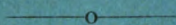


הברית החדשה.
THE NEW TESTAMENT
IN HEBREW.

Translated by Prof. Franz Delitzsch.



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THE
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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."
Dent. 14:2.

Vol. III.

OCTOBER, 1890.

No. 7.

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THE PECULIAR PEOPLE.

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

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

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

"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., OCT., 1890. No. 7.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

THE WANDERER.

Alone with God upon the hills,
Beneath the stars of night,
The tears fall bitterly and fast,
With only heaven in sight.
Or, with thy face upon the dust,
Where Kedron's stones are grey,
What words of longing and lament
The angels hear thee say !

Alone with God, upon the plains
Where cruel tempests beat,
Thy drooping head all shelterless,
And thorn wounds in thy feet,
Maimed, heart-wrung, fainting, desolate,—
Who would not rather be
An alien wanderer at thy side,
Than one who bruises thee?

What fearful ways He leadeth thee,
Across the stranger's land !
Yet comfort thou thy breaking heart,
Because it is His hand;
Because He saith : " Upon my palm
Is graven Zion's name;
I am the Lord; who wait on me
Shall not be brought to shame."

M. E. H. EVERETT.

Two assertions are often confidently made, without, it must be feared, sufficient careful thought. One is, that Christianity is losing more than it gains, at least in civilized lands. The other is, that education and enlightenment are foes to Christianity, or that in proportion to the diffusion of knowledge and intelligence belief in Christianity and its doctrines is given up.

THE first assertion cannot be substantiated by statistics. Far be it from us to glory in the numerical strength of the Christian Church. Perhaps, like the army of Gideon, "the people that are with us are too many." But, leaving out of account the missionary gains among the unenlightened heathen, the Christian Church is rapidly gaining and not losing. A comparison of the year books of the various churches will show this for those which publish such statistics, and it is easy to make an estimate in the case of others. The gain is far in excess of the natural increase in the families of adherents. This is a question of fact, to be settled by statistics. When such an organization as the Young People's Society of Christian Endeavor, representing merely the active, earnest, working force of the young Christian people, numbers over six hundred thousand in the United States, every one pledged by a purely voluntary promise to work "For Christ and the Church," let us not think that Christianity is waning. When at their convention in the city of St. Louis their delegates assembled for days together to the number of many thousands to attend a prayer-meeting at early morning, ere the sons of toil had shaken off their sleep, let us not say that the vital energy of Christianity finds its only opportunity among the heathen.

THE second assertion has only an apparent truth. That many become educated away from Christianity cannot be denied. That such is wholly or even frequently the tendency of education and enlightenment it would be difficult to prove. Protestant Christianity and education have always been close friends, and they have by no means

parted company yet. If Christianity be in that condition where she trembles lest she exhibit a numerical deficit,—and that because of the diffusion of knowledge,—why does she not see the foe and banish him from her fireside? Why does she cherish the enemy by multiplying her schools and colleges? They exist all over our land, the fruit of Christian prayer and Christian labor. Nay. Culture is no foe to religion, nor to those doctrines so precious to the devout Christian. Other causes than progress in knowledge affect the state of Christianity in Europe; a State church, an unholy alliance between religious leaders and the powers hostile to the welfare of the common people have slandered religion to them, and who can blame them for misjudging her? A ministry, too, supported by the State, has fostered rationalism and hypocrisy in those who have had no interest in religion, and yet have profited thereby to the dishonor of Christ and the alienation of the people. Other causes also exist everywhere, not the least being the deceitfulness of the human heart, which is desperately wicked. Point to one man in any community, who, with a pure and unsullied conscience, has cast off Christianity because he believes enlightenment has revealed to him that it is undeserving of his allegiance, and you may find one hundred by his side who have forsaken Christ because of sin, lust, and greed, and have made a sacrifice of the holiest treasures of the heart on the altar of the flesh and the world. Let any one look at the names which represent the leaders in education, and who may be called our best people intellectually, and they will be found to be those who have never seen cause to cast aside their Christian faith. Selfishness, worldliness, irreligion in general, are not the consequences of enlightenment. They are the fruits of evil human nature.

AS OTHERS SEE US.

The present attitude of the Jews singularly illustrates and confirms alike the story and the prophecy of the Bible. They retain, with tenacity of purpose, their adherence, at

least to the form of the ancestral faith which so characterized them in the olden time. Apparently, but few conversions take place among them.

In intellectual vigor, acuteness and perseverance, they are unsurpassed; they exert everywhere, in politics and in literature, an influence quite out of relation to their numbers. We imagine that no sect in proportion is so largely represented in the British Parliament. A well informed friend recently said, "Columbia College in New York is largely carried on for the benefit of the Jews. They take five times as many prizes, in proportion to their numbers, as other classes; and in the annex to Columbia College 70 per cent of the pupils are Jewesses." The Jews control journalism in Germany, and are very largely influential in journalism all over the world; many branches of trade, the ready-made clothing trade, the jewelry trade, the fur trade, are in their hands.

And yet it cannot be said that, as a people, they are animated by high spiritual or national aspirations. It is asserted, on what seems to be good authority, that nine-tenths of them have abandoned belief in supernatural religion, although still nominally reckoned as Jews. The efforts that have been made by Sir Moses Montifiore and others to awaken an interest in occupying again the land of their fathers have been futile.

