

הברית החדשה.  
THE NEW TESTAMENT  
IN HEBREW.

Translated by Prof. Franz Delitzsch.

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THE  
PECULIAR PEOPLE.

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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.

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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. III.

MAY, 1890.

No. 2.

—○—  
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# THE PECULIAR PEOPLE.

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

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

הַכִּיטוֹ אֶל-צִוֵּר הַצַּבְתָּם  
Isa. 51 : 1. וְאֶל-מִקְבַּת כּוֹר נִקְרָתָם

"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. III.

ALFRED CENTRE, N. Y., MAY, 1890.

No. 2.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

## ENTREATY.

O beauteous Judah! are thy locks unbound  
Drenched with the dew-drops bright?  
Let me then be thine hand-maid, thou uncrowned,  
To make thee fair this night.

Put off thy sackcloth : lay it straight aside.  
One knocketh at the gate,  
Most tenderly entreating for His Bride,  
Who may no longer wait.

Now let me kiss the ashes and the dust  
From those sweet lips of thine ;  
Remember him in whom hath been thy trust,  
Whose feet on Zion shine.

Entreated of thy little captive maid,  
The Syrian captain brave—  
Doubting thy prophet, though he long delayed—  
Found life in Jordan's wave.

So come thou to the blood of sprinkling red,  
That healeth Abel's blood.  
There let thy wounded feet at last be led,  
Come to the hidden flood !

For when thou ownest Him, He shall own thee,—  
Whom thy foes crucified —  
From all thy sorrows set thee straightway free,  
And crown thee as His Bride.

M. E. H. EVERETT.

It is often said that the idea of God's incarnation is totally foreign to the Hebrew mind. But this is surely a mistake.

WE are sometimes tempted to ask if it be not hatred toward Christ—perhaps unrecognized—which causes the Jew to repudiate, as un-Jewish and pagan, the thought of God's becoming man and dwelling among men.

FOR all the theophanies of the Old Testament cost God something very like an incarnation. The dwelling of God in the fire of the unconsumed bush,<sup>1</sup> the appearances of God to Moses and the elders of Israel,<sup>2</sup> to Abraham<sup>3</sup> and Jacob<sup>4</sup> and many others, all show that the idea of God's appearing as a man among men is purely Biblical and not confined to the New Testament.

FURTHERMORE in the Talmud and the Midrashim the word שכניה is often found, and that, too, so used as to be very like an incarnation. When for instance it is said that "ה' צמצם שכינתו והשרה אותה בבית המקדש" does it not sound like an incarnation? If God can inhabit His temple, can He not inhabit a human body? This is the idea of the Evangelist when he says the Word was made "flesh and dwelt among us."<sup>6</sup>

OF course this is beyond the power of human reason to grasp. We cannot understand mysteries. Who can understand the mystery of life itself? Who can understand the fathomless mysteries of God and His creation? But the Word of God is sure. It has pleased the infinite Creator to reveal somewhat concerning these mysteries to our finite knowledge. Let us receive them as declared to us. In order to reveal himself to Adam, to Abraham, to Jacob, or to Moses, it pleased God to make a צמצים of Himself. How

1. Exod. 3.      2. Exod. 24.      3. Gen. 18.      4. Gen. 32.

5. The Holy One—Blessed be He!—has contracted (or shrunk together) His Shekinah and made Him dwell in the temple.

6. Greek, *καὶ ἐσθνωσκει ἐν ἡμῶν*, Hebrew, *וישכן בהוכנו*

7. A contraction, a shrinking together.

then can we doubt that he who appeared thus to the patriarchs of old. He who dwelt among the כְּרוּבִים,<sup>1</sup> He who dwelt in the מְקוֹן הַמְּקֹרֶשׁ<sup>2</sup> has also become the שְׁכִינָה<sup>3</sup> as מְצִימָצְמָה<sup>4</sup> in the person of Jesus Christ who is thus indeed בְּיָאֵלֵהֶם חַיִּים.<sup>5</sup>

## ARE THE JEWS REALLY THE CHOSEN PEOPLE?

(From the German of Prof. Franz Delitzsch, D. D., Leipsic.)

BY THE REV. B. PICK, PH. D.

(Continued from page 11.)

The election of Abraham is a supernatural historical fact which, prepared and accompanied by historical leadings, completed itself in the soul of Abraham and thus became a fact of his consciousness. How is it with the fact of Israel's election? Here, too, this fact of history and of national consciousness prepared itself in a prominent highly gifted personality, which was a means to the completion of this fact. The soul of Moses was the workshop of Israel's election.

The different sources which are woven into a whole in the Biblical narrative of the Exodus unanimously testify, that the turn as to the redemption consisted in God Himself in this, that He remembered His covenant with Abraham, Isaac and Jacob (Exod. 2 : 24), and the preparation of the redemption in this, that He called Himself to Moses' recollection as the God of Abraham, Isaac and Jacob. Exod. 3 : 6 ; 6 : 3. Thus Moses perceived that the people which was then groaning under the Pharaonic oppression, and to which he felt himself to belong as Abraham's seed was the people of Abraham's God, which He was to own as His people by redeeming them from Egypt's bondage, and by calling him as his instrument.<sup>6</sup> And at Sinai, when the solemn declaration was made, "Ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." Exod. 19 : 5 f This was not the immediate address of the Lord to the people, but the Lord's address to Moses, which he was to communicate to the chil-

1. Cherubim. 2. In the holy temple.

4. Contracted or shrunken together.

6. Exod. 3 : 7 (עָמִי), 6 : 7.

3. Shekinah.

5. The Son of the living God.

dren of Israel, after having descended from Sinai. Thus the election of Israel is an historical fact which has been realized by having become generalized from a fact of the consciousness of Moses to a fact of national consciousness.

