionally happen, now somewhat more than formerly, that a very poor Jew who wishes to possess the Old Testament without paying for it, may go to the agent of the London Society for one. But that the desire to possess the Old Testament is a new feature, the result of missionary work, is a mistake.

Only a few words more. In this little paragraph, whether intentional or not, there is a mixture of truth and error. The truth is small. The error is great, and it furthermore conceals a condition of affairs greatly to be lamented. It is part of our task to reveal this condition and to show to Christians "a more excellent way." This we shall endeavor fearlessly and impartially to do.

A CORRECTION.

We are in receipt of a letter from the Rev. D. Landsmann, Lutheran missionary to the Jews in New York City, calling attention to a mistake in our last issue, in regard to the number of converts in his mission. He writes: "I have to-day received the first number of THE PECULIAR PEOPLE, and I am sorry to have read (p. 18) the false statement that my Lutheran mission has produced only one convert. Eleven have been baptized, and four have remained and are to-day good Christians who love the Lord Jesus."

We are glad to correct the misstatement. We had not at hand the statistics of the Lutheran Mission in New York City, but were informed upon good authority that there was only one convert. We fear, however, that Mr. Land-

mann considers an injustice done to his mission beyond that arising from the mistake, and we assure him that such was not the intent. We were not writing in regard to his mission, but simply used the illustration which we had at hand as a mathematical example to show how it might be calculated that Jewish converts cost dearly. The correction, which we willingly make, does not alter the value of the illustration for the purpose intended.

In stating our opinion that these figures ought to be a lesson to us, we gave the view we still hold; namely, that some change in Jewish mission work is needful in order that more and better results may follow the money and pains expended. This opinion we hold entirely irrespective of Mr. Landsmann's work, and we trust he will cherish no hard feelings toward us.

JEWISH MISSIONARY PERIODICALS.

Dr. Gustav H. Dalman, in his "Rundschau ueber die Diaspora der Juden und die Judenmission der Kirche," published as a supplement to *Saat auf Hoffnung*, Prof. Delitzsch's Quarterly, gives the following list of Jewish missionary periodicals.

a. Those published in the German language: *Saat auf Hoffnung*, "Seed in Hope," edited by Prof. Franz Delitzsch, Leipzig, Germany. To this there is a supplement by Dr. Dalman.* *Nathanael*, edited by Prof. Hermann L. Strack, Berlin, Germany.

Missionsblatt des Rheinisch-Westfalischen Vereins, "Missionary Paper of the Rhenish-Westphalian Society," edited by the Rev. Messrs. Fr. Stolle and W. Uhlig, Coln, Germany. *Der Freund Israels*, "The Friend of Israel," edited by the Rev. Dr. C. F. Heman, Basel, Switzerland.

Dibre Emeth, "Words of Truth," edited by the Rev. W. Becker, Breslau, Germany. *Immanuel*, edited by the Rev. J. H. Wallfisch, Sherill, Dubuque Co., Iowa. *Der Freund Israels*, "The Friend of Israel," edited by the Rev. P. Werber, Baltimore, Md.

* We have learned of the retirement of Prof. Delitzsch from the editorship of *Saat auf Hoffnung*. Dr. Dalman succeeds him.

b. Those published in the French language: *Le Reveil d'Israel*, "The Awakening of Israel," edited by the Rev. G. Krueger, Gaubert, Eure et Loire, France. *L'Ami d'Israel*, "The Friend of Israel," edited by the Rev. W. Petavel, Neufchatel, Switzerland.

c. Those published in the English language: *The Jewish Intelligence*, organ of the London Society for Promoting Christianity Amongst the Jews, edited by the Rev. W. Fleming, London, Eng. *The Jewish Herald*, organ of the British Society for the Propagation of the Gospel among the Jews, edited by the Rev. J. Dunlop, London, Eng. *The Hebrew Christian*, edited by the Rev. Jacob Freshman, New York City. *The Hebrew Messenger*, edited by the Rev. Julius Magath, Oxford, Ga.

d. Those published in the Scandinavian language: *Missionsblad for Israel*, "Missionary Paper for Israel," edited by the Rev. J. G. Blom, Christiana, Norway. *Missionstidning for Israel*, "Missionary Newspaper for Israel," edited by the Rev. A. Lindstrom, Stockholm, Sweden.

e. Those published in the Dutch language: *De Hope Israels*, "The Hope of Israel," edited by the Rev. Mr. Korff, Amsterdam. *De Ladder Jacobs*, "Jacob's Ladder," editor not mentioned, Amsterdam.

To these Dr. Dalman adds as periodicals of a similar character, *Eduth le Israel*, "Witness to Israel," edited by Mr. Ch. Th. Lucky, Alfred Centre, N. Y., and THE PECULIAR PEOPLE. We must also add another publication of recent date, *Israel's Watchman*, edited by the Rev. Lewis De Lew, D. D., Baltimore, Md.