They exhibit, in a wonderful degree, the influence of heredity; in the Middle Ages they were persecuted with unsurpassed barbarity; the religion of Christ was made hateful to them; no wonder that they are still alienated from it. They were excluded from all public career; they could not join any guild, become citizens of any country, hold any real estate, and nothing was left for them but trading, especially trading in money. It was only by acquiring wealth that they could be respected and secure.

Every one who receives the teachings of the Old and of the New Testaments, every one who recognizes his Saviour in the Son of David, must look with profound interest upon everything that relates to the history of the ancient people of God.—*The National Baptist, July 17, 1890.*

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 125.)

Israel serves its destiny already by its existence and serves it in the second place by its events. Israel's conduct

towards its God and God's conduct towards it, His attestation to Israel in grace and judgment leads the nations to the knowledge that this God is the living and Holy One, holy in the zeal of His love, and holy in the zeal of His wrath against its despisers. The Jerusalem of the time of the restoration, says Jeremiah 33:9, shall be for "a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Among the prophets it is especially Ezekiel who emphasizes the salutary impression which shall be made upon the Gentiles by what Israel shall experience. He prophesies (Ezek. 36:36; 37:28; 39:21-23,) that the Gentiles in the re-pardoning of Israel, and by way of inference also in their punishment and in their fates in general, shall perceive that the Lord under whose guidance and government Israel stands, is the One true God.

Thus it also happened. As Israel, aside from all self-evidence, served the divine plan of salvation by this that it became the chosen people of the only God through the Sinaitic legislation, thus also Israel's history without its help has become for any man with open eyes again and again a mirror of the merciful rule of this God, and of the confirmation of His threats as well as His promises. Israel's history, as exhibited in the Bible, is an example-book for all nations, and especially also for the kings and magistrates of the nations. In the 10th chapter of the first Epistle to the Corinthians, St. Paul sets before the congregation the punishment of the people which went out from Egypt, declaring this to have been a type; for, as he says (v. 11), "Now all these things happened unto them for examples; and they are written for our admonition." And when Frederick the Great asked the abbot Steinmetz to give him in a few striking words a proof of the truth of the Christian religion, and the latter replied: "The Jews, your Majesty!" he meant to say that the Jewish people in their dependent and oppressed state testify against their

own will that Jesus, whom they rejected, is the Messiah, the God of Israel. Yes, Israel's fates bear the stamp of the Lord, and of His grace and truth. In considering this anew I am reminded of what I once read in Goethe and Hamaan. In an older essay, entitled "Two Biblical Questions" (Goethe's Works, VII. 221), Goethe says: "The Jewish people I consider as a wild, unfruitful trunk, standing in a circle of wild, unfruitful trees; upon it the eternal Gardener planted the noble sprig, Jesus Christ, which in sticking to it should ennoble the nature of the trunk so that from it might be gotten scions to render all other trees fruitful. The history and teaching of this people from its germ to the grafting is indeed particular, . . . from the grafting onward the whole matter changes; teaching and history become universal." This is not only true when we look forward, since the nationally restricted is led over through Christ to that which is common to all, but also when we look backward, inasmuch as the history of the Jewish people, considered from the universal Christian stand-point, acquires common interest and common significance. Stories like those of Moses' self-offering for his people, of Ruth's attachment to her mother-in-law, of David's conduct towards Saul, of Jonathan's love for David, are supernatural, ideal pictures. And the Old Testament historians themselves interweave reflections with their historical narrative, which proceed from the fact that the God who acts in Israel's history is the same acting in the universe, righteous in all His ways and glorious in all His works. *Psa. 145: 17.* In this sense Hamaan says in the *Biblischen Betrachtungen eines Christen*, (Biblical Reflections of a Christian) (Hamaan's Works, I. 59): "The history of this people is of greater importance as regards our religion than that of all other nations, because in the obstinacy of this nation God has made us perceive the most melancholy representation of our corrupt nature, and in His guiding and ruling the same has given us the greatest proofs of His long-suffering, justice, and mercy; in short, the most evident revelations of His attributes." In the motto of the "Bib-

lical Reflections" he generalizes this when he speaks in his own pensive manner: "Every biblical history is a prophecy which is fulfilled in all the centuries and in the soul of each man. Each history bears the image of man; a body, which is dust and ashes and perishable, the sensual letter, but also a soul, the breath of God, life and light, which shines in the darkness and cannot be perceived by the darkness. The Spirit of God in His Word reveals itself just as the substantial Word in the form of a Servant becomes flesh and dwells among us, "full of grace and truth."

