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THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

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

Vol. III.

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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-ציר חצבתם  
ואל-מקבת כור 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., APRIL, 1890. No. I.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

IN entering upon a new year we cherish the hope that the third volume of THE PECULIAR PEOPLE will meet with a friendly reception by those classes to whom it is addressed and for whose sake it exists. This friendly reception is needful in order that our aim and object may be attained.

FOR the message we bring is a message of peace and not of strife—peace within the camp of Israel, peace within the Church of Jesus Christ, but only upon the true condition of peace, a true knowledge of God and God's will and purpose, together with a full acceptance of them. Job. 22: 21. To this end we would, in a friendly way, consider all those adverse influences that destroy the peace of Israel and that prevent Him who should be the ruler in Israel from becoming their peace.

SOME engaged in mission work to the Jews have reproved us on the ground that we cry peace to Israel when there is no peace, but the under-current of these reproofs has revealed the fact that our words have been as thorns to many who carry on this work. Still we would bring a message of peace to these also, and yet upon the condition of knowledge of the Divine will and obedience thereto. In speaking of mission work to the Jews Dr. A. Saphir said (May 24, 1889), "If the Jews lived together in one country,

and if the converts from Judaism continued to live with their brethren, the assertion that there are but few Jewish converts would be perfectly impossible. But now they are scattered over the whole world, and most of the converts holding positions in the Christian Churches, and in other ways identified with the Christian community, *do not stand out as Israelites.*<sup>1</sup>"

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*Hinc illae lacrymae!* In the last few words is a virtual confession of failure, failure to accomplish what the work of the Holy Spirit is to produce for Israel. Of what avail is the self-congratulation over the great results which are thus invisible? Great results, truly. Many ministers of the gospel doing faithful work, without doubt. But is this the end desired? Is the object of mission work to the Jews to recruit the thin ranks of the Christian ministry? If we suppose all of the "three hundred ministers of the gospel" mentioned by Dr. Saphir, to be most earnest, most godly, most sincere men, it is all very excellent, so far as these individuals are concerned. But what avails this for Israel? The results, whether few or many, are not so much converts to Christ as to Gentilism. A true mission to Jews will win Israelites for Christ, not for a church, not for a particular church organization, nor a particular confession of faith. All Israel shall be saved, but not by destruction, not by becoming lost. When Israel is won, it will be as Israel. The glory of Israel can never be her extinction.

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LITTLE things reveal much. Upon the occasion when Dr. Saphir spoke the above words which are so significant another gentleman said that the "Inquirer's Home" in Constantinople is to provide a shelter for young men that they may be so separated as to "break loose from their national prejudices." Thus the initial step is to un-Jew the inquirer. Why is this? What wrong is there in Judaism? Is Christianity nothing but opposition to Judaism? If so, its end is nothing. If there is a real true vitality in Chris-

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1. The italics are ours.

tianity it will not thus nourish itself. Even the expression could not be more ill-chosen. Why to break loose from *national prejudices*? The thought must then be that the first task of Christian missions is to stamp out the Jewish nation. This error is of the Christians, and the Jews do but follow in it. The fundamental error herein is the supposition that the Jewish religion is essentially national, and that the Christian view of religion is Gentile. The effect of this is but to widen and deepen the gulf which yawns between the honest Jew and a true and vital Christianity. The individual may be saved, if so it is through much peril and many dangers which menace his spiritual life. Individuals may, in such cases, be lead to a true faith in Christ, for God is merciful and can overrule much evil for good. But the case of Israel, as a whole, is made infinitely worse. How long will the wise and good err in so plain a matter?

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THE 109TH PSALM : A VINDICATION OF ITS CHRISTIAN CHARACTER.

BY THE LATE REV. H. FRIEDLÄNDER.

This Psalm, rightly understood, does not belong to what are commonly called "Imprecatory Psalms," but is a truly Christian lament of an innocent sufferer, who, in answer to cruel slanders heaped upon him, seeks refuge, not in vengeance, nor—as is too often thought—in cruel curses, but in a prayer to God that He would help him and convert his enemies by causing them to be ashamed of their false accusations.

