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# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITORS:

THE REV. WILLIAM C. DALAND, D. D.,  
London, Eng.

THE REV. SYLVESTER S. POWELL,  
Little Genesee, N. Y.

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

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## Contents.

Must We Eat the Flesh of Swine?—Poetry	217
Editorial Paragraphs	218
Instituta Judaica	222
The Three Cries—Poetry	226
Bethlehem	227
Are the Early Records of the Bible Historical?	230
News	232
Jewish Wayfaring Life in the Middle Ages	234
The Influence of the Psalms	237

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## OUR PLATFORM.

THE PECULIAR PEOPLE is to serve *Jewish national interests* by advocating the adoption, by the Jewish people, of the following:

1. Jesus of Nazareth as the Messiah promised to our fathers.
2. Palestine as the country in which to re-establish a Jewish commonwealth.
3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

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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 חצבתם  
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.

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

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MUST WE EAT THE FLESH OF SWINE?

BY MARK LEVY.

A Jewish lady recently declared that she was told in several Christian homes that she *must* eat pork as a testimony of her love for our Messiah-King.

(Acts 21: 17-26; 1 Cor. 9: 20.)

O must we eat the flesh of swine,  
Because, Lord Jesus, we are Thine?  
The Hebrew's seal must we forego,  
Because Thy love the Gentiles know?

Must we refuse unleavened bread,  
Because Thy Paschal blood was shed?  
Must holy Pentecostal roots  
Produce for kindred bitter fruits?

With praise to God must we not bring  
The Tabernacle harvesting?  
Nor fast on the Atonement day  
Because our sins are washed away?

Must we Mosaic laws despise,  
Because God's Spirit makes us wise  
To see in Thee the Anti-type,  
When for this blessing faith is ripe?

No, no, O Christ! true light we see,—  
Salvation leaves the Hebrew free  
To keep the Law that love may win  
Our kinsmen from the ranks of sin.

“IS THE Jew who believes in Jesus Christ free to observe the Jewish ceremonial law?” This would seem to be a very unnecessary question. Of course he is. In Christ every man is free. Who puts any constraint upon him? If such a constraint should be placed upon the Christ-believing Jew, then were his boasted freedom in Christ a mockery and a bondage worse than “Jewish”! And yet the question is not an unnecessary one, for ever and anon it appears in Gentile circles where a Christian Jew is so placed that a doubt is cast upon his Christian faith unless he does something to show his contempt for what he has always held sacred or something else which may be entirely contrary to his taste or perhaps his conscience. Does it not seem to be ridiculous to compel a Jew to eat pork in order to prove his faith in Christ? Is it not illogical to insist that he shall disregard Jewish observances to show fidelity to Jesus, his Saviour? This is that “Gentilizing” of the Jew, forced upon him by Christian friends, against which we have often protested.

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BUT some one will say, “This is a man of straw, and that for two reasons: First, nobody does compel the Jew thus to do ; and second, he is only too ready of himself to cast away his observances.” To the first argument we would say there are other compulsions than physical force. To be sure nobody stands over the Jew with a club and says, “Eat that pork or take this!” But anybody who has felt the force of a blow and also the force of a laugh, a taunt, a lifting of the eye brows, or the force of a cold shoulder or of a sense of distrust, will admit that the constraint of these moral influences is greater than that of a blow. This kind of constraint the Jew feels, and it is this which should be removed. One may say, “If he is a man, he will not mind such trifles.” To such we say, “Do you not mind them, when aimed at you? Or do you sometimes weakly yield when such considerations press?” It may be that the Christ-believing Jew continues his

Jewish observances directly to the honor of his Saviour. Do you not see how? If you do not, some time we will try to show you. To the second argument we would say, "It is too true." If the Jew who believes in Christ ceases from a Jewish observance, sincerely believing it to be God's will, with no loss of love for his people and from no false desire to do as others do, we cannot condemn his spirit nor perhaps his action; but when such a tendency is simply evidence of a desire to cast away what is Jewish—as Jewish—then we are sorry.

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THE question whether the Christ-believing Jew is free to observe the Jewish ceremonial law is comparatively a modern one, at all events it is a post-apostolic one. In the days of New Testament Christianity it was not raised except in certain phases by implication. The question then was quite a different one; namely, "Is the *Gentile* free from the observance of the Jewish law?" To this the apostolic answer was of course, "Yes." Whether the *Jew* was so free was also raised, and certainly his personal freedom in Christ was also maintained, but it needed to be declared. Clearly, then, he is left free to observe the law if he wishes. To maintain the contrary were absurd. If proof was needed to show that the Jew believing in Christ should not be compelled to observe the Jewish ceremonial law, clearly no argument is needed to show that he may now observe it, if he wishes or if he feels it his duty. It is perhaps a groundless fear that he may trust therein for salvation. A sense of duty or of obligation grounded on love to God, to Christ, or to one's fellowmen is quite different from a belief in the efficacy of good works for salvation, and it is a false liberty, really a bondage, which compels one to contravene such a sense of duty in order to prove his loyalty to Christ!