Hamaan speaks here of the written history, since it is this which up to this day has exercised a far-reaching ethico-religious influence. In how far the Israelitish history in its immediate matter of fact has had an influence upon the Gentiles we know not; at all events it was only an influence upon individuals, such an one of which universal marks cannot be expected. Here, too, it is to be observed that the fulfillment of the prophetic Word goes through Christianity. For when the Gentiles received in faith the Messiah, born of Israel, as the Saviour of the world, it was Israel's history which helped to it, and the church has ever since seen in the Old Testament history her own preparatory history, and has interpreted it for herself by forgetting the difference of both Testaments, as a mirror of virtue and comfort. It was paganism won over by the gospel of the Messiah, which, as is prophesied (Isa. 45: 14, Psa. 87: 7), submitted itself to the Israelitish congregation by confessing: "Surely, God is in thee; and there is none else;" and "all my springs (the fountains of my origin and of my knowledge) are in thee." And of all events which happened in the midst of the Jewish people, there is one which laid the lasting foundation to the conversion of the heathen and by virtue of which this conversion in the mission to the heathen continues itself, and this as the typico-prophetical 22d Psalm prophesies, is the gospel of the deliverance of the great Sufferer who rose from the depths of death itself.

(To be Continued.)

The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

THE Rev. Dr. Aaron S. Bettelheim, of Baltimore, died at sea, August 21st. He was a man of great influence in the city where he lately labored.

Jews of San Francisco have decided to establish a Jewish House for Aged People. It is to have a new building which is to be erected at the cost of about twenty thousand dollars.

GLEANINGS FROM THE JEWISH PRESS.

CONVERSION THROUGH FAITH.

Under the above caption *The American Hebrew*, of Aug. 29th, publishes the following affidavit. We reprint it, not out of malice, but simply as a proof of our oft-repeated assertion that there needs to be some reform in methods employed by missionaries to the Jews:

City and County of New York, ss:

I, John Hoffman, being duly sworn, say that I reside at No. 96 Bowery, in the City of New York.

I was born in England in the year one thousand eight hundred and sixty-five, and when nineteen years old came to the United States to seek my fortune. My parents are Jews, and I was brought up in their faith. On my arrival in this city I sought to obtain employment, and failed, and not having any resources I became very much discouraged, and did not really know which way to turn. It was then that my attention was called to the Hebrew-Christian Church, held at that time in the Cooper Union building, under the charge of Rev. Mr. Jacob Freshman. I called on him and he took an interest in my welfare, and soon brought me into the employment of Mr. Joseph Watson, 19 Murray St. He then spoke to me about the Christian religion, and used many arguments to prove to me its truth, and also expatiated on the great blessings which fall to the lot of the true believer. Impressed by the kindly manner of Mr. Freshman towards me, a poor stranger, and in-

fluenced by his arguments, I became a convert to Christianity, and was openly baptized by him in his church, and after that continued a regular attendant there.

After, however, a lapse of time, my eyes became opened to the peculiar methods employed by Mr. Freshman to secure converts, and the disreputable character of many of those who posed as his disciples. I was requested by him from time to time to bear testimony in public of my adherence to my adopted creed, and was invariably paid by him fifty cents for doing so. I also found out on reflection that the arguments which he had employed to bring about my conversion could not bear serious scrutiny. In fact, I can only account for my conversion by reflecting that in the first place I was at the time in sore pecuniary difficulties, and secondly, had never given any attention to the evidences of Christianity as viewed from the Jewish stand-point, being virtually ignorant of the history of my own people, and of the doctrines of my ancestral faith.

It has now been for some time evident that the mission is conducted mainly for the purpose of deluding the Christian public into the idea that good work is being done by it, so as to obtain financial support for those who run it.

Mr. Freshman talks glibly about matters of which he has little or no knowledge; his strength lies in his ability to approach young men on the verge of despair, and by appealing to their baser feelings induce them to abjure the faith of their fathers, for what is a pecuniary consideration.

I make this statement from conscientious motives, feeling satisfied that it is due to the community at large to do what I can to remove any impression which I have heretofore created, while bearing testimony upon it.

JOHN HOFFMAN.

Sworn to before me this } JOHN D. BEALS,
25th day of Aug., 1890. } *Com. of Deeds, New York City.*

If the sworn statement of this man can be disproved, it is certainly due that it be done publicly, and that speedily. With *The American Hebrew* we shall consider silence an admission of the truth.

AN ANSWER TO THE QUESTIONS PROPOUNDED IN "THE PECULIAR PEOPLE."

Thus upon a thorough examination it will become apparent that Christianity is very much like the famous "Big Raft" in Red River, within the boundaries of the State of Louisiana. This immense collection of dead trees and

other driftwood, was, for a long time, believed to be traveling against the current of the stream, up Red River, because its head was continually advancing in that direction, while its lower, or tail-end, was ever noted also to be in a place in the river much above the point where it had been noted to be when last observed. The truth of the matter, however, is, that this famous raft was never moving at all. It receives new additions of trees every year through the heavy spring freshets of the Red River, which are floating down the stream from points higher up, and are stopped and gathered up by the immense raft that spans the whole river from shore to shore, thus making its head grow onward, up the river, while the older accumulations of trees at its tail end in the course of time decay, become water-soaked, and through their thus greatly increased weight finally sink to the bottom of the river out of sight, making it appear as if the tail end of the raft had likewise proceeded against the current, up the stream. Christianity, in the same manner, gains every year new members in heathen lands, and loses every year many more in the civilized countries, for Christianity cannot advance against the current of fully developed reason any more than the "Big Raft" can float up the stream against the current of Red River. But those departing from Christianity cannot forever remain in their miserable condition of doubt and unbelief. The belief in a Supreme Being, the belief in a divine ruling providence is inherent in man, is a part of God-created human nature, and like a stone thrown up in the air is ever bound to return to the earth to which it belongs; so the human heart ever gravitates to the belief in God, for it is so created that it ever yearns for perfection and happiness, and longs for the recognition of the truth—yearnings and longings which will not be satisfied by the gross materialism by which for a while they may be dulled; and the sophistries of pseudo-scientists and of the self-sufficient Bible critics of a certain school, will not very long suffice to support them.