But what is the meaning of the curses which are undoubtedly to be found from verse 6 to the end of verse 19? They are nothing but the Psalmist's account of what *his enemies say against him*. So far from being inclined to curse his enemies, the Psalmist, in introducing, in the first five verses, his complaint against the false accusers, tells us expressly that he loves his enemies and prays for them.

(v. 4) "For my *love* they are my adversaries, but I give myself unto *prayer*. (v. 5) "They have rewarded me evil for

*good*, and hatred for my *love*." And now he proceeds to show the nature of their hatred against him. To get at the Psalmist's train of thought we need only insert after "hatred for my love" the explanatory word "saying" (just as we do in the 2d Psalm at the end of the 2d verse). All is now plain: "They have rewarded evil for good, and hatred for my love, saying, 'set thou a wicked man over him, and let Satan stand at his right hand,'" and so on to the end of the 19th verse. Then the Psalmist sums up, in the 20th verse, all the fearful accusations and curses levelled against him by his enemies, and in the 21st verse he resumes his cry to God. And while he asks protection for himself, he is so far from desiring to curse his enemies that he tells us expressly in the 28th verse, "Let *them* curse, but bless Thou." What he *does* desire for his enemies is that they may be made ashamed of their wrongdoing, as we read (v. 28), "let them be ashamed," and (v. 29) "let mine adversaries be clothed with shame," a petition of very legitimate nature, as it involves the return of these sinners to God, for how else could they be made to see their sins and be ashamed of them? This explanation is not only perfectly natural, but it is the only possible explanation consistent with the language of the Psalm. The Psalmist speaks of his traducers and enemies as of many—*e. g.*, "*they* have spoken against me with a lying tongue" (v. 2); "*they* compassed me about" (v. 3); "*they* are my adversaries" (v. 4); "*they* have rewarded me evil for good (v. 5); "the reward of mine *adversaries*" (v. 20); "let mine *adversaries* be clothed with shame" (v. 29). But all through the imprecatory verses (6 to 19) the person cursed is in the singular—*i. e.*, it is the Psalmist himself cursed by the enemies whose words he records, as, "let *his* days be few" (v. 8); "let *his* children be fatherless" (v. 9), and so on.

And now I wish to remove a few *apparent* difficulties that might seem to militate against this explanation.

1. "Let Satan (or an "adversary") stand at his right hand" (v. 6). It might be supposed from a passage like Zechariah 3: 1, "Satan standing at his right hand to resist him" (*viz.*, Joshua, the High Priest), that the accuser is

represented as standing at the right hand of the accused, but such is not the case. Rather does the *defender* stand at the right hand of the accused, as we see clearly from verse 31 of our Psalm, where we read, "For the Lord shall stand at the right hand of the poor," and the curse of the Psalmist's enemies consists in their wishing that the Psalmist should find no defender, but that the accuser may take the place of the defender.

2. In verse 16 we read, "Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart." Here the curse is based on a ground which, at first, might appear applicable only to the enemies of the Psalmist, and we are tempted to think that the Psalmist must have spoken them. But in reality there is no such break here. The words are still the words of the Psalmist's detractors. Of course, the Psalmist never did what is here implied: he did not persecute the poor and needy man, nor cause his death, but that does not hinder his enemies from imputing it to him.

The very wording of the verse shuts us up to this as the only explanation. For the accusation runs—"he *remembered* not to show mercy." Now, the Psalmist, speaking of his enemies, would never say that they do not *remember* to show mercy, for he would not expect it of them. But the Psalmist's enemies, speaking of him as of a man professing to be a man of God, cruelly taunt him with forgetting his religious professions in his dealings with the poor.

3. Verse 17, too, might, for a moment, seem inconsistent with the explanation here given, and requires, therefore a few words of comment. "As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him." Looked at from the point of view of false accusers, the sense of these words of theirs is very clear. They represent themselves as persecuted by the Psalmist, and for his persecution they curse him; but as he takes no notice of their curses they say of him, "he loves cursing;" and again, as he withheld from them what they thought he ought to give them, he shewed that he does not care for the blessings which the recipients of a benefit

generally give in return, and they say of him, "he delighted not in blessing."