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It would seem, from the New Testament teaching as a whole, that no other position can be taken

than that the Jew who fully believes in Jesus Christ as his personal Saviour is free personally to observe or not to observe the Jewish ceremonial laws as his conscience is enlightened by the Spirit of God and His Word. No false constraint can rightly be placed upon his personal freedom to be answerable alone to his Master for his decision of such questions. No disciple of Jesus, Jew or Gentile, ought to judge another disciple, Jew or Gentile, in such a matter. This is so far as his personal freedom in Christ is concerned. This personal freedom ought to be guarded on both sides with equal care. It ought to be assured to the believing Jew by his Gentile Christian brethren, for it is to them that he looks for protection and help.

BUT the question whether a Jew who believes in Christ shall observe the Mosaic dietary regulations, or the Jewish festivals, or circumcise his children or keep any other Jewish custom has a wider bearing than a merely personal one. Personally he is free. That must be maintained. But what shall he do? What is best for him to do? What, therefore, ought he to do? These are fair questions and for the Jewish Christian, important questions. It is possible and right to try to answer these questions, without curtailing the freedom of the individual in Christ. One may answer the question positively and still not impugn the absolute freedom of the individual in Christ. Similar questions arise in regard to other things. For example, my friend asks me, "Is the believer in Christ free either to drink or not to drink wine?" There is but one answer possible to such a question as that. In Christ he is surely free. To deny that liberty would be to put upon him a bondage which is not warranted either by reason or Scripture. No disciple of Christ has the right to deny the privilege of another disciple of Christ in such a matter. No Christian ought to judge another. He has no right to say to another, "If you drink a glass of wine, you commit a sin and cannot be a truly devoted Christian." Nor

has one the right to demand of another that he must drink a glass of wine in order to prove that he is not a fanatic on the subject of total abstinence! That sounds absurd, and yet it has been done. Every Christian has the personal freedom to be answerable to his Master and to his Master only for his conduct in such a regard. This freedom ought to be assured on both sides. But my friend also comes to me and says, "That is all very true, but what shall I do? What is best for me to do? What ought I to do?" Now it is right to help him answer that question, and if a positive answer be given the personal freedom of the Christian is not thereby impugned. So, if we are able to help the Christ-believing Jew to answer his question, we may do so and still maintain the freedom of the individual in Christ.

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Now, just as one might help his perplexed friend decide his conduct in reference to the personal use of wine, not by setting forth his privilege as a Christian, but by considering the wider question of what is best for himself, his family, his children, his friends, his usefulness in the world, in short all his relations with his fellowmen; so we may help the Christ-believing Jew to settle his further questions by the wider question of what is best for Israel. As an individual he may have perfect freedom, but as a member of the Jewish nation he may still have a duty to observe the national festivals, to keep up the rite of circumcision, which was to be a perpetual sign for the sons of Abraham, and to observe essentially the dietary regulations.<sup>1</sup> By doing this he will avoid offending the preju-

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<sup>1</sup> Of course the sacrifices are not here enumerated, and the Sabbath was omitted intentionally for the following reason: The editors of THE PECULIAR PEOPLE believe, with thousands of other Christians of more than one denomination, that the Sabbath (seventh day of the week) ought to be kept holy by all Christians. We believe that it is God's will that it should be observed by all mankind. We think it was an error on the part of the church to have introduced in post-apostolic times the resurrection festival of Sunday and other Christian festivals, and a still more grievous wrong to have discontinued the observance of the Sabbath. We believe that the Church of Christ ought to return to this observance as well as to the Scriptural baptism (immersion) of believers upon confession of their faith in Christ. Believing this,

dices of his Jewish brethren and will thus more easily win them. Also he will disprove the notion that Jesus came to cause His followers to despise the law of Moses, that one may be a true Christian and at the same time a loyal Jew. He will also strengthen the national life of Israel and serve God in maintaining what is evidently God's purpose to have maintained. He will also do his part in forming an ideal Jewish-Christian church which we believe is destined to arise in Israel to accomplish a needed work in God's world-wide Kingdom on earth.

#### INSTITUTA JUDAICA.

In two European universities there exist under the foregoing title earnest and zealous bands of students for the prosecution of Jewish studies. It is hardly necessary to say that both these universities are in Germany, one at Leipsic and the other at Berlin. Though doing their work in a quiet and unobtrusive way, no more significant movement in modern study has ever been inaugurated. The work done by these *Instituta* is, moreover, by no means slight; already an extensive literature has been published bearing their name, and the personal influence of their members has been widely felt.

A significant movement this is, first because it is a formal and public recognition on the part of two of the most influential universities in the world that Jewish subjects ought to be studied by Gentiles. What has heretofore been studied only by the few here and there who for special reasons or on account of special circumstances have been led to apply themselves thereto, is now at least placed before all as claiming their attention. This means much for the future education of the world, if these lights now kindled burn, as we hope and pray they may, with increasing brilliancy. It means much for the future of the

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we believe, of course, that all Jewish-Christians ought to continue in the observance of the Sabbath, quite independently of the considerations adduced in favor of their continuing to observe the Mosaic ceremonial law or any part thereof.

religious world, that those who are to be the pastors and teachers of Christ's flock have always these finger-posts pointing the way. "Salvation is of the Jews." He who would be a minister of salvation ought to study this source of salvation, their history, their literature, their religion and the relation these bear to our Christianity. It means much for the ideal Christianity of the future that there is held up in these centers of enlightenment as a matter of study that which will help as nothing else can to indicate the source whence our religion came and which will be an effectual aid in restoring our religion to its original ideal as taught by Jesus and His Apostles. It means much, too, for the progress of Christianity in Israel that these studies are laid before those who are preparing themselves to be the hearlds of the Gospel to all nations, and if to all, surely also to the Jews and, as in the beginning, "to the Jew first."