The thinking man, who was raised a Christian, but has become indifferent, or a doubter, or an unbeliever, because his reason repels that which was taught him as Christianity or as Christian doctrine, will receive an impulse to investigate for himself, rather than to depend upon the sayings of priests and ministers, and upon the writings of pseudo-scientists and would-be Bible critics. An ardent desire to know the truth will prompt him, with an unbiased mind, carefully to read his long neglected Bi-

ble, and then, to his great astonishment, he will find that what the various Christian churches teach as Christian doctrine is altogether different from the teachings of Jesus, the son of Joseph, the carpenter of Nazareth, their acknowledged Master, who never taught anything but the purest Judaism, which is a religion of doctrines so self-evident and so much in accordance with human reason, that upon making this discovery the earnest, truth-seeking Christian will cheerfully embrace the same, to be guided by them on the path of salvation.

And in order to find out the cause of the contradiction and the many differences between the teachings of Jesus of Nazareth and those of the various Christian churches he will become a student of general history; and in the earnest pursuit of that study he cannot fail to discover that the present Christian church, with its multifarious branches, is merely the creature of the politics and policies of emperors, kings, popes, and other rulers and scheming churchmen, who prostituted religion and made it the handmaid of their selfish and unholy ambitions.

And thus I have pointed out what, in my opinion, will be the ultimate future of Christianity. The mission of Christianity is to carry a crude knowledge of the true God to the heathen nations, whose mind is not yet sufficiently developed to receive and to grasp the pure and sublime truth. But human intellect is continually growing, and reason spreading. While all superstitions will be completely eradicated from the mind of man, and sophistries of the pseudo-scientists, who deny the Creator, and of the Bible critics of the school of Kuehnen, and Wellhausen, who deny all revelation, will glance off from the really enlightened mind like an Indian's arrow from the impenetrable sides of an ironclad, and a universal religion, based upon a proper conception and recognition of the Eternal, the *One God*, will ultimately prevail throughout all the world. Then all the errors of civilization will be rectified. Love of God will be the great motor that will bring about a general love and good will among the members of the human family, the general knowledge of the truth will result in the general practice of justice among mankind, and, as the final result of "Emeth Umishpat,"—of truth and universal justice,— "Shalom," a general and universal righteousness, good will and consequently general happiness will reign throughout the whole family of man; and thus the "Malchuth Shamajim"—"the Kingdom of God,"—will be established on earth, in which great and holy cause the Galilean Rabbi, Jesus of Nazareth, in his time, and many another

good and zealous Jew before and after him, has raised his voice.—*The Rev. Leon Straus, Gainesville, Texas, in the Jewish Voice, Aug. 15, 1890.*

The above is the concluding portion of an answer to the second question we asked in our symposium last April, "What will be the ultimate future of Christianity?" This answer was received after we had decided to print no more. We reprint now the above extract from the answer, the whole of which appeared in the *Jewish Voice*. The writer begins by saying that the work of Christianity in the world is pioneer work, preparing the minds of rude heathen for the subtler and deeper monotheism of Judaism. The doctrines of the incarnation and of the vicarious atonement are suited to a rude intellect, and useful as a stepping-stone to higher (!) religion, but are discarded when enlightenment and science follow the course in which the Christian missionary leads. Great numbers of the heathen are won, but in civilized countries, as a higher grade of education is diffused among the masses, they become disbelievers in the Christian religion which is everywhere thrown off by the majority of the educated classes, who are for the most part agnostics or unbelievers. Then follows the portion we print above. We forbear comment further than our editorial notes in this issue.

BOOK REVIEW.

* עדות ישראל, מכ"ע עברי מעיד על התורה והתעודה ועל כל סגולות האומה
 י"ל ע"י נ"ש לאווען. סיון, תמוז ואב, ה'תר"ן.

EDUTH LE ISRAEL, "Witness to Israel." A Hebrew monthly devoted to the furtherance of moral and religious life amongst the Jews. Editor, Moses Loewen. Kampianagasse 3, Lemberg, Galizien. Per annum, 50 cents, pp. 24. Sivan, Tamuz, and Ab, 5650.

When, three years ago, the first number of this periodical appeared in a more modest form upon this side of the Atlantic, it attracted much notice. It seemed to be

* Literally translated: "Witness to Israel, a Hebrew periodical bearing witness to the Law and the Custom, and to all the Treasuries of the truth. Edited by Moses Loewen. Sivan, Tamuz, and Ab. 5650

something new under the sun, if that were possible. A Christian paper in the Hebrew language, speaking in the holy tongue words of loyalty to Israel and Israel's God, and yet carrying with it the spirit and message of the gospel of Jesus! To quote the words of the lamented Delitzsch: "With all elegance and classic diction and with all the art of modern Jewish newspaper style the *Eduth* bears the message of the gospel into Jewish circles, which could not hitherto be reached by it."