The Psalmist's summing up of all these false accusations and curses, as given in verse 20, ought to be read in the R. V., "This is the reward of mine adversaries from the Lord, and of them that speak evil of my soul." That is to say, he sums up the preceding fourteen verses by saying that such is the reward from God which his enemies desire for him, and he shows how little he is afraid of their accusations by proceeding in verse 21 (R. V.), "But deal thou with me, O God the Lord, for thy name's sake." If the suggestion that the word in verse 20, rendered "reward," was in the Hebrew originally the word for "prayer" (a suggestion which is not without its weight to those who know the Hebrew manuscripts), be correct, the meaning given above to verse 20 is apparent at once.

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### ARE THE JEWS REALLY THE CHOSEN PEOPLE?

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

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

Of all the reproaches with which the Jews are taxed none is mightier, and, as it seems, more justifiable than the fact that they believe themselves to be something higher and better than other people. All troubles which make the Jews so repugnant to non-Jews by the co-operation of this pretension become simply unbearable. That this national pride of nobility is incompatible with the principle of humanity and the moral foundations of the modern state derived from it, is the main argument of anti-Semitism.

It is true that Jewish voices have been heard which rebuke this charge as something devoid of interest for today, and assert that the pretension of being the elect people of God is indeed the fundamental idea of ancient Judaism, but that it has ceased long ago to take a place in the religious thoughts of the Jews.<sup>1</sup> But this is a denial of the real fact resting on self-delusion. It is true that

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1. Kollmann, *Die gesellschaftliche Stellung der Juden*, 1876, p. 27.

there are Jews who care not for Jewish nationality and stigmatize it as a whim.<sup>1</sup> But so long as there shall be Jews with Jewish self-consciousness, they will distinguish the nations among whom they live as *goyim*. There is no insult in this, since as Ad. Blumenthal remarks in his letter to Princess Gortschakoff,<sup>2</sup> in the opening words of the Sinaitic legislation (Ex. 19 : 6) Israel itself is called *goy*, but *goy kadosh* (a holy nation), since by the quality of holiness it is distinguished from the other nations.

The fact remains that every Jew who is not ashamed to be a Jew, is conscious of his belonging to that which, according to the biblical account, God at the giving of the law distinguished from the other nation as the people of His peculiar possession and covenant. Therefore the question as to the election of Israel is a fundamental element of the Jewish question. In answering this question of election, two tendencies of anti-Semitism can be distinguished. The naturalistic anti-Semitism says: "The election of Israel is only a phenomenon of national self-consciousness; it is not a supernatural fact of history." And the orthodox anti-Semitism says: "The election of Israel is a fact of the history of the past, but one which has decayed, without a present and without a future."

To us it seems to be disgraceful that Christians should call themselves or be called anti-Semites. The Christian must say with Noah: "Blessed be the Lord God of Shem." (Gen. 9 : 26), since it is evident that our Lord, the Christ of God, sprang out of Judah. Heb. 9 : 14. Neither a rude nor subtle hatred of the Jews shall influence us in our discussion of the question of election, but at the same time, the conviction that the Old Testament revelation is but preliminary to the New Testament, and that the Old Testament is to be understood in the spirit of the New Testament, will exempt us from the danger of chiliastic Judaizing. The election of Israel has an eventful history reaching from the post-diluvian patriarchal age to the final term of the New Testament. We shall divide this

1. Sendschreiben israelitischer Preussen, 1847.

2. Juden und Christen, 1888, p. 7.

history into its parts and try to get at the correct estimate of each part by the juxtaposition of Old and New Testament Scriptures. For the historical Christianity which we confess, is that of the prophetic-apostolical word. In opposition to a naturalistic mode of intuition we confess the existence of two kingdoms, that of natural law and that of the kingdom of liberty, grace and miracle which is to overcome nature and make it tributary to itself. And in opposition to a supposed orthodox mode of interpretation we understand what Holy Writ says of Israel, though not exclusively of Israel, yet not of separating Israel from the church, to which the name of Israel has been transferred. There we concede the point to supranaturalism and here to the simple literal sense. Where, however, supranatural effects on the human inwardness are concerned we believe to have a right to ask for the psychological mediation of the supranatural facts. For that which is really conformity to Scripture justifies itself always as being conformable to reason and experience.