The election of Israel was a work of pure grace, not a merited distinction. The deliverer of the people and the mediator of the law, in his last addresses, leaves it to the people's consideration, that it was neither worldly greatness (Deut. 7 : 7) whereby God should have found them especially fit for His purpose, nor moral excellency (Deut. 9 : 5) whereby they should have been found worthy to be advanced from slavery to liberty and independence. While they were led forth from Egypt and led into Canaan they proved themselves to be a stubborn people whose heart was always erring. Deut. 9 : 6, Ps. 95 : 10. But because the Lord loved you and kept the oath which He swore unto your fathers, says Moses (Deut. 7 : 8), therefore did He redeem you out of the house of bondage. We can easily understand that God's faithfulness was the cause of election, but could He love the people who during the forty years and also further on proved themselves so unworthy of His love and so unfit for their calling that He had to complain (Isa. 42 : 19), "Who is blind, but my servant? or deaf as my messenger that I sent?" He loved them because He perceived in the mass a kernel of seed who would suffer themselves to be overcome by His anticipating love and prove themselves as fit instruments for the execution of His decree of love.

It is the same with the election of Israel as with the eternal election of grace (predestination). The one like the other is the work of free, unmerited love, but not without regard to the fact that the advancing love will succeed in softening the hearts, from which, however, it must not be inferred that man alienated by nature from God responds lovingly to the love by his own strength; nay, he does this in the strength of God. The believing acceptance of grace on man's side is grace also: predestination, however, is not unconditioned, but conditioned by foreknowledge of this conduct towards grace. It is a maxim often

repeated in the writings of the Old and New Testaments that there is no respect of persons with God (2 Chron. 19 : 7 ; Rom. 2 : 11) ; a partial distinction of one man from the other, of one people from the other, is in opposition with the Biblical idea of God. The election of Israel, if we had not to take away the partiality of distinction, were a matter unworthy of God. It was conditioned by this, that God perceived in Israel, not according to the mass, but according to the kernel of the people, the instrument appropriate for the objects of his kingdom, and the distinction was in the Old Testament already exempted from partiality by that, and whereby it became, according to its essence and aim, a supernatural matter of a religious nature, that the non-Israelite who submitted himself to the God of Israel and His law, became like one who was a born Israelite,<sup>1</sup> and thus took part in the rights and duties emanating from the divine election. There is no congregation of God in the Old Testament except the people of the God of Abraham, but the extent of this congregation of God does not confine itself to Abraham's bodily descendants, but comprises also such who are not descended from Abraham, but confess the God of Abraham. Psal. 46 : 10, A. V., v. 9.

That which characterizes the Old Testament congregation is the form of the people ; only one people among the peoples is God's and whoever wishes to belong to God's people, unless he already belongs to it according to descent, must leave his national connection and enter that of Israel. And this is made possible and even very enticing. If then people<sup>2</sup> and nation<sup>3</sup> so distinguish themselves from each other, that a community can unite in itself many nations, then it stands at least thus in the Old Testament, that people of all kinds of other nationalities can belong to the elect people of God.

This fact is important to invalidate an objection against the historical existence of Abraham, the objection namely that there is no historical proof of the real ancestor of a single people of the globe, and therefore not of Israel, since

1. Exod. 12 : 48, כְּאִזְרָאֵלִי

2. עַם 3. גּוֹי

nations do not form themselves after the way of a family, but grow together from all manner of material.<sup>1</sup> In the origin of the people of Israel there were not wanting such all manner of material. To the household of Abraham, when he entered into Canaan, belonged also the "souls which he had gotten in Haran" (Gen. 12 : 5), and how large the number of these domestics were may be seen from the fact that it was an easy matter for Abraham to lead forth his trained men, born in his house, 318 servants. Gen. 14 : 14. And when Israel went forth from Egypt, a mixed multitude went up also with them;<sup>2</sup> we read nowhere that the children of Israel had separated this mixed multitude<sup>3</sup> from themselves. They became an ingredient of that people, legally composed in the Sinai desert. When therefore Israel is traced back to Abraham as ancestor, it is not meant thereby that it mainly grew out of bodily descendants of Abraham—above the unity of descent stood the unity of religion, which admitted of the blending together of peoples from the most diverse nations with the Israelitish people.

(To be Continued.)

## THE EVANGELIZATION OF ISRAEL IN THE LIGHT OF THE KINGDOM OF GOD.

BY DR. JOHANNES MUELLER.

(Secretary of the Lutheran *Centralverein fuer Mission unter Israel.*)

The Christian's hope and longing is the kingdom of God. "Thy kingdom come!" is the great burden of his thought and prayer. When he has become assured of his own salvation the extension of this kingdom is the motive and aim of his work.