When, after many months, the editor of the *Eduth* removed his residence to Galizien, various causes led to the suspension of this paper. The editor, one of the founders of THE PECULIAR PEOPLE, was unable to carry on the work on account of failing health, but in the person of its present publisher and responsible editor, there has now been found one, who, we hope, will be able to carry on, under more favorable auspices, the work so nobly begun, but which seemed likely to fail. We are now gladdened by seeing issued three numbers of a new series of this periodical, to which the former editor still gives his co-operation. The first number, Sivan,¹ contains the valedictory of the retiring editor, together with a few modest and well chosen words of the one who has taken this new burden upon himself. He says, after referring to the words of the former editor, "There is no need of adding much. I shall simply repeat with him most emphatically, that my people possess my heart, and that my sole desire is the welfare of my people. I know that the labor of the *Eduth* is a hard one, and that it is a difficult burden that I have taken upon myself; but it is a great joy for me to carry this heavy yoke, for it is the yoke of my people. It is time for action in behalf of my people. Therefore I devote myself to this holy task; and I shall not desist while my life lasts, nor till my eyes close forever, till my lips which now speak are silent, nor till the hand which now writes is withered. As long as I live and breathe I shall devote myself to the service of the *Eduth*, the service of truth and righteous-

1) May, June, 1890.

ness, the work of building the house of Israel and Judah." May God grant that grace and strength may be given that this devout wish may be fulfilled.

There follows in the first number a prospectus setting forth the aims of the paper, and giving in order the contents in general terms: *a*) Editorial notes upon phases of the Jewish question, and the relation of Jews to other nations. *b*) News. *c*) Articles on Jewish manners and customs in the light of the Scriptures. *d*) Articles on biblical subjects. *e*) Theological articles. *f*) Exegetical articles. *g*) Historical articles. *h*) Biographies of eminent men, etc. *i*) Miscellaneous short articles. *k*) Poems, etc. *l*) Book reviews. *m*) Letter box, correspondence. Further in the Sivan number, besides editorial matter, we note an interesting letter from Stanislawow, and two or three articles of some length.

In the Tamuz² number, the item of greatest interest, perhaps, is an excellent sketch of the life of Prof. Franz Delitzsch, which has been also reprinted as a separate pamphlet and issued as the first number of the "Eduth Library."³ As reprinted, it contains a short poem, a tribute to the great scholar, and a cut, giving quite a correct likeness of his features. The third number, Ab,⁴ is of equal interest, and contains letters from various centers of Jewish and Jewish-Christian thought.

1) אין לו להיסוף הרבה דברים... רק הנני למלאות אחדיו ואשנה ואשלש לפניכם להבטיהם, אשר לבי לעמי, וטובת עמי לבדה ננשי חפצה. ידעתי גם ידעתי, אשר עבודת העדות קשתה עד למאור, ואשר משא לעיפה אני מעמם עלי. אבל שמחה גדולה לי לקחת את העול הכבד הזה על צוארי, כי עול עמי היא. עת לעשות הוא, עת לעשות לעמי. ע"כ הנני מקריש את כחותי ואת נפשי לעבודה הקדשה חזאת ולא ארפה ממנה עד אשר הצא נשמתיו ועיני הסגנה עד עולם, ושפתותי המרבות עתה תאלמנה או יודי הכותבת עתה תכול. אבל כל עוד רוחי ונשמתו כי, הנני, אני וכל אשר לי, מקורשים לעבודת העדות, עבודת אמת וצדק, עבדת בנין בית ישראל ויהודה.

2) Tine-July, 1890.

3) אבן מוכרת אשר שמתו במחנה ישראל לזכרון אודהי'עמנו ה' כס ה' ה' ל' (כ')... רנצ דיליטש

Literally translated: A memorial stone which I have set up in the camp of Israel in memory of Franz Delitzsch, the friend of our people, the renowned scholar, etc.

4) July-August, 1890.

We hope soon to print translations of extracts from this excellent magazine, for which, in its new dress and enlarged form, we wish a long and prosperous life.

THE CHURCH AND THE SYNAGOGUE, A REVIEW OF THE HISTORY OF "THE PECULIAR PEOPLE" SINCE THE BEGINNING OF THE CHRISTIAN ERA, in three parts, by George J. Lindner. Paper, pp. 79. New York: Bedell and Brother Co., 1890.

This book consists of three lectures by its author who is a Jewish Christian and a member of the United Presbyterian Church. The first is a sketch of the history of the Jews from the Christian Era to the Reformation, the second, from the Reformation to Modern Days; while the third gives the history of Jewish missions. In this lecture Mr. Lindner follows a reasonable *via media* in his view of Christian missions to the Jews and the position of the Jews in the development of the Messiah's kingdom. Speaking of the two extreme theories, (1) That it is utterly useless to preach the gospel to the Jews, (2) That mission work among the Jews is the imperative duty and ought to be the chief concern of Christians to-day because of the speedy literal fulfilment of prophecy, etc., he says:

We think the truth lies in the middle between the two. Israel is not cast off forever. Missionary enterprise among them is not hopeless, for "all Israel shall be saved." When the ingathering to the Christian fold shall take place, or by what means, or in what order has not been revealed. But the analogy of Jehovah's dealings with them in wrath hitherto would seem to point to a gradual leavening of the mass of the nation with gospel truth, a quickening revivifying process carried on by the Spirit of God breathing upon the dry bones, and a gradual return to the old-new paths that shall extend over many years. Just as the whole curse was not pronounced or inflicted in a moment, but was spread over long periods of time, so also its removal shall take place, not in the twinkling of an eye, or as our *chiliastic* interpreters of Scriptures expect, but by developing series of events, some of which, however, may exceed others in largeness of importance and outline, in the same way as the destruction of Jerusalem and the dispersion of the people stand out most prominently as landmarks in the dispensation of judgment. In the meantime

the duty of the Christian Church and the hopefulness of the work are clear.