The first of these societies was that at Leipsic, which was founded on the the 10th of June, 1880, by William Faber. This was inspired by the idea of the old *Institutum Judaicum* at Halle (1730-1790) which was a school for missionaries and which in that rationalistic period sent out Stephen Schully and many other noble workers. The same name was chosen, and the *Institutum Judaicum* at Leipsic, a circle of seventeen earnest students under the leadership of the sainted Franz Delitzsch, renewed with modern zeal the ancient fire long extinct.

The *Institutum Judaicum* at Leipsic was first a circle of students inspired by a love for Jewish studies and a desire for the progress of the Gospel among the Jews. Under the guidance of Prof. Delitzsch they labored earnestly and devotedly. Many publications were issued. Similar *Instituta* were established in other universities, and a great interest was awakened. In 1886 the *Seminar* of the Leipsic society was founded, and since that time the work of the *Institutum Judaicum* at Leipsic has been mainly in the line of its object, which is the direct

preparation of those theological students who purpose entering upon the work as missionaries among the Jews. Dr. Gustav Dalman is the director of this society, and the work of publication as well as of preparation of students for this ministry goes forward year by year. Naturally the number of students is comparatively small.

During the time of the greatest interest between the establishment of the *Institutum Judaicum* at Leipsic in 1880 and the beginning of its *Seminar* in 1886, there existed similar circles of students in the majority of the universities of Germany, as at Halle, Greifswald, Rostock, Erlangen, etc. These have all ceased to exist with the exception of the one in Berlin, founded by Prof. Dr. Hermann L. Strack in 1885. This society resembles that at Leipsic in its earlier days and does not aim at the direct preparation of missionaries to the Jews. Its object is to interest the clergy and pastors in the work of the Gospel among the Jews and through the pastors to reach the churches. This object is attained by means of regular studies on the part of those theological students in the University of Berlin who join the *Institutum*. The society meets every week under the leadership of Dr. Strack and they study the Jewish religion and Jewish literature, as well as the history and methods of Jewish mission work. It is the aim of the founder to send forth to the churches of Germany ministers who shall be informed and interested in these subjects.

The number of members of this society at present is fifteen or more. They study different works at different times, such as the Jewish Prayer Book, the New Testament in Hebrew, various portions of the *Mishna*, works on Jewish Theology, and works in the Judeo-German language. The present custom is to have such studies fortnightly and to have meetings the intervening weeks, at which addresses or lectures are given by different speakers on subjects connected with Jewish missions and mission work.

The writer had the privilege of attending several meetings of the *Institutum Judaicum* during November, 1897, and on the 18th of that month spoke to these earnest and interested students on "Jews and Jewish Missions in America." May God grant that in the theological seminaries in our own land a similar interest shall be awakened! Such a work as this lies at the very foundation of the labor of Christ's church in carrying the Gospel to that people of whom the Messiah and the world's salvation have come, but who as a people have repudiated their Messiah and know not this salvation. W. C. D.

GEMS FROM THE EDUTH.—Jesus is the fountain of life. Because Israel refused the Light of the World he dwells in darkness and the shadow of death and the Kingdom of Heaven does not yet fill the earth.

In the great Sanhedrin of the Kingdom of Heaven there is nothing concealed, for there is an eye that sees and an ear that hears and all is made manifest there.

Are not ye sons of God? Children of the Kingdom ye are. The children of the Kingdom ought to be mighty men of valor ruling the evil disposition within them and keeping it subdued.

Why did Jesus permit the demons to slay the swine? Because the Gadarenes were transgressing an ordinance; they were violating the law in raising swine, because the mouth of the Lord declares, "Ye shall not eat of them." The Law is holy, and every one who transgresses the command of the Law shall be punished. Therefore Jesus did not spare the property of the Gadarenes, although in everything He did good to sinners and showed to them kindness.

GIRD yourself with an inflexible determination not to brood over real or imaginary misfortunes that befall you, or which you think may befall you; for of one bliss you are assured—that your "Redeemer liveth." He will not forsake you if you place your confidence in Him.—*Sel.*

*THE PECULIAR PEOPLE.*

## THE THREE CRIES.

R. V. R.

“The sea, the sea !”  
 Mountain and desert overpast,  
 The weary summit gained at last,  
 Back from the glad Ten Thousands' van  
 The swelling shout from man to man  
 Rolled like the waves upon the sand  
     Of that joy-greeted shore.  
 A trophy raised of broken shields,  
 They seek the distant Grecian fields  
     With lightened hearts once more.

“Italia, Italia !”  
 The golden armed Orion pales ;  
 The breezes fill the Trojan sails;  
 Soft flushes dawn o'er sea and sky;  
 And eager eyes at last descry  
 Dim hills of distant Italy,  
     Then overflow with tears  
 Breathe, favoring airs ! they near the shore,  
 Remembering in their joy no more  
     Their perils and their fears.