Israel and the kingdom of God,—how closely these belong together, and yet how widely are they now separated from each other! This kingdom came forth from Israel; in the history of Israel it had its preparation for centuries; for thousands of years it has turned away from Israel; and to Israel it must return at the end of the days. After this eventide in the history of God's people there will surely

1. Dillman, Genesis, 1886, p. 215.

2. Exod. 12 : 38, יִרְבֵּ רַב.

3. Num. 11 : 4, הָאֲמִסְסִי.

dawn the morning of eternity. Therefore all those who are now awaiting the consummation of God's kingdom, who are rejoicing in the second coming of their Lord, and who yearn after the joys of eternity, turn their eyes toward this people of the Old Covenant; and they patiently wait, praying for the conversion of Israel, and labor to that end so far as it lies in the power of human and Christian hands to do so.

The past and the future belong to Israel as a whole and as a nation. Upon that people God looked down when he chose Abraham. With that people he made his covenant through Moses, in order that they might be the bearers of his revelation among the surrounding heathen nations until "the fullness of time should come." In patience He bore with that people, in love He chastised them, and for them availed the threats and promises of the prophets. That people He also rejected when they did not recognize Him in His Son, Jesus Christ. But even for that people still avail the Saviour's tears,<sup>1</sup> threats,<sup>2</sup> promises,<sup>3</sup> and prayers,<sup>4</sup> and toward that people is directed the mysterious prophecy of the Apostle.<sup>5</sup> The coming of the kingdom, however, is to be accomplished through the general conversion of the nations. "Go ye into all the world," "make disciples of all nations;" in these words we find the last expressed wish of our Saviour, and the marching orders for all His disciples.

From both of these facts it follows that the "gospel of the kingdom" must be preached to Israel as a nation. This would only be impossible in case Israel were no longer a nation. Still, although they have neither country nor ruler,—homeless and without rest they have wandered among the nations throughout the ages,—they are yet, nevertheless, a nation as is no other. They are the eternal people, and in spite of all external disadvantages they are strong and tough and have survived the surrounding nations. As a grain of corn between mill-stones, so Israel has lain amidst the strife of the nations of the world, and

1) Luke 19:41. f. 2) Matt. 23:35. f. 3) Luke 13:35. 4) Luke 23:34. 5) Rom. 11:23. f.

she has seen them go, one after another, into the night of the past. The pages of sacred and secular history are blackened by the smoke of the Jews' funeral pyre, reddened by their blood shed in innocence, and filled with the wailings of tormented fugitives; but, nevertheless, as a nation they have endured and outlived their enemies.

On the other hand, in all ages portions of this people have crumbled away; some have been hewn off by force and Christianized or murdered, others have voluntarily gone away into paganism, Christianity, or unbelief. Such have cut themselves loose from the past of their nation in order to avoid the disgrace and persecution of the present time, and thereby they have forfeited their future.

At last Christian love has labored more than a century with Israel. There have been baptized a multitude, relatively as large a multitude as among the heathen, but they have perished from the body of the nation, and have become incorporated into Christianity. They have forgotten their mother's blood, their ancestral glory and fall, and the future which awaits them. But the nation is unaltered, surrounded by darkness and death, still hating Christ, still forsaken of God. For this reason the Saviour's sorrow avails to excite us to the love for his people; His command avails to compel us to work for them all; the Apostle's promise enables us to hope for them all.

Taking our position upon this foundation we stand now in the beginning of this work, and that by no means in the sense that it has been fruitless until the present time, but simply in the sense that till now there has been no general work accomplished. For all missions to Israel hitherto have been directed merely toward the winning of individuals without having, as a guiding fundamental principle, work for the nation as a whole. The preaching of the gospel has been carried only to the outer portion without reaching the center and heart of the nation, and conversion and baptism in like manner has simply split off single living portions of the trunk and planted them in strange soil, so that the sap of renewed life could not penetrate the whole dying tree. Those who were baptized

were really, as their nickname indicates, *Meshummadim*, that is, apostates,—apostates from their nation, from their past, their present, and their future.

The only exceptions to this are found in the old mission to Jews at Halle, whose efforts, being sporadic and without plan, made but little lasting impression, and allowed the budding germs of life to become arrested through neglect, and also perhaps in some individual attempts, though despised and slandered of worthy proselytes in our own times, who, in order to become an influence for good upon Israel, prefer the lowliness and shame of their people to Christian honors. Their promising beginnings are important confirmations of these paragraphs and a mighty warning to the English mission to Jews to give up its false methods.

If now we have in view the Kingdom of God and its return to Israel, as being God's will and promise, then the whole nation must be the object of our work, all through the nation only in so far as it is a whole—at least at first—and not those portions which are split off and scattered over all the world; therefore our work is to be carried on, as from Leipsic it is prosecuted in eastern Judaism, where the Jews are still considered as a nation, where they live as a people, faithful to their past in belief and customs, and faithful to their future, awaiting the fulfilment of their promises.

Surely it is not working for the conversion of the nation as a whole, simply to live in the hope that all individuals will some day believe in Christ. Such a hope avails as little in this case as in the case of missions to the heathen, whose national character is generally conceded. The declarations of prophecy are carried, not to the masses, but to the central portion of the mass, to that from which the other broken portions have been separated through apostasy and unbelief. Compare Delitzsch in *Saat auf Hoffnung*, Vol. 26, No. 4. The prophecies of the apostle Paul, as well as those of Isaiah, indicate their gathering together to the central portion. It is the object of the proclamation of the Word of God to them that this central portion shall

come out through the guiding and separating power of that Word.