The author, however, we think, presents too rosy a picture of Jewish missions and mission work. His suggestions, too, in regard to organized agencies, while good upon general principles, are just those which if carried out would need very careful management lest they produce many unlooked for evils.

ISRAEL AND THE CHURCH By James H. Brookes. Paper, pp. 199. St. Louis: Gospel Book and Tract Depository.

This interesting book, which might be styled "a Contrast,"—for one thought prominently before the reader on every page is the distinction between Israel, the peculiar people of God in their national capacity, and the church, the whole body of believers united with Christ by a living faith,—is worth reading by every thoughtful Christian, not least by those who may differ with the author on many points. If this book has one merit, and we think it has many, it is that of calling attention to the distinction between the literal Israel and the Church in the Word of God. In his preface the author states that, in answer to the question of the ultimate destiny of the Jews, "a vast majority of Christians, especially of those who have never examined the subject, will say that the Jews are to be converted one by one, and gradually absorbed in the Church. It must be admitted that for eighteen hundred years the work of conversion has been amazingly slow, and there is no immediate prospect of its speedier accomplishment in the future. Others think that the glowing promises made to God's ancient people in the Old Testament, have been fulfilled to us spiritually, and hence they see nothing but the Church in the Psalms and Prophecies. That is to say, they appeal confidently to the fulfillment of curses against Israel as an argument in favor of the divine origin of the Bible, and triumphantly point the infidel to the punishment, captivity and dispersion of Abraham's seed; and then coolly turn around and appropriate to themselves every promise of forgiveness and restoration and happiness given to the same scattered Israel. Let not a Gentile

talk any more after this of the meanness of a Jew." It will pay any one to read this book to have his mind set right on this one point, if on no other.

In a number of chapters Dr. Brookes shows important differences between the two dispensations, though we fear that sometimes the author sacrifices the idea of the unity of the divine plan for the sake of laying stress upon the difference. The differences are real, and are as Dr. Brookes states them, but God is the same, and the principles of divine dealing are one and the same in all ages. We cannot here follow the author through his consideration of Israel as treated in the different books of the Bible, but the arguments in favor of the literal restoration of Israel to their own land are presented in the most convincing manner.

But, however one may interpret prophecy, or whatever view he may take of Israel's future as a nation, or however he may be inclined to differ with the earnest author of this book in regard to his view of the future of the Christian Church and his eschatology, naught but praise can be given by any Jewish or Christian reader to the spirit in which Dr. Brookes penned his chapter on "The History of Israel." After sketching the history of Israel during the biblical period, and after giving a brief and yet most excellent account of their condition during the Christian centuries, he continues in words we cannot forbear to quote:

But why continue the heart-rending record? It is enough to make every man with a soul blush that he has human nature in him; and it is enough to make every Christian blush that the professing Christian Church could so far depart from the precepts and example of her Lord and Saviour. These persecutions, it may be said, belong to the dark ages, and are now happily past forever. But is it so? How is it then that infuriated crowds are at this present writing assailing peaceable Jews in Russia, Roumania, Germany, and elsewhere? How is it that such crowds are notoriously acting with the secret connivance of the police and government officials, and that the most absurd charges can be trumped up against Jews even in dignified tribunals of justice? How is that the court Chaplain of the powerful German empire, Ferr Stoecker, publicly advocates the persecution of Jews, and even travels in London to excite, if possible, English hostility to them?

It may be said that there is no such prejudice against them in America, "The land of the free." But is it so? How is it then that the proprietors of fashionable hotels at watering-places issue an imperial ukase that no Jews will be received as guests? How is it that the few ministers of the gospel who publicly preach the future glory of Israel, upon the sure testimony of God's Word, or plead in their behalf in the social circle, are met with a stare of astonishment, or good-natured badinage, and a wise shake of the head, and the victorious reply, "You are not a business man; you don't know the Jews, or you could never believe that there is any high destiny in store for them?" Alas! it seems to be Gentile nature to hate a Jew. Rascals, are they? Yes, and if the Gentiles had been so hated, they would be greater rascals still. Rascals? Some of them at least are the noblest, the truest, the most affectionate, the most grateful of creatures, and many more of them would be so if they were not treated like dogs. The only poet, with the exception of two, worth naming during the last three hundred years makes his Shylock well say "I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons; subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me, I will execute, and it shall go hard but I will better the instruction."