“Jerusalem, Jerusalem !”  
 The level beams reflected glance  
 From battle-ax and spear and lance;  
 Priest, peasant, prince, and templar bow,  
 And kiss the dust with ardent vow  
 To save the Holy City, now  
     Beneath the Crescent's blaze,  
 Sitting a childless queen discrowned,  
 Amid her mountains circling round,  
     Royal in purple haze.

For our ensamples all:  
 These cries showed not the victory won;  
 But only trial and toil begun.  
 Life's desert march, and tossing wave,  
 Its battle-fields, still try the brave;  
 But faith discerns beyond the grave  
     A far-off shining shore,  
 A crystal sea, a city's gate,  
 That for the weary pilgrim wait,  
     His own for evermore.

—*The Sabbath at Home.*

## BETHLEHEM.

BY REV. A. BEN-OLIEL, OF JERUSALEM.

Bethlehem—house of bread—literally, nourishment, is a very ancient town of Palestine, for it existed as early as the days of the Patriarch Jacob; and no wonder, for it is surrounded by fertile valleys which contributed not a little to make this a land flowing with milk and honey; and hence the district was known by the appellation of Ephratah, fruitful. And so it might become again under any good fostering government that would encourage the re-foresting of the hills, as they were of yore, and as the French have done in Algeria; as also prevent the abundant waters of the Jordan from being lost in the Dead Sea. The Salt Sea is its Scriptural name. Nature, by giving it a rapid declivity, intended it to be a fertilizing power, and all that it demands is to be tapped at different points of its descent in order to irrigate the valleys, high or low alike, and thereby this land would become again capable of sustaining a large population, and Bethlehem would recover its pristine glory as a house of bread or aliment to thousands.

Bethlehem furnished food of a higher description also. Those valleys, hills and dales,—the mountain range of Moab like a mighty wall enclosing the land to the south, beautifully lit up into bright colors by the rising sun; the green foliage marking the course of the Jordan; the deep depression of the Dead Sea; the sight of the Mediterranean Sea from the conical tops of the mountains, in fact, the whole of the peculiar and diversified topography of the land as seen from Bethlehem and its neighboring heights, must have greatly contributed to inspire and adorn the sublimely poetical compositions of the shepherd King David, the sweet singer of Israel, whose Psalms have been the comfort and solace of the afflicted, the tried, the sorrowful among multitudes throughout ages—the spiritual bread and sustenance of souls hungering after God and the eternal.

Yet a higher and incomparably superior food for all humanity has come out of Bethlehem, even He who is "the Bread of life," "the Bread come down from heaven,"—probably a beautifully poetic allusion to His birthplace,—who feeds mankind with heavenly Manna, the Christ of God, David's son and Lord. Ephratah, fruitful field of nourishment to thousands upon thousands for ages, fit locality for the advent of Him, who came to give life and immortality to man!

That Bethlehem is the birthplace of the Lord Jesus has never, that I know, been questioned by any one, either in ancient or modern times. The only question that can raise any discussion is, whether the Church of the Nativity really covers the site of the inn, in whose Grotto the Christ was born. It was in A. D. 327 that the Empress Helena erected the Basilica over it. Justin Martyr in 150 A. D., is the earliest of the Fathers who refers to the Grotto as well known in his day, and it has not been lost sight of since.

To the Evangelist Luke we are indebted for a record of attendant circumstances of the birth. An imperial decree compelled the inhabitants of the land to resort to their original homes in order to be enrolled—not taxed—it was a census, including probably a declaration of each one's monetary worth for purposes of future imposts. Joseph and Mary's home was Bethlehem, and thither they went from Nazareth. When they arrived the town was already over crowded, so that even the suburban inn they reached first was all full. It is only natural and reasonable to suppose that, under the circumstances, Joseph would prefer traveling along the Jordan valleys and avoid the rougher mountain roads; and, if so, they would approach Bethlehem from the side where the Church of the Nativity stands. Fatigued by the journey, they would try the nearest inn to the road; and if this was already full, what hope was there that others inside the town would be freer; and if it were getting dark, they would

readily be content to put up in the inn's Grotto. Therefore, there is every probability that the Basilica covers the identical spot, for it is nearest to any road coming from the Jordan valley.

The events which followed, the visit of the shepherds, exultingly proclaiming to all the angelic vision they had; the posterior visit of the wise men from the east; the massacre of the infants by Herod; the flight to Egypt; all would tend to fix the spot in the minds of the population of Bethlehem; for, be it well remembered, Joseph and Mary were not common people, but descendants of the Royal family, scions of the great house of Jesse. And the subsequent life of Christ, thus humbly born and His mighty works, would fix the spot of His birth indelibly in the minds of all. Moreover we can readily imagine that the early disciples in Jerusalem would frequently visit the hallowed spot, so near and easily accessible—a spot of the joyous fulfilment of precise specific prophecy—and thus keep the remembrance of it alive, making the inn a popular resort as long as it existed.