This conception of mission work agrees not only with the indications and promises of Scripture, but also with the present state of affairs, and the signs of the times in Judaism. Never, except during the Babylonian captivity, were there so many apostates in Israel as at the present time. This is the condition for the most part of the whole mass of Jews who live in the more cultured countries of western Europe, and this is not because of belief, but because of unbelief, not through their conversion to their Messiah, but through their forsaking the God of their fathers. To those who are thus sunk in atheism and materialism, the fact that they belong externally to Israel is more of a burden than a joy. Sooner or later they will be swallowed up by the various nations; they are at all events cut off from the future of their people. To such Jews mission work is not in vain, but their conversion does not help the coming of the Kingdom of God to the nation. They will be lost among all kinds of nationalities. Like thousands of Israelites already baptized, there will be no trace of them. On the other hand, a crisis is now passing through the nation, at least through the Judaism of eastern Europe. At a fearful rate whole masses are drifting away from the belief and customs of their fathers in an eager desire for enlightenment and freedom. It looks as though Judaism had lost its vital energy, and as though religion and ancient customs were no longer strong enough to resist the inward decay. The centrifugal force seems to be stronger than the centripetal. Every day more come from within outward. Even those who are the most faithful become uneasy and restless. Will the eternal people also go the way of all flesh?

To the people in this condition of need we must carry the preaching of the kingdom, and if this preaching is with demonstration of the Spirit and of power, doubting hearts must be won by heavenly might, and become leaven for their nation. The new germ of Christ's power must be put into the center of the mass in order that the hardened

shells, centuries old, might spring into life. Such a proclamation does not sever individuals from the nation, and does not promote corruption, but gives to the nation eternal life.

How can this be brought about? What is to be done? In brief this : Work less selfishly for the sake of pleasing men, but rather unselfishly, having in view the Kingdom of God alone, looking broadly at the foundation of history, surveying it as a whole, recognizing God's great power with a view not to hinder it, but to advance it.

If, however, the missionary depends upon capturing, as quickly as possible, and holding Israelites who are moving toward Christianity, and cutting them loose from their people by hasty baptism, or upon sending them to other countries in order to please his society by the great number of converts, and thus win renown among Christians, or if he tears from their native soil men whom God has awakened, and leads them around as exhibitions among Christians, that they may wither in the unfriendly atmosphere, or if he persuades them to enter into the service of Christians, by this means estranging them from their people whose confidence they thereby lose, so rendering work impossible in the hearts of the rest of the people, or, further, if he puts these young plants in the electric light of public outcry and noisy praise, or artfully seeks to lift them up to positions of desired greatness, and so injures them and exposes them to untimely persecution,—then he harms God's kingdom more than he helps it, he hinders its coming, and stands in the way of divine power.

But all this will cease if the missionary limits himself to scattering the Word of God and allowing it to grow naturally, and if he otherwise simply follows the method of the apostles, who told the *congregation* what great things the Lord had done by them, but by no means should he proclaim such a thing among Jews and heathen, or unbelievers and enemies, least of all should he allow the newly converted to hear of it. Success does not depend upon the fact that Jews are made Christians, nor upon the number of them, but upon publishing among the people of the Old

Covenant the message: "Repent, for the Kingdom of Heaven is at hand." This proclamation of Jesus our King must be carried throughout the cities and villages of Israel. Then will God, the Lord Himself, awaken believers, who shall be born again of water and the Spirit; and this leaven, no matter how little at first, will gradually transmit its leavening power to the whole nation.

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WORDS SPOKEN AT THE FUNERAL OF PROF.  
FRANZ DELITZSCH BY DR. LUTHARDT.

In behalf of the Theological Faculty, as its Senior, and as for many years a friend of our colleague who has now passed to his rest, I am here at his coffin to say a word in his memory, and to bid him farewell. Blow after blow, loss after loss has befallen our faculty in these last years, as would hardly seem possible in so short a time. After Schmidt, Kahnis, Lechler, and Baur, there has now gone, as the fifth, Franz Delitzsch, who has been our crown and glory; for no one of us, in his special department of work, has brought together from so wide a field so many sided a knowledge, and through the brilliancy of his name has carried the renown of our faculty so far and wide as he has done.

Here in Leipsic, his home, he began his scientific career in our high school, and here he finished it after he had, in the time between, been at Rostock (1846) and Erlangen (1867). In his youth he was awakened to religious faith and attached himself to the Confession of the Lutheran Church. He has always given all his work to the church and to religious influence upon the hearts of men, and the fact that his communion-book enriched many souls with blessings was perhaps a greater joy to him than the fame of all his learned writings.