Leaving out of view the inspired books that present to us a succession of the greatest legislators, historians, poets, philosophers, and prophets this poor world has seen, all of whom were Jews; leaving out of view that of the Jews came the Christ, who is over all, God blessed forever; leaving out of view that the twelve apostles of the Christian religion were Jews; and have done more to bless mankind than all the rest of mankind put together; the Jews have been for eighteen hundred years, and still are, the most intellectual race on the face of the earth. It would be easy to confirm the truth of this statement by presenting a long list of Jewish names, holding the very front rank in the arts and sciences, and unsurpassed in the various departments of learning. Nor would it be difficult to trace the real cause

of the recent outbreak against them to their superior sagacity, their prodigious industry, and their commendable thrift that makes them the first citizens, in some respects, in the countries they inhabit.

It is an important factor in the divinely appointed forces which are surely preparing them for the splendid future in store for them, that they are found everywhere. There is scarcely a large city, or important commercial town on the globe, without a few Jews, and when the time comes for their testimony to the approaching King and kingdom, at the close of the Church dispensation, they will be already prepared to speak all the languages of the earth, and already familiar with all lands. They have certainly been miraculously preserved for some wonderful purpose, and what that purpose is may be readily learned from the Scriptures previously cited. When Frederic the Great said to his chaplain one day at table, "Give me an evidence of Christianity in a word," the ready reply was, "The Jews," and that the infidel king must have felt the force of the argument may be inferred from the fact that he wrote to the governor of one of his provinces, "Let those Jews alone; no man ever touched them, and prospered." Hegel says their history tormented him all his life long like a dark enigma, and the more he studied it the more he was perplexed. He did not study it from the stand-point of God's counsels, and hence did not understand it, as no man can who shuts his eyes to the plainly revealed promise of Jehovah to gather them again in their own land, and to make them the head and not the tail, among the millennial nations.

CORRESPONDENCE.

16 STRADA PRINCIPATE UNITE, Bucharest, Aug. 4, 1890.

The Editor of THE PECULIAR PEOPLE.

Rev. Sir,—I felt from the beginning greatly interested in your somewhat original venture to collect the opinions of eminent and learned Jews on the three very important questions which you so amiably invited them to answer, and was rejoiced to see many of them respond to the invitation with evident good-will and generosity. They all, of course, uphold Judaism, and with one consent predict its future glory and triumph.

But which form of Judaism, may I ask, is destined to achieve this grand and unrivaled ascendancy? Is it the

voluminous traditional Judaism with all its six hundred and thirteen precepts, which is the system to which the majority of the Jewish people cling? Or is it the semi-biblical Judaism of Drs. Philipsohn and Geiger? Or is it perhaps the ultra liberal Judaism of many of the American worthies, with whom the Decalogue and a base allowance of the existence of God is the sum total of their Judaism?

This last phase of Judaism is, I think, designated by your reverend correspondents to be the religion of the future. They, at any rate, had it in their minds when they penned their replies to your queries, for no Orthodox or moderately Reformed Jew would endorse the views contained in them. If this is to become the triumphant Judaism of the future, then Christianity has certainly nothing to fear of its being superseded by something which is only one part, or one member, of the body of Judaism properly so called.

The Orthodox rabbis have acted wisely in ignoring your questions, knowing full well, I dare say, that however suitable they may think rabbinical Judaism is for themselves, it can never aspire to become universal.

I think the only religion,—call it, if you like, Judaism,—possessing the patent seal of God's unadulterated truth, and having therefore the germ of universality in it, is the pure and unsullied religion of the Bible. This Jewish religion existed from the beginning and is to last to the end. There being but one true God there can be but one true religion, equally necessary for all and accessible to all. This religion did not, as is erroneously supposed by some, all at once blaze forth into universal light, but, like the sun at its rising, it put forth streak after streak until it ultimately gained its perfect brightness in the rising of the Sun of Righteousness. From Adam downwards to the patriarchs it expanded and increased and ripened into a system. After the Exodus, on mount Sinai, it went on developing itself to full perfection through the various channels of prophets and seers until it gained its consummation in Christianity. God is not only the God of the Jews but of all men, therefore His religion must embrace all. Ac-

cordingly when God's set time arrived that all men should acknowledge Him as their Creator and Father, He sent His Son Jesus Christ, the divine Reformer, to perfect His revealed will and to proclaim His religion universal. He came at the time appointed, fulfilled in Himself what was predicted of Him, and thereby has put the stamp of universality upon the only religion which at the same time carries out God's will and meets the spiritual wants of all men. The Jewish religion therefore is not changed, neither is the Christian religion new. Both are the one and the same, only under different circumstances. Under the Jewish aspect it was local and confined only to the Jews, while under the Christian dispensation it is free to the world at large and accessible to all mankind.

I have thus far only touched one of the three points of the matter at issue between you and your correspondents, and have abstained from quoting and arguing, my time not allowing me to enter deeply into the subject.

Believe me, dear friend, to be yours in our common
H. SILBERBUSCH.

SACCARAPPA, Me., Aug. 29, 1890.

To the Editor of THE PECULIAR PEOPLE:

Dear Bro.,—I am somewhat disappointed at not finding in the August number of THE PECULIAR PEOPLE an answer from Chicago to my last letter; but I trust that the gentlemen are not in any way pained or offended by it, and that they prefer to take the all-important subject into due consideration before they give their judgment on the side of the everlasting truth. I do not think that in writing my letter I have been actuated by any feeling of boasting, as Bro. Levy thinks, but simply by the desire to expose error and to point to the truth; and if I have been in any way severe, it was through the remembrance of Isaiah 3: 12 עמי מאשריך מהעים "O my people, they which lead thee cause thee to err;" for no people are so apt to follow their leaders blindly as are the Jews. And we know that when the blind lead the blind, both fall into the ditch.