I have touched on a fact, the recognition of the royal descent of Joseph and Mary, which, I think, I could prove indubitably, and it alone can adequately explain the impotency of the Scribes and Pharisees, who so frequently wanted to lay hands on Jesus, for He so completely falsified their ideas and teaching of what the Messiah was to be and should have done; but could not for fear of the people. This is an evidential point in the life of the Lord Jesus, which has been unaccountably sadly missed by almost all His biographers. And yet it is the only rational and satisfactory solution of much in that wondrous life that is otherwise inexplicable and incomprehensible. But it is a subject that requires separate treatment.

Deeply prejudiced as I am regarding the identity of holy places in this land, still I firmly believe that Grotto to be the real spot in which David's son and Lord appeared in this world as a child, and was hailed by the angelic joyous song, in hearing of the shepherds, "Glory to God in the highest, and on earth peace, good will toward men."

## ARE THE EARLY RECORDS OF THE BIBLE HISTORICAL?

For the last few months the most discussed book in the domain of theology has been Professor Harnack's "Early Christian Chronology." It is probable that this prominence must now be shared with another production of a German university professor, namely, the almost equally well-known Dr. Fritz Hommel, the Assyriologist of Munich. By a singular coincidence, both works aim substantially at the same result, namely, to enforce the claims of early traditions in determining the historic reliability of the biblical records. This is done to a large degree by Harnack in reference to the New Testament, and in a more pronounced manner by Hommel in the case of the Old Testament. Both men have long been adherents of the newer critical methods, and both now claim for early tradition an historical reliability that runs counter in a considerable degree to many of the conclusions of current biblical criticism. Especially has the new departure been a decided change in the case of Hommel. Formerly a disciple of Wellhausen, as he himself states in his new book, published in both German and English, and entitled, "The Ancient Hebrew Tradition as Illustrated by the Monuments," he has now become an outspoken opponent of that great critic. In fact, the subtitle of his book reads: "A Protest Against the Modern School of Old Testament Critics;" where however, the word "protest" is possibly a little strong for the German *Einspruch*. Hommel's book of 350 pages (357 in the German) is directed against the cardinal thesis of the Wellhausen scheme, which claims that the oldest records of the Pentateuch, as collected in the book of Genesis, are historically altogether untrustworthy, and that especially the so-called Priest Codex, in which the Levitical system is described, claims for early Hebrew history a stage of religious development that cannot possibly have existed at so early a date. Hommel confines his line of argument

chiefly to the proper names found in the sources of the Pentateuch, and by the analysis of their meanings, especially in so far as these reflect religious beliefs and convictions, he aims to show that these names indicate a high degree of religious thought, and accordingly vindicate the claims of these records to historical correctness. This argument was in part attempted some years ago by Professor Nestle, of Ulm; but his claims were met by the counterclaim of Wellhausen that these names had purposely been changed in order to put the impress of later history on these early records. Hommel now takes up the argument and demonstrates the fact that in the light of contemporary literature, that of the cuneiform inscriptions of Assyria and Babylonia, the hieroglyphics of Egypt, the recently discovered inscriptions in Southern Arabia and elsewhere, the stage of religious development presupposed by the early Jewish records must be accepted as reliable because a similar state of affairs existed in these adjoining states, the peoples of which were ethnographically or historically closely connected with Israel. His attack on modern criticism is thus largely along the line of archeology on which Professor Sayce has been of late years so energetically pushing; but it is a use made of archeological data that is entirely novel, and, if demonstrated to be correct, is probably unanswerable. The author himself claims to have proved that the theory of a gradual development of Israel's religion along naturalistic lines, which has been accepted as almost an axiom in the criticism of the last three decades, is demonstrated to be false by external evidence, drawn largely from the contemporary records of surrounding nations. He does not, however, oppose the literary analysis of the Pentateuch, and accepts the documentary theory of the day, regarding this part of the work of the "higher critics" as demonstrated. His attack is made entirely on conclusions drawn from this theory.

Hommel's book deals largely with detail investigations of proper nouns; but as these are all translated in order to bring out their religious bearing and importance, it is a very readable book for other than biblical specialists. It is, in fact, intended to be an apologetic work for the general reader.—*The Hebrew Observer*.

חדשות הנעשית—NEWS—במחנה ישראל.

NOVEMBER 19 ult., was the tenth anniversary of the death of Emma Lazarus, America's gifted Jewish poetess. A number of Jewish journals called attention to the fact and gave expression to very appropriate sentiments.

THE Zionist journal, *Die Welt*, published at Vienna, announces that the scheme proposed at Basle to establish a bank to assist Jews to emigrate to Palestine is to be put into effect, and that the seat of the bank will be in London. The capital of \$10,000,000 is to be divided into shares of five dollars each.

ON November 12 there died in Philadelphia Dr. Sabato Morais, minister of the congregation Mickve Israel, of that city, and President of the Jewish Theological Seminary of New York, in the 75th year of his age. Dr. Morais was the successor of Isaac Leeser as rabbi of his Philadelphia congregation, and was the recognized leader of American conservative Judaism. He was an accomplished linguist. He was born at Leghorn Italy.