It is a law of the history of the world, civilization and religion, that developments of decades, yea of centuries, received their impulse from genial, *i. e.*, creative minds, which have in themselves the basis and germ of that which is to develop itself. Such extraordinary men are always providential phenomena, for even supposing that the developments which proceed from them do not coincide with God's direct will, yet He makes use of them as powerful levers which by round-about ways must help to bring about His plan of the world's history. If then it is the recognition, adoration, glorification of God, and thus the real object of the world's history which the developments proceeding from such great men serve, we must see in them not only providential phenomena, but phenomena produced by God Himself; for everything good, which man does, he does in the power of God, his creator. And if that which is conformity to God, and which he performed in a manner far-reaching afterwards, cannot be explained out of causal connections, but breaks through the ruling ban of error and corruption of sin, then we see in this man

an instrument of God the Saviour; and in what God has performed in him and performed by him we see a work which, by subduing nature to itself, is of a supernatural power, namely of grace. Such a man who owed his greatness to the redeeming grace, such a miracle of God was Abraham.

Modern science denies historical existence to Abraham. We often meet with the foolish view that the patriarchs were originally Semitic gods, personified and deified phenomena, out of which historical figures were afterwards made. More sensible is the supposition that the patriarchs with Abraham at the head were images of endeavor, that Israel and the nations which were of the same kin are to be reduced to radically characteristic units. But in truth Abraham is so little a mythical personality that from the existing facts it would be necessary to infer the historical character of a person like him, even if it were not attested.

At the time when the human race separated itself into nations and all three groups of nations, the Semitic no less than the Japhetic and Hamitic, were sunk into idolatry, we meet, as an oasis in the wilderness, with a single people, whose religion has for its foundation the unity of God and the holiness of the One God. Whence has this people the sole possession of His fundamental truth, which is of such infinite religious and moral value? It cannot be the people as such to which the light of this knowledge has risen. It must have been the soul of one man, in which it did shine and from which it beamed forth upon those around him. This one man of central religio-historical significance is Abraham.

It is questionable whether the beginning of the new development was the renewal and indeed the enriched renewal of an original knowledge of God lost afterwards in heathenism, or the breaking through of one which till that time never and nowhere existed. The picture of heathen mankind as sketched by Paul (Rom. 1 : 18 ff) presupposes the former. Accordingly the mind of man is thus constituted creative, so that by normal thinking it must become conscious of the being of God and of a difference between

good and evil founded in the will of God; and the world of creation in which man is placed points beyond itself towards a wise and benign Author, to whom he and all that surround him owes his existence; the mass of man, however, in an unjustifiable manner, exchanged the knowledge of the essence and will of God, made possible to all, for a polytheistic immoral worship of nature. The Old Testament view corresponds with this apostolic opinion: For the nations are called "forgetters of God,"<sup>1</sup> and their conversion is regarded as remembrance and turning,<sup>2</sup> namely to a relation to God, from which they had fallen by their own fault.