In the early time of his intellectual activity occurred the movement which started with the work of Von Hofmann, in his epoch making work, "Prophecy and Fulfillment," whose views we who were young theologians at that time welcomed as a gospel of freedom. The road here in-

icated Franz Delitzsch also trod with independent learning and richer development. And along this pathway grew those rich blossoms and fruit which in his theological lectures he offered to his pupils, and which, in many systematic and exegetical works he extended to the world at large. That movement ceased on account of the lively interest which turned attention to the critical questions of the Old Testament, and has since moved almost all minds and hearts. Laboring without rest, and always holding himself open to all questions in his department, Delitzsch did not refuse to enter into these questions of literary and historical criticism, and to alter step by step in the course of time his earlier position in many particulars. But no one could be farther removed than he from seeing in the Holy Scriptures only an object of critical and scientific research. They were always to him the sacred source of Divine revelation, which he approached only in godly fear, and in which he always found food for his soul, and the fruitful source of the thoughts of his heart, and this he sought to impress upon the hearts of his pupils.

His industry from early morning on was tireless, and we have always wondered at his extensive learning. He counted teaching as his principal work, and no one cherished more than he a personal relation with his pupils. Nothing gave him greater joy than to know that his pupils were in the right path, and he bore nothing harder than to see them wandering from the right way, and to perceive an inward estrangement and coldness in any of his pupils. Without grudging he bestowed upon them of his fullness, in the most self-sacrificing manner, and he devoted himself to their work, revising and correcting. And not only those most intimate did he serve in so devoted a manner. He drew his circle widely, and for many years he gathered about him in the evenings young Englishmen and Americans for intellectual conference.

If his activity stretched thus far and wide over the Christian church, his endeavor to serve non-Christian Jews in a missionary way runs like a crimson thread through his whole life from the very beginning on. To this labor he

brought the greatest sacrifice of time and strength, and no evil experience was able to cause him to err in it. To his Hebrew translation of the New Testament, and its many revisions and corrections, he gave the work of his life.

And so I might go on to tell of his rich and tireless labor which did not cease even in old age. An example to us all, he ever would learn more. If in what I have hitherto said I have touched upon certain matters less known to one and another of his colleagues, there are some things we all know. All who were with him knew him as the modest scholar, as the lovely associate, toward whom no one could bear a grudge, but all must love; as finely strung, tender and sympathetic, for whom it was hard to bury personal sympathy beneath the task of his office. And he was known not the least as the friend of flowers, and was never seen in the street or lecture-room without a flower in his hand. Flowers and colors were not only the darlings of his heart, but the object of close study. And his interest for a flower is to be connected with his death. His interest in the yellow hyacinth led him to Holland and Haarlam, and brought the occasion of that imprudent bath in the North Sea which caused his first illness, and sowed the seed of his death. Upon his sick bed he was busy with that flower, and devoted to it a treatise, which, with the exception of the completion of the new revision of his Hebrew New Testament and the preface to his last book on "Messianic Prophecies," was the last work which he wrote or dictated. The last proof sheet of the "Messianische Weissagungen" was laid upon his bed the day before his death. Only with his life ended his incessant labor.

If now our university lays its palms in mourning upon his coffin, this is all which is left for us to do in grateful honor; but how little is this in comparison with what we owe to him! But his memory and our gratitude toward him will never leave our hearts.

With this we take leave of him,—leave of thee, beloved friend and companion! *Have pia anima! Requiescas in pace et lux perpetua luceat tibi! Have atque vale!*

## JUDAISM AND SUPERSTITION.

A strange paper on Eastern magic was published in the last issue of the *Journal* of the Anthropological Society in Bombay. No less than twenty branches of magic are enumerated, all of which are practiced at the present time. One of these arts is that of combining the ninety-nine names of God and other divine words into magic squares, incantations, etc. This particular branch reminds one of the secrets of the Cabala, which, among its less legitimate elements, includes instruction in the use of the various names of the Deity for occult purposes. Other branches of magic mentioned in the article are astrology, which is used to foretell the future, and for the selection of lucky days; the interpretation of dreams; demonology, with its two branches of lawful and unlawful magic, etc. It is remarkable how universal all these magical arts are. The Talmud is full of references to just the same operations, sometimes inveighing against them, but occasionally seeming to countenance them. In the latter case, however, the Rabbins may now and then be shrewdly suspected of laughing in their sleeve at the practices they ostensibly uphold. Judaism has for centuries been the prey of superstition, which is not remarkable if the history of religion generally be borne in mind. But the circumstance is astonishing when the frequent warnings against superstition which are contained in the Pentateuch are remembered. It is indeed a striking indication of the difficulty encountered by the human mind in emancipating itself from its prepossessions, especially those connected with the supernatural, that while the ritual ordinances of Judaism have secured the most scrupulous observance in every age, the spiritual denunciations of superstition, weighted as they are with the highest authority recognized by Jews, have been so often practically disregarded. This is one of the exceptional cases in which even great rabbis have not hesitated to break the holy law.—*Jewish Chronicle*.

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WHERE there is no wisdom there is no fear of God;  
where there is no fear of God there is no wisdom.

# The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

## JEWISH OPINION—A SYMPOSIUM.

We continue this month answers to the three questions :

- 1) What will be the ultimate future of Judaism?
- 2) What will be the ultimate future of Christianity?
- 3) What are your opinions in regard to Christian missionary work among Jews, what do you expect of it, and what are your objections to it?

THE REV. DR. H. BERKOWITZ, KANSAS CITY, MO:

1 and 2. I am neither "a prophet nor the son of a prophet," that I should be able to foretell the "ultimate future of Judaism and Christianity" as you would have me do in reply to your polite request. At best I could but state what are my fond dreams, my wishes and prayers, and all the purpose of my toil, viz., that "Ephraim should not envy Judah, nor Judah vex Ephraim," but both labor in amity to achieve that ultimate aim which they cherish in common—the triumph of righteousness.