It is reported that the members of the Presbytery of New York who still adhere to the cause of Mr. Herman Warszawiak intend to appeal to the Synod, to secure if possible, from the higher court a reversal of the adverse decision of the Presbytery. The Rev. Henry Varley, the English "butcher-evangelist," who came to the United States to investigate the case, has completed a very singular report in which he defends Mr. Warszawiak and attacks the Rev. Dr. Schauffler. In trying to shield Mr. Warszawiak from the well proven charge of making away with the thousands of money contributed for the "Christ's Synagogue," he tells of Mr. Warszawiak's visit to Great Britain three or four years ago, entirely ignoring recent matters. While this case is a sad one, showing both Mr.

Warszawiak and his quondam supporter, Dr. Schauffler, in a very ugly light, we must believe that in the end it will have a salutary effect on Jewish mission work. Stubbornly blind pupils need severe lessons. We are glad Mr. Warszawiak has friends, but we are sorry for the course they pursue. To try to justify or conceal the wrong is not the true way. Humble penitence, not bold defiance, is the attitude of the sinful, if they would secure the Divine favor and the truest success.

On Nov. 4 ult., the synagogue of Kehillath Anshe Maarabh, "Congregation of Men of the West," of Chicago, celebrated their golden jubilee. This is Chicago's oldest Jewish congregation. Elaborate preparations were made for the celebration. Among the speakers were Dr. S. Sale, of St. Louis, Dr. E. G. Hirsch and Dr. I. S. Moses. In the evening a banquet was tendered. President Harper, of Chicago University, was one of the speakers. The *Reform Advocate*, of Chicago, came out the next week in very handsome appearance in honor of the event. Among many other good things it contained a poem in classic Hebrew by Herman Eliassof, principal of the Sabbath-school of the celebrating congregation. Following are the two concluding stanzas with the author's free translation:

ישראל עם נצח עם איהב אור  
 ובאור תורתאמת הן בטח דרכו  
 ולאנשי המערב פה ארץ הרור  
 ממרומו אל נאיר ישלח אורה.  
 קול כנור בן־ישי יהמה יריע  
 עד גוים רבים רנתו ישמעו;  
 עד שמש הצדקה בתבל תופיע  
 ובשם אחים כל העמים יקראו.

"O Israel! O name immortal proud!  
 O law of truth, our strength and might.  
 In freedom's land now pray aloud  
 We Maarabh men for Heaven's light.  
 "O psalmist's harp awake! awake!  
 And play thy lay of earnest mood,  
 Until new dawns for mankind break,  
 And nations live in brotherhood."

## JEWISH WAYFARING LIFE IN THE MIDDLE AGES.

BY ISRAEL ABRAHAMS.

(Continued from page 207.)

The trade routes of the Jews were chiefly two. "By one route," says Beazley, "they sailed from the ports of France and Italy to the Isthmus of Suez, and thence down the Red Sea to India and farther Asia. By another course, they transported the goods of the West to the Syrian coast; up the Orontes to Antioch; down the Euphrates to Bassora; and so along the Persian Gulf to Oman and the Southern Ocean." Further there were two chief overland routes. On the one side merchants left Spain, traversed the straits of Gibraltar, went by caravan from Tangier along the northern fringe of the desert, to Egypt, Syria and Persia. This was the Southern route.

Then there was the Northern route, through Germany, across the country of the Slavs to the Lower Volga, thence descending the river, they sailed across the Caspian. Then the traveler proceeded along the Oxus valley to Balkh, and turning northeast, traversed the country of the Tagazgaz Turks, and found himself at last on the frontier of China. Now though it is difficult for you to realize the extent of such journeys without a map in front of you, you will be prepared to hear that the greatest authorities are agreed that in the Middle Ages, before the rise of the Italian trading republics, the Jews were the chief middlemen between Europe and Asia. Their vast commercial undertakings were productive of much good. Not only did the Jews bring to Europe new articles of food and luxury, but they served the various states as envoys and as intelligencers. The great Anglo-Jewish merchant, Carvajal, provided Cromwell with valuable information, just as other Jewish merchants had done to other rulers of whom they were loyal servants. In the 15th century Don Henry of Portugal applied to Jews for intelligence respecting the interior of Africa, and a little later John, king of the same land, derived accurate information respecting India from

two Jewish travelers who had spent many years at Ormuz and Calcutta. But it is unnecessary to add more facts of this type. The Jewish merchant traveler was no mere tradesman. He observed the country, especially did he note the numbers, the occupations of the Jews, their synagogues, their schools, their vices and their virtues.

In truth the Jewish traveler, as he got farther from home, was more at home, than many of his contemporaries of other faiths, when they were at home. He kept alive that sense of the oneness of Judaism which could be most strongly and completely achieved because there was no political bias to separate it into hostile camps. I am sure that one of the first effects of the revival of a Jewish state to-day would be a break-up of Judaism into distinctly antagonistic groups in the struggle of the groups for political predominance. The medieval dissensions to which I have alluded were as nothing compared to such a disintegration.