Certainly there ever have been individuals who have felt themselves drawn by the one true God, and who have suffered themselves to be drawn to Him. But Abraham is the one whom God redeemed,<sup>3</sup> not only for his own salvation from the bonds of heathenism into which his own fathers had fallen (Josh. 24 : 2), and who with his house was blessed not only above others (Isa. 51 : 2), but he was found fit also to become the mediator of blessing to all mankind. Gen. 12 : ff. If the words of God recorded in Holy Writ did not say this expressly and over and over again we would be obliged to infer from the effect which proceeded from him that he has really become the father, *i. e.*, predecessor and type of all believers. The God, whom he loved (Isa. 41 : 8; 2 Chron. 20 : 7), has chosen<sup>4</sup> or known him and elected<sup>5</sup> for a purpose which, through Christ, was to serve to the end of days. The next object, however, is the people which was to continue the mission of Abraham and of the patriarchal house. In the election of Abraham the election of Israel is prepared, or rather the election of Abraham is at the same time the election of Israel, as the Lord says : "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called

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1. Ps. 9 : 18, 17 in A. V. שכרו אלהים.  
 2. Ps. 22 : 28, 27 in A. V. יזכרו.  
 3. Isa. 29 : 22 פודה.  
 4. Neh. 9 : 7 בחר בני.  
 5. Gen. 18 : 19 ידע.

thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee." Isa. 41: 8-10. From the far Babylonia and Aram the Lord fetched Abraham and in him, Israel. And while loving and honoring Abraham He called him His servant,<sup>1</sup> *i. e.*, made him to know and feel that he was pleased with his service and would make use of him to serve the world, he at the same time appointed Israel as His servant; and by choosing Abraham he said to Israel at the same time: I have chosen thee and not despised thee. In Abraham he raised Israel to be His chosen people and this by his own love out of unmerited grace.

If we blame no one who thinks it an honor to count among his ancestors a man who did great and good things for large circles, we must also admit that the consciousness of the Jewish contemporaries of Jesus, who boasted of being Abraham's seed (John 8: 33) was in itself not out of place. Abraham is indeed the chosen one of God; the Word of God declares him as such and history confirms it, since to him is to be traced both the tradition of the belief of God, which to this day has remained the basis of all true religiousness and culture. But Jesus, too, was a son of Abraham, and the very son of Abraham, through whom the promise of the blessing of the nations in the patriarchal seed was to be fulfilled and has been fulfilled. In His presence that vain glory was an unauthorized pride of nobility of birth; for as Ezekiel teaches (ch. 18), it avails nothing if the son has a pious father, unless he walks in his footsteps. No man is saved from self-merited death on account of his descent.

(To be Continued.)

כל הלימד תורה ואינו מלמדה, דומה להרס במדבר, דליכא דליתנהי מיניה.

"He who learns the Torah and teaches it not, is like to the myrtle in the wilderness, whose odor none enjoys."  
—*Babylonia Talmud Tract Rosh Hashanah, 23 a.*

1. Gen. 26: 24. עבד.

## CHRISTENTHUM ODER JUDENTHUM—WELCHES?

VON EINEM ISRAELITEN.

Wer die Wahl hat zwischen der alternden Mutter und der in Jugendschoenheit strotzenden Tochter, der entscheidet sich sicherlich fuer die Tochter. Wer aber in treuer Gattenliebe zur alten Mutter haelt, der ist der Wahl ueberhoben.

Nun geht es aber wie im Familienleben heut' zu Tage, so auch im Glauben leider Gottes, zu, dass der Schein das Sein ueberwiegt, und wir hier wie da meist nur Zerrbilder erblicken. Viele schleppen an der Kette, woran das Schicksal sie geschmiedet, haben wohl das Verlangen, sie abzuschuetteln, ohne den vollen Willen oder das Vermoege zu besitzen. Wie ungluecklich sind diese Beklagenswerthen! Die meisten sinnlich beanlagten Menschen suchen sich zu helfen, und durch unlaudere Mittel Ersatz fuer das Vorenthalte zu schaffen, aber Unmoral und ihre schwer sich raechenden Folgen sind die Begleiter dieser Zwitterehe, dieses Zwitterglaubens.