DAVID'S HARP.

We reprinted in our last issue a little poem entitled *The Harp of Faith*. Had there been space we should have added the passage from the Talmud in the original, which we now take pleasure in giving to our readers with a translation.

אמר ר' חנא בר ביונא אמר ר' שמעון חסידא כנור היה תלוי למעלה ממטת רוד,

וכיון שהגיעה חצות לילה רח צפונית מנשבת בו והוא מנגן מאליו, והיה דוד יושב ועוסק בתורה עד שהגיע עמוד השחר.

“Rabbi Hanna, son of Bizna said that Rabbi Simeon the pious said that a harp used to hang over the bed of David, and just when midnight arrived a north wind would blow upon it and it would play by itself; and then David used to sit and occupy himself with the Thorah (law) until the pillar of the dawn came.”

BOOK REVIEW.

THE HOLY BIBLE IN THE ORIGINAL HEBREW AND GREEK. Two volumes in one. 6x4 inches. Boston—Hartford: Elwood G. Tewksbury. Boards, \$2 50. Morocco, \$3 50. Orders may be sent to Elwood G. Tewksbury, Hartford Theological Seminary, Hartford, Conn.

This little volume is, so far as we know, unique. It is perhaps the most convenient *vade mecum* the Biblical student can possess. The wonder is that such a volume was not issued before.

It is simply the very excellent Hebrew text of the Old Testament by Dr. Letteris, so long well known for its accuracy, and the Greek text of the New Testament by Westcott and Hort, concerning which nothing need here be said; these are bound together in one convenient and tasteful volume. The one possessing this book has, therefore, within his hand the Old and New Testaments, each in its original language, and each text of the best. Nowhere else do we know of so much in so little.

DISSOLVING VIEWS IN THE HISTORY OF JUDAISM. By Rabbi Solomon Schindler. Boston: Lee and Shepard.

This work consists of a series of lectures delivered at the Temple *Adath Israel*, Boston. They give a brief and comprehensive view of the history of the Jewish religion, presented by considering the life and significance of certain characters prominent in the progress of Judaism, from Moses to the Rev. Isaac M. Wise, of Cincinnati. The author considers the history from a rationalistic and extreme reformed stand-point, treating the religion as the

result of evolution. He is also agnostic in certain respects, not being able exactly to determine whether the changes in the progress of Judaism were due to chance or to a guiding and shaping Providence. The law of evolution is, however, certainly known to him. Nevertheless his attitude is quite fair toward other faiths and those differing from him, so that one obtains from this book a very clear and vivid conception of the decidedly marked epochs in the progress of the Jewish religion in post-Biblical times; and the thoughtful reader will not be misled if he keep in mind the "personal equation" of the writer.

Those familiar with the Bible will find it perhaps an advantage that the author passes so lightly over the history of the Jews as presented in the sacred Scriptures, devoting nearly all of his lectures to the post-Biblical history. It will, however, be a matter of surprise that in the series of prominent characters in Jewish history the only Biblical persons considered are Moses and Ezra; the former represented as a mighty giant, hurling into humanity the idea that a God, "tribal or universal," is invisible, not to be symbolized in any form, and that He is identical with morality; the latter as an enthusiastic priest, who, for the sake of meeting the necessities of his time, introduced into Judaism certain new (?) features, such as the conception of Jahveh as an universal God, the belief that God had manifested His will by a written revelation, and engrafted upon it certain new (?) observances—whence derived the author does not assume to know,—such as the Sabbath, the annual festivals, etc. This conception of Biblical history the well-informed reader can correct for himself.

With regard to the subsequent history we may say that Rabbi Schindler gives in most respects a fair picture, bearing in mind however his point of view and his cardinal principles, which are as follows:

Religion itself is the result of evolution and has been constantly changing. All religious beliefs, forms, and practices have been changed whenever the underlying principles have outlived their usefulness.

Therefore the present religious generation has the

right and is under the obligation to change its beliefs and practices to conform to the progress of the age.

Against this rationalistic conception we cannot here speak at sufficient length. It would involve too much for our limited space. But we give these principles to show the reader how to understand the author's treatment of each epoch. Their fallacy would best be shown in connection with the Biblical portion of the history, and this is the part he has almost entirely ignored.

Certain parts of the book are worthy of note. The only mention of the origin of Christianity is in the chapter on "Jochanan Ben Saccai and his time," in which he simply says that from the silence of Ben Saccai concerning Jesus and the Christian religion it appears that Christianity was but little known, if known at all, and that it could not materially have differed from Judaism. The chapter on the Talmud gives as good a general idea as can be given to those unfamiliar with this monument of the ages. In the chapter on "Anan Ben David and his time," he treats the Keraites and their influence toward a Biblical basis in religion instead of dependence upon the Talmud as "not so much a return to original ideas as a change of conditions which had outlived their usefulness to new ones." We see here as in other places the influence of the author's theory upon his history. Of course there is much of truth in the author's view, but the element of divinely given religion is everywhere minimized. The chapters on "Maimonides," and "Reuchlin and Pfefferkorn" are interesting, the latter as showing the influence of Jewish discussion upon the Christian Reformation.