But the interest between the traveler and his home was maintained by another bond, too. A striking feature of Jewish wayfaring life was the writing of letters home. The Book of the Pious, composed about 1,200, says: "He that departs from the city where his father and mother live and travels to a place of danger, his father and mother are anxious on account of him; it is the bounden duty of the son to hire a messenger as soon as he can, and to despatch a letter to his father and his mother, telling them when he departs from the place of danger, that their anxiety may be allayed." Twice a year all Jews wrote family letters, at the New Year and the Pass-over, and sent special greetings on birthdays. But the traveler was the chief letter-writer. "O my father," wrote the famous Obadya, of Bartenuro, in 1488, "my departure from thee has caused thee sorrow and suffering, and I am inconsolable that I was forced to leave at the time when age was creeping on thee. When I think of thy gray hairs, which I no longer see, my eyes flow over

with tears. But if the happiness of serving thee in person is denied to me, yet can I at least serve thee as thou desirest, by writing to thee of my journey, by pouring my soul out to thee, by a full narrative of what I have seen and of the state and manners of the Jews in all the places where I have dwelt." After a long and valuable narrative, he concludes in this loving strain: "I have taken me a house in Jerusalem near the synagogue, and my window overlooks it. In the court where my house is, there live five women, and only one other man besides myself. He is blind, and his wife attends to my needs. God be thanked, I have escaped the sickness which affects nearly all travelers here. And I entreat you, weep not at my absence, but rejoice in my joy that I am in the Holy City. I take God to witness that here the thought of all my sufferings vanishes, and but one image is before my eyes, thy dear face, O my father. Let me feel that I can picture that face to me, not clouded with tears, but lit with joy. You have other children around you; make them your joy and let my letters, which I will ever and anon renew, bring solace to your age as your letters bring solace to me."

Much more numerous than the epistles of sons to fathers are the letters of fathers to their families. When these come from Palestine, there is the same mingling of pious joy and human sorrow—joy to be in the Holy Land, sorrow to be separated from home. Another source of grief was the desolation of Palestine.

One such letter-writer tells sadly how he walked through the market at Zion, thought of the past, and only kept back his tears lest the Arab onlookers should see and ridicule his sorrow. Yet another medieval letter-writer reaches the summit of sentiment in these lines, which I take from Mr. Schechter's translation: "I was exiled by force from my home, I left my sons and daughters; and with the dear and sweet ones whom I brought up on my knees, I left my soul behind me. My heart and my eyes

will dwell with them forever. But O the joy of a day in thy courts, O Jerusalem! visiting the ruins of the Temple and crying over the desolate sanctuary; where I am permitted to caress thy stones, to fondle thy dust, and to weep over thy ruins. I wept bitterly, but found joy in my tears."

And with this thought in our mind we will take leave of our subject. It is the traveler who can best discern amid the ruins wrought by man, the hope of a divine rebuilding. Over the heavy hills of strife he sees the coming dawn of peace. The world must still pass through much tribulation before the new Jerusalem shall arise, to enfold in its loving embrace all countries and all men. But the traveler, more than any other, hastens the good time on. He bridges over seas, he draws nations nearer; he shows men that there are many ways of living and of loving. He teaches them to be tolerant; he humanizes them by presenting to them their brothers. The traveler it is who prepares a way in the wilderness, who makes straight in the desert a highway for the Lord.—*Jewish Chronicle*.

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#### THE INFLUENCE OF THE PSALMS.

It is a well-known rabbinical tradition that above the bed of David there hung a harp. At midnight, as the wind rippled over the strings, it made such music that the poet-king was constrained to rise, and, till the pillar of dawn rose high in the eastern heavens, to wed words to the strains. The poetry of that tradition is summed up in the saying that the Book of Psalms contains the whole music of the heart of man swept by the hand of his Maker. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathetic accent of his sorrow, the triumphant shout of his victory, the despairing sob of his defeat, the firm tone of his confidence, the rapturous note of his assured hope. In it is presented the anatomy of all parts of the human soul; in it, as Heine says, are

collected "sunrise and sunset, birth and death, promise and fulfilment—the whole drama of humanity."

In the Psalms is painted, for all time, in fresh, un fading colors, the picture of the moral welfare of man, often baffled, yet never wholly defeated, struggling upward to all that is best and highest in his nature, always aware how short of the aim falls the practice, how great is the abyss that severs the aspiration from the achievement. In them we do not find the innocent converse of man with God in the garden of Eden; if we did the book would for our fallen natures lose its value. On the contrary, it is the revelation of a soul deeply conscious of sin, seeking, in broken accents of shame and penitence and hope, to renew personal communication with God, heart to heart, thought to thought, and face to face. It is this which gives to the Psalms their eternal truth. It is this which makes them at once the breviary and vatican of humanity. Here are gathered not only pregnant statements of the principles of religion and condensed maxims of spiritual life, but a promptuary of manly effort, a summary of devotion, a manual of prayer and praise—and all this is clothed in language which is as rich in poetic beauty as it is universal and enduring in poetic verity.