I, too, understand the repugnance which the Jewish

heart—as well as every human heart—feels against the religion of Jesus Christ and against his followers, but I cannot admit that Jews are in any way justified therein by the persecutions our nation has suffered, centuries ago, at the hands of the wicked and the ignorant among the Gentiles. Great these sufferings have been,—there can be no doubt about that,—yet others, inflicted by the Jews upon their own people at many an epoch while the sceptre yet rested with Judah (for example, during the last siege of Jerusalem), may have been as great or greater. Much of these sufferings can be ascribed to the darkness of the mediæval ages, when the weak and helpless of all classes suffered as much as the Jews, the best often the most; much of it might be ascribed to the stern justice of an austere God who would not let the Jews go unpunished for their sins. But these sufferings are long ago past, and nothing has remained but slight outbreaks of Anti-Semitism in Europe and of “prejudice” against the Jews in America. Surely this prejudice against the Jews should not prevent a rabbi from giving a fair and just answer to your questions, Mr. Editor, who are “a gentleman kind and pious and actuated by good motives,” and certainly “not influenced by any prejudice against the Jews.”

Jews have been, on the whole, treated very fairly in America. They have suffered less from prejudice than the colored people, the Irish and Germans, or the Chinese; and since men and women from all these nations have found the Saviour in spite of “prejudice,” and since Christians of all nations have followed him through persecutions, crosses, and afflictions, there is no reason why “prejudice against the Jews” should deter Jews from accepting their long rejected and abused Messiah, or from dropping their own groundless “prejudice” against Him who is the chief among ten thousand.

No, we must look elsewhere for the cause of this feeling of repugnance against Jesus. St. Paul says that “blind-

1) Can they be called “slight?”—Ed.

ness in part has happened to Israel, until the times of the Gentiles be fulfilled." Now we cannot much expect that a blind man should be able to find the strait and narrow path that leadeth into life, of which it is written that "few there be that find it." Much blame is to be attached to the wickedness of the world, for when "iniquity shall abound the love of many shall wax cold;" likewise blame rests upon the Christian church who have not done their duty to the poor benighted children of Abraham; but if justice is to be done, then I should say that the fault lies with the Jews too, and that in no small degree. Our people are the same stiff-necked race they always have been. They prefer error to the truth; they will dig with all their might for money, the love of which is the root of all evil, and do not care for the root of all blessings, the truth of God; to them a clothing store is dearer than the hope of heaven, and the flesh-pots of Egypt more desirable than the promised land.¹ They pride themselves in their own works and righteousness, though it be nought but "filthy rags" (Isa. 64: 6), not knowing that man "shall live by his faith" (Hab. 2: 4), by faith in the Son of David, Jesus of Nazareth. They boast of their own vineyard, though it lies all waste and trodden down, bringing forth nothing but briers and thorns. Isa. 5. These are all the achievements of Judaism, if the Word of God be true; and let every mouth be stopped that boasteth of deeds done while rejecting the King of glory, our only righteousness.

I absolutely reject Bro. Levy's belief that Jews may be saved without the Saviour. Bro. Levy does not seem to be quite rid of the idea that Jesus Christ is the "Gentiles' God."² Let him read the words of the old Jew, Zechariah, (Luke 1: 68, 69,) "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David." We must take hold of this horn of salvation,—for there is no other name given under heaven whereby we

1) All of which is shared by others than Jews.—ED.

2) We fail to see how our correspondent draws this inference from Mr. Levy's letter.—ED.

can be saved. Jews may be beloved for the Father's sake, Jews may weep over Jerusalem, yet there is no salvation for Jews or Jerusalem while they reject Him. We cannot be faithful to the God of Israel" and reject His Anointed, His King, whom He hath set upon His holy hill of Zion, "He that hateth me," says Jesus, "hateth my Father also." John 15: 23. Also "No man cometh unto the Father but by me." John 14: 6. There is no danger if Jews do break away from the "Law of Moses,"¹ or rather the Talmud. It has kept them in darkness these 1800 years and they cannot do much worse.

Finally a word about Jewish Missions and Missionaries. Certainly a publication like THE PECULIAR PEOPLE will do much good, but principally among the educated; the lower classes will not read it, nor would they understand it if they did. What harm can there be if, among the hundreds of thousands who make their living in New York or Chicago by fair means or foul, there be one, two, or three men going around quietly among the Jews, giving them tracts and entering into conversation on the all-important subject of the Christian religion? Surely the God of Israel is rich enough for that, and so are the churches if they only knew it.

I close with a word of encouragement for those who are willing to work in the waste vineyard of Judah, taken from the Word of God by the prophet Hosea (14: 4-7), "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olivetree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." Who knows but the fulfillment of this prophecy is near, only Christian workers being needed to bring on its full realization?

SOLOMON ROBITSCHK.

¹) We beg to differ here with our correspondent.—Ed.