In the chapter on "Joseph, Prince of Naxos" the author emphasizes his opinion as to the absurdity of the hope of a national re-establishment, and throughout the rest of the book he carries the history on to its culmination in the reformed Judaism of the present day, with no personal God—but evolution instead,—no divinely given revelation, and of course no Messianic hope and no nationality, but a modification of every distinctively Jewish belief and practice.

CORRESPONDENCE.

The following letter we are glad to print, since it will afford to non-Jewish Christians an opportunity not only to learn somewhat of the Jewish state of feeling, but also

both to exhibit their strength and skill in defense of the Christian position and to show their love toward Israel. Instead of employing missionaries who cannot even try to direct themselves to an intelligent Jew, they might do much better to consider such questions as these, and answer them by the written and printed page. We beg our learned Christian friends to attempt an answer to our correspondent's query. We will gladly publish in these pages any answers we receive.

COLUMBUS, Ga., April 7, 1889.

To the Editor of THE PECULIAR PEOPLE.

Dear Sir:—It affords me pleasure to congratulate you on your sacred mission of peace, but I am grieved to foretell that you will meet with sad disappointments in the expectation of the first clause in your platform, according to which the Jews are to adopt "Jesus of Nazareth as the Messiah promised to our fathers."

First of all it is meet to mention that Jews to-day study the New Testament as well as the Old, and if they cannot come to the same conclusion as the one who was born from a Christian mother, into whose heart the chisel of a mother's love has indelibly engraven the Christ, the Saviour, from infancy,—the lullaby song over his cradle was of that Saviour, his Sunday-school, and all surroundings and associates continually pressed into his mind and soul the faith of that Saviour,—it is because quite contrary impressions were made on his Jewish heart. The current of a mother's love has so electrified his system that as Christ and Christianity is the all absorbing element of the Christian, the One, indivisible God and Judaism is the life-giving faith to the Jew.

One is as honest and earnest as the other, as intellectual as the other, but birth and training make one a Christian and the other a Jew, and never will this be otherwise. Here and there there will be an exception; a Jew will become a Christian and a Christian a Jew (I have a knowledge of both to an equal number); but these are not only exceptions, but *rare* exceptions. Not wishing to occupy too much space, I will in another issue speak of the Messiah and Messiahship, and at present I will only ask, "Is it in conformity with the endless mercy of God to promise a Messiah, a Saviour, hundreds and thousands of years in advance,—as Christians claim that already to Eve that prophecy became known, and she thought when Cain was born it was that *man of God*, that Saviour? Would God have created a

world, filled it with a population for four thousand years and then send a Saviour to redeem a small number only of the vast millions of the whole population of the world, millions that have never yet heard of Christ or understood the mission? Would it be in accord with the mercy of God to behold me kneeling at a shrine consecrated to His glorious name, or in my seclusion, or anywhere, penitently praying to Him, with a heart filled with contrition and humanity, and then to turn from me simply because I come not through the Saviour? He who sees the innermost recesses of man would in this case be less merciful than a human father, for he could not turn away from his child, were it even the most wayward and wicked of children, if it should piteously cry to its father. Would God, who is the Father of all, reject His child because it cannot believe or comprehend why a child shall not be able to make its wants known to the Father without a mediator? Is not the rabbinic maxim taught by Maimonides, who learned it by tradition from his teachers and antecessors, כל צדיקים שבאומות העולם יש להם חלק לעולם הבא. "All the just, of whatever people, have a share in future reward," more in accordance with divine mercy?

There is no necessity to believe in a Saviour. "Look unto me (says the Lord) and be ye saved all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return." Isaiah 45: 22-23. Is it possible that the Lord perjured himself? Is it possible that the words, *He swore by Himself* not to return, shall have no weight? Man when he swears and breaks an oath becomes a wretched perjurer; and shall the Lord, who should set him the example, in whose image we are made, whose attributes we should follow, have broken His oath? Nay, He is the God, and only God, the Redeemer, and the Saviour, besides whom there is none else. He permitted His prophet to write, "For all people will walk every one in the name of his god, and we will walk in the name of Lord our God forever and ever." Micah 4: 5. This the prophet wrote in continuation of the description of that glorious peace where "Nation shall not lift up a sword against nation, neither shall they learn (the tactics of) war any more." We can then live at peace with one another. We can extend our hands with fraternal emotions to one another, and still remain faithful to our God and to our religion: For; "What makes me a good Christian, that makes me a good Jew."

L. WEISS.

Rabbi, Congregation *B'nai Israel*.