3. My opinion in regard to "Christian missionary work among Jews" is diverse. In so far as it addresses itself to me through the PECULIAR PEOPLE or other papers and tracts, and confines itself to calm and dispassionate argumentation, I have no objections to it. I read and reflect, and strive to be as fair to others as I would have them be to me. I recognize the high motive which impels the writers to rescue me from perdition, but I shudder at the theology which is the source of the impulse. I expect intelligent Jews to be strengthened in their faith by this kind of missionary work. I have no objections to it.

In so far as it addresses itself by personal contact to the ignorant, the frivolous, the reprobate, or the indigent and suffering, and, as is usually the case, through persistent importunity blindfolds or terrorizes the victim, or, on ship-board, in hospitals and institutes by coaxing, wheedling and playing on the sense of gratitude, charms him, stealing

away the heart of the Jew,—I deem it Jesuitical in the worst sense of the term. I expect only harm from it,—ruined homes, blasted lives, family ties disrupted, endless misery. I object to it because it is insidious in its arts and cruel in its effects.

In so far as it addresses itself to helpless Jewish children, through “mission schools,” stooping to employ all the petty devices in vogue for inveigling them into the schools, I deem it a gross interference with the duties of the Jewish parent and school. I expect no good from it, for it is bound to rouse the resentment of every Jew who has a spark of self-respect, and is bound to produce in the missionary pupil and his home all the evils indicated above.

In obedience to your request I have spoken candidly and as kindly as possible. If my words seem otherwise, please do not misconstrue them. You cannot expect other than an outcry when one is lashed.

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THE REV. DR. B. FELSENTHAL, CHICAGO, ILL.

To the Editor of THE PECULIAR PEOPLE:

*Dear Sir,*—You honored me by your request to send you for publication my answer to certain questions which you formulated in your letter received by me a few days ago. Do me the favor, honored sir, to excuse me if I decline to discuss all your questions, for I am of the opinion that all such discussions between Christians and Jews, all such theological controversies and so-called religious disputations between representatives of the “church” and representatives of the “synagogue” have been and still are perfectly useless and fruitless,—aye, more than this; that they have been and still are very harmful, working evil instead of good, deepening existing mutual prejudices, fostering sentiments which must be designated as immoral and irreligious, and sometimes even generating overt, immoral acts and damnable fiendish deeds among those in whose hands, in consequence of their larger majority, the power of committing acts of this nature is resting. Such disputations and controversies have taken place since the second Christian century, and have never ceased until our present age. The pages of history record them by the hundreds. What good came out of them? What good? And the answer is: Good? Nothing! On the contrary, harm was their result,

tears, bitter and hot, were caused by them to flow in streams, renewed cruel persecution of helpless people were in former ages called forth by them, a deeper hatred towards the weaker party was implanted by them, and so forth. So it was in times gone by. In our present days circumstances may have changed somewhat to the better. And yet experience teaches us that controversies on religious subjects by confessors of different religions can rarely be had without any evil consequences.

Furthermore, can such discussions between a true son of Israel and a true believer in Christianity be carried on in an impassionate, a fully impartial, a purely objective spirit? In such discussions much of what is asserted is, after all, but subjective opinion, and no one of the disputants can say of all points which he may bring forward, that they are scientifically proven and established beyond doubt, and that they are exact and accurate statements of undisputable facts, while in reality you and I must admit that demonstrable facts are not brought forward, and cannot be brought forward, and that, in general, in matters of creed, in matters belonging to the metaphysical realm, nothing but personal opinions are usually entertained, opinions which do not possess the least convincing power for others who do not share in them. And to your opinions you desire and expect to convert me? And to my opinions I should desire to convert you? I at least will make no attempt at doing so,—the less so as I am convinced that our salvation is not dependent on our *opinions*, that the heavenly Father, who is a good and just God, and not an unjust tyrant and hateful demon, will neither damn me for my theological views, nor hold you answerable for yours. Let us then, my dear and esteemed sir, agree to disagree, and let us live peacefully together, in true love and genuine kindness, in justice towards one another, in full and perfect mutual toleration. O my Christian friend, let there be no strife between us, and no religious controversies, and no theological disputes, for we are brothers. Is not the wide land before you? Therefore separate yourself from me. If you wish to go to the Christian left side, go in heaven's name, and let me

in peace go to the Jewish right side, and *vice versa*. Let us rather compete in another field. Let us strive, if possible, to outdo one another in the purity of our conduct, in the number of our noble deeds, in the character of our moral endeavors and achievements.