The Psalms, then, are a mirror in which each man may see the motions of his own soul. They express in exquisite words the affinity which every thoughtful human heart craves to find with a supreme, unchanging, loving God, who will be to him a protector, guardian and friend. They utter the ordinary familiar experiences, thoughts and feelings of men; they give to these a width of range, and intensity, a depth and an elevation which transcend the capacity of the most gifted. They translate into speech the spiritual passion of the loftiest genius; they also utter with the beauty born of truth and simplicity, and with exact agreement between the feeling and the expression, the inarticulate and humble longings of the unlettered peasant. So it is that in every country the lan-

guage of the Psalms has become part of the daily life of nations, passing into their proverbs, mingling with their conversation, and used at every critical stage of existence—at baptism and marriage, in sickness and death. To weary travelers, of every condition and at every period of history, they have been rivers of refreshment and wells of consolation. In them the spirit of controversy and the strife of creeds are forgotten; love of the Psalter has united Anglican and Roman Catholic, Presbyterian and Non-Conformist. Over the parched and heated fields of theological polemics the breath of the Psalms sweeps cool and soft and balmy. For centuries the supplications of Christians, clothed in the language of the Psalter, have risen like incense to the altar-throne of God; in them are expressed, from age to age, the devotion and the theology of religious communions that in all else were at deadly feud. Surviving all the changes of Church and State, in modes of thought, habits of life and form of expression, the Psalms, as devotional exercises, have sunk into our hearts; as sublime poetry they have fired our imagination; as illustrations of human life, they have arrested our minds and stored our memories.

In the Psalms the vast hosts of suffering humanity have found, from the time of Jonah to the present day, the deepest and most faithful expression of their hopes and fears. By them the anguish wrung from tortured lips on the cross, at the stake and on the scaffold, has been healed and solaced. Strong in the strength that they impart, young boys and tender girls have risen from their knees in the breathless amphitheater, thronged with its quivering multitudes, and boldly faced the lions. With them upon their tongues myriads have died—not in quiet sick-rooms, surrounded by all who have loved them best in life—now alone, far from home and kindred—now hemmed in by fierce enemies, howling for their blood. For centuries, in the storm and stress of life, the eternal questions of whence, and why, and whither, roll in upon us with

monotonous iteration, like the sullen surges of the inarticulate sea. With strained nerves and senses keenly alert men and women have asked what is life and what is death, and the only answer to their questions has been the echo of their own voices reverberating through a cavernous void, until, in weariness and despair, they turned to the Psalter, and its words have wrapped them around like a folding sense which has brought them imperishable peace. Thus in the Psalms there are pages which are stained with the life-blood of martyrs and bedewed with the tears of saints; others which are illuminated by the victories of weak humanity over suffering and fear and temptation; others which glow with the brightness of heroic constancy and almost superhuman courage. Over the familiar words are written, as it were in a palimpsest, the heart-stirring romances of spiritual chivalry, the most moving tragedies of human life and action.

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AFTER all, Judaism is proud to acknowledge the benefits bestowed by the Almighty on our race. The Jew thanks God for our deliverance from Egypt and other oppressions. But, in addition, he is thankful that He forced the children of former persecutors, the Spanish, the Portuguese, the French, etc., to come here and kill off the wild beasts and savages, to clear and sow the land, build houses, raise cities, establish factories for clothing, etc., to such an extent that 1,000,000 of Jews can sit under their fig-tree protected by the best constitution ever made and enjoy liberty of conscience.—*Zevi, in the Menorah Monthly for December.*

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HERE is an interesting advertisement, which we took from one of the Hebrew newspapers of Jerusalem which comes to our office: "Grand New Hotel. The days when travelers in the Holy Land were obliged to stay in monasteries are over. Jerusalem, now reached by railway from Jaffa, boasts of a grand, palatial hotel, such as are met with in Paris, London or Rome. It is a really luxurious home." In the same paper an appeal is made for the building of a lodging house for the many poor Jewish immigrants.—*Our Hope.*

## OUR VIEW OF MISSION WORK.

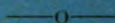
Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish people. If men are sent out to do anything else, they are not properly Christian missionaries. We should send missionaries to the Jews because it is in our nature, if we possess any idea we think of value, to desire that every one should accept it. Especially is this so if we think we have in view a lofty and excellent ideal. If we do not this, it is a confession that we have no proper ideal worth the name. Another reason why we should send our missionaries to the Jews is that we have charity and love towards them. We believe that the one sure and certain way to enter the kingdom of God is through Christ. We are not disposed to say what may be the lot of those who have lived godly lives and who have not worshiped Jesus Christ. We are not disposed to limit the operations of divine grace. But we believe that Christ is Life Eternal. He is the Way, the Truth, and the Life. We are sad when God's children are astray and do not accept the safe and sure way. A third reason why we should send missionaries to the Jews is our Lord's great command, "Go ye into all the world and preach the gospel to every creature." Our Leader and Master has bidden us. The loyal follower of Christ considers no alternative. "If a man love me he will keep my words," says our Master. As disciples of that Master, as servants of that Lord, what can we do but send forth those to proclaim these glad tidings "to the Jew first, and also to the Gentile?" Jesus asks us to do no wrong—to cheat, to deceive, or to bribe,—but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth.

# SOLEMN QUESTIONS

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BY PROF. FRANZ DELITZSCH.

Translated from the German by the Rev. Wm. C. Daland.



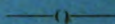
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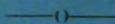
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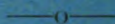
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


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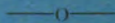
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All communications for the Editors should be addressed,

THE REV. S. S. POWELL,  
Little Genesee, N. Y.

THE REV. DR. DALAND may be addressed,

1, Maryland Road, Wood Green,  
London, N., England.



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