On one point touched in your letter I would beg permission to say something more. Your question number 3 reads: "What are your opinions in regard to Christian missionary work among Jews, what do you expect of it, and what are your objections to it?" In regard to this question I cannot withhold my decided opinion that all this Christian missionary work among Jews is not only not good, and not only without any valuable practicable results, but that it is, on the contrary, an immoral, a wicked and a harmful endeavor of the Christian communities from whom it emanates, and by whom it is supported. It is, at least, offensive in the highest degree to your Jewish neighbors and fellow-men, it is an insult thrown into their face, often enough resulting in the causing to them bitter anguish of the soul, bitter mental sufferings, bitter outward sufferings in health and wealth and life. Even your seemingly so innocent and so well-meant praying in your Christian meetings for the conversion of those "benighted" Jews; your singing of hymns, in which the Jews are referred to as the poor unbelieving brethren who, if they continue to walk onward in their theological blindness, will, alas! be eternally damned,—even this is offensive, and should not be done, and should not be countenanced by true Christian gentlemen and ladies. *Such* singing and *such* praying and *such* preaching should be left to those illiterate and good—good?—backwoods people, who, like Daja, "*aus Liebe quaelen*."\*

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\*Daja, you remember, is a good and kind hearted, but bigoted and narrow-minded Christian woman in Lessing's drama, "Nathan the Wise," to whom and of whom good Recha said that she belonged to those who *aus Liebe quaelen*. Such a person was also the peculiar Christian saint, J. C. Lavater, who, 120 years ago, in one of his books publicly called upon the good and wise Moses Mendelssohn to renounce his Judaism and to adopt the Christian religion as his religion. Such persons are to-day these professional Christian missionaries who work among the Jews, the backers and supporters of these missionaries, and the other good but narrow Christians who *aus Liebe quaelen*, who torture us Jews, and bother us Jews, and insult us Jews, *aus Liebe*, animated by their "Christian love" for us to act as they do act.

I am well aware that it is a hopeless demand which I hereby make of faithful and pious Christians that they should abstain from their missionary labors among the Jews, that they should not become accomplices in such immoral labors, that they should denounce all such and similar work, that they should shun it and help to suppress it. It is hopeless, for I know that it is a most unfortunate, but at the same time a fundamental dogma of orthodox Christianity that only those who believe and are baptized will participate in eternal bliss, while the future of those who do not "believe" and are not baptized will be eternal damnation and perdition. This is indeed a very unfortunate dogma, as history proves, and out of it grew the pity for the poor Jewish brethren, and the desire to convert them and save them from the fire of Gehenna, and the "Christian love" which will do anything in order to help the obstinate Jewish brothers onward to the life hereafter. Were I not speaking to a Christian gentleman, whose heart is good, whose motives are pure, whose sentiments are kind, and whom by no means I would like to offend by my language, I would, instead of "unfortunate," use another, a more correct and more adequate adjective. But as the dogma above mentioned unhappily exists now, and is so deeply rooted in the system of Christian scholasticism, there is no hope that in our times the Church will renounce it. I am afraid that the Jews will have to suffer further on by your Christian missionary work among them,—by this work which has its root in Christian "love," a very obtrusive, a very objectionable, and a very offensive love.

What would you say, my dear and esteemed sir, if such missionary work should be attempted by some of the evangelical churches in the midst of our Unitarian brethren? Or if Roman Catholics should attempt similar work among evangelical Christians? Or if Jews should hire missionaries and charge them to persuade evangelical Christians to throw their Christian religion aside, and to affiliate themselves with the Jewish community? Or if such Jews should organize public prayer-meetings and synagogue services, and should there, in the face of their Christian brethren

and fellow-citizens, give vent to their conviction that, formally, Christianity is but an irrational mysticism, and, essentially, it is but paganism, at least so in regard to a large part of its dogmatics? Yes, what would you say? You would say that these Jews are a rude class of people, devoid of the sense of propriety, reckless in hurting the feelings of others, wounding others in their deepest and holiest mental life, etc. You would say that they are troubling themselves about things which do not concern them, that they intermeddle in the affairs of others which they should leave scrupulously alone, and so forth. And you would be perfectly correct in your saying so. I apply now the same chain of reasoning towards your Christian missionary efforts among Jews. They are more than useless; they are wicked, immoral, offensive. They generate heart-burnings and disquietude in families; they create disturbances in peaceful households and in society; they spread unhappiness far and wide. They are the causes that children are stolen and taken away, openly or stealthily, from the houses of their parents; that sometimes unripe boys and thoughtless girls are persuaded to leave their parental homes, and that, in consequence of this, sometimes large circles are thrown into deep distress and mental anguish. But what can we do? We Jews, I am afraid, will have to stand it, and to suffer under it perhaps for another century or two. For bigotry, and intolerance, and "love" falsely so designated, and offensive conduct towards the weak and helpless unbelieving Jews, will not so soon die out.

One thing is a riddle to me. So many symptoms of disintegration within the Church itself become now-a-days visible to the observer. Thousands and thousands who have been born of Christian parents, and have been brought up under the influence of the Christian Church, are leaving the Church; many of them join openly in unchristian movements, and take active parts in organizations which are decidedly antagonistic to Evangelical Christianity, while many others of them must be numbered with that immensely large class of indifferent people whose motto is, "I do not care for the Church, nor for anything

that is connected therewith." Why, then, do you single out the Jews for sending to them missionaries? Why do the Christians who care so much for the salvation of souls not send missionaries to their own sons and daughters, and neighbors and friends, to the "lost ones" among the Gentiles in our midst?

And now let me conclude. To you personally, my dear sir, I tender my sincere regards. I have not the least reason to think otherwise than that you are well meaning, and that you are animated by sentiments which, in your opinion, are good and pure. But I cannot but say to you, as—in the opening paragraph of the book *Kozari*, of Rabbi Juda ha-Levi—an angel said to the king of the Kazarites: כִּנְתַךְ רְצוֹנִים אֶצֶל הַכּוּרָא אַבְל מַעֲשֶׂיךָ אִינִם רְצוֹנִים thy motives, for thy intentions and thy meaning may, perhaps, be creditable before the Creator, but thy doings are not.

*Caterum censeo*, Christian ladies and Christian gentlemen should have nothing to do with that wicked and sinful conversion business.

Believe me, dear sir, to be yours very respectfully.

THE REV. DR. PEREIRA MENDES, NEW YORK CITY.

1) Politically,—a home-country independent; guaranteeing universal peace, by its maintenance of a court of arbitration. Isa. 2: 2-4.

Religiously,—the pattern for all people to live by. Judaism will be Catholic, in the true meaning of the word—universal; Protestant because protestant against all error, superstition and wrong; Episcopalian because its ministers will be the guiding power; Presbyterian because with them the elders will be associated; Reformed because the unorthodox orthodox Jews and the Reformed Jews who need reforming, will be reformed in the sense of being recreated in earnestness, fidelity, piety, and patriotism; Methodist because life will be in more accord with spiritual methods; Lutheran because actuated with a Lutheran impatience of clerical abuse; Baptist because it will teach that all sins can be washed away with the tears of penitence and amendment; Congregationalist because the congregation will be the center of local religious and social life, up-

lifting the needy, educating, refining the ignorant, binding up the wounded, healing the sick, aiding the poor of the congregational district; Unitarian—of course; Independent because not interfered with in its local usefulness; Jewish because actuated with the spirit of Jewish love, love of religion (Deut. 6: 5), love of one's neighbor (Lev. 19: 18), love of the stranger. Lev. 19: 34.

2) Christianity will be the Christianity which Christ personally taught, practiced, and declared should be perpetual, and not the faith which goes by that name to-day, and which, whether it is Calvinism or Catholicism, Unitarian or Greek Church, is stupidly and illogically dubbed Christianity. It is about time "Christians" (?) threw their disagreements and errors to the moles and bats, and became actually followers of Christ by following his teachings, practice and wishes—*e. g.*, in seventh-day Sabbath, circumcision, dietary restrictions, etc., etc.,—and a love for righteousness, a sympathy for one's neighbor which shall be not conventional or nominal, but crystallized into act and incarnated into work.

3) Christian missionary work is mostly love's labor lost. The Hebrews who take the sprinkling and profess Christianity are in time lost sight of, and they relapse into Judaism. It is the exception for a Jew to remain a Christian, and even then it is through personal or worldly interest, not conviction. The Christian missionaries declare to the contrary. It is for their interest to do so, as in the case of missionaries who are converted Jews; or it is a delusion of pious Christian ladies who are their dupes,—their lambs whom they fleece—when they, these ladies, wish to believe that their money is used to save souls. Moses was not converted, nor were any of the prophets. Yet messages to humanity came through them. Are they damned? A fine thing for sane people to believe. Read Gen. 28: 25. "Shall not the Judge of all the earth do right?" If these prophets, these noble instruments for human progress and happiness, are to be damned because they were not Christians, there is no justice in that.

Jews who live up to Jewish law, will be saved (Isa. 45:

17) "with an everlasting salvation." The prophet I quote was not a liar. Your Christian conversionists, old ladies, zealous gentlemen, misled contributors all to conversionists' funds, make "Much ado about nothing." Their "Love's labor lost" is a "Comedy of errors," for it is a grave error to waste money on people who vanish and become Jews again, a grave error to waste the money, a graver error to feed rascals. Supporters of Jewish converts or converters for their mistaken generosity receive duplicity, hypocrisy, impostures, "Measure for measure," and if the conversionist says "All's well that ends well," and assures his supporters that it is "As you like it," it is as unreal, as false as a "Winter's Tale," or a "Tempest" in a "Midsummer Night's Dream." A letter on my desk at this moment from a recent case of Rev. Freshman gives point to my remarks.

I do not expect of Christian missionary work any result except an expenditure of Christian money at the rate of from \$5,000 to \$10,000 for every Jew converted, and then in most cases a temporarily-converted rogue. My objections are that it is a waste of Christian money, and energy, which could be better utilized to build lyceums, reading-rooms, gymnasiums, working-girls' and working-boys' clubs, day nurseries, technical schools, etc., to Christianize heathens at home, empty the prisons, counteract the saloon, and teach truth, honor and virtue in personal and social life and in politics.

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MR. BENJAMIN F. PEIXOTTO, NEW YORK CITY.

1) The future of Judaism will undoubtedly embrace Christianity, and all other religions.

2) Christianity will eventually give way to the sublime principles of Judaism; the religion of humanity, of rational thought and of natural inspiration.

3) Christian missionary work among Jews is prejudicial to Christianity, but to the heathen it is not without blessing. Its civilizing and humane influences have wrought great benefits in eastern climes among the benighted. If it would confine its work to Greek Christians, Mohammedans, Buddhists, and to its own professors, Catholics and Protestants, it would do great good in winning all these eventually to a belief in Israel's God, *the One and Only True God*. The objection to such work among Jews is that it is "labor lost," money uselessly squandered, the infinitesimal number of converts in nearly all cases being rogues and hypocrites of the meanest type.

(To be Continued.)