Ich verlasse den Boden des Vergleichs zwischen Eheleben und Glauben und halte mich an letztern. Wer im Judenthum geboren ist und darin steht, dieses aber im Herzen nicht anerkennt, wenigstens die Innigkeit im Glauben nicht kennt, hat sein Leben verfehlt und tanzt wie ein Irrlicht auf dem Lebenssumpf umher, sich zur Unehre und dem fremden Lebenswanderer zum Schaden. Dasselbe gilt auch vom Christenthum. Aber das alternde Judenthum weist der Gebrechen mehr auf, als dieses, das das rechte liebebeduerftige Herz noch eher zu erfullen vermag. Es ist die rechte Tochter die in den Fusstapfen der Mutter wandelt und ihre Botschaft der Welt verkuen-det. Die Kraft der Mutter lebt in der Tochter verjuengt auf. Jene hat ihr Werk vollbracht—dem in Zwitterglauben lebenden Israeliten faellt die Wahl nicht schwer.

[Translation].

CHRISTIANITY OR JUDAISM—WHICH?

BY AN ISRAELITE.

He who has to make a choice between the mother who is growing old and the daughter who is expanding in youth-

ful beauty will certainly decide for the daughter. He, however, who holds to the mother in faithful marital love, he is exempt from the choice.

But just as it happens in family life to-day so unfortunately is it true also in religious belief that the appearance outweighs the reality, and we here, as well as there, look upon distorted figures mostly. Many drag at the chain to which fate has forged them. They have indeed the longing to shake it off, without possessing the complete will or ability to do so. How unfortunate are these pitiable ones! Most men of sensuous organization seek to help themselves and through sordid means to make reparation for that which is withheld, but immorality and its hard, self-revenging consequences are the attendants to this double marriage, this double belief.

I leave the ground of comparison between married life and belief, and hold to the latter. He who has been born in Judaism and exists therein, but does not acknowledge it in his heart, or at least is a stranger to its ardor in belief, he has failed of life, and dances about like a will-o'-the-wisp in life's swamp to his own dishonor and to the injury of the passing wanderer's life. The same is also true of Christianity. But the Judaism which is growing old exhibits more of failure than the latter, which is able even sooner to fill the true heart needy of love. It is the true daughter who walks in the footsteps of her mother and proclaims her message to the world. The strength of the mother lives again, revived in the daughter. The former has accomplished her work. To the one living in the two-fold belief, the choice is not difficult.

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#### PERIODICALS.

In our February number mention was made of the periodicals first to reach us in the new year. In addition to those three mentioned we must extend our greeting to others.

In our own land we note *Israel's Watchman*, an organ for Jewish Christians of the Episcopal Church, which began its second volume in Dec., 1889. It is devoting quite a

little space to the curious Trinity lore of the Zohar, which is interesting if not convincing. We wish it all joy and prosperity!

*Der Freund Israels* (The Friend of Israel), Baltimore, Md.,—not to be confounded with the quarterly of the same name published at Basel, Switzerland—begins a reprint of Dr Saphir's pamphlet, *Wer ist der Apostat?* "Who is the Apostate?" so long a testimony from Israel to Israel.

Of the periodicals from abroad we must acknowledge the receipt of the first number of *Saat auf Hoffnung*, "Seed in Hope," edited by Dr. Dalman with the co-operation of Prof. F. Delitzsch and Herr W. Faber. It is a matter of regret that we cannot give space to translate the opening article by Prof. Delitzsch, *Die Menschwerdung Gottes*, "God's Incarnation," which ought to be read by every one. This quarterly is *facile princeps* among the missionary publications.

Of the *Missionsblatt des Rheinisch-Westfälischen Vereins* it may be said that we most gladly receive and peruse it, but we fear the view it gives of the mission-field errs more on the side of too favorable painting than is possible for a critic to do in giving the discouraging features.

Always of interest are the two papers from Amsterdam, *De Hope Israels*, "The Hope of Israel," and the little leaflet *De Ladder Jacobs*, "Jacob's Ladder." All these lift the gospel banner and reveal an interest in Israel's welfare.

Our grateful acknowledgements are also due for the first number for 1890, of *Dibre Emeth*<sup>1</sup> (Pastor Becker, Breslau), *Missions-Tidning for Israel*<sup>2</sup> (Pastor Lindstrom, Stockholm), and *L'Ami d'Israel*<sup>3</sup> (M. le pasteur Petavel, Neuchatel) which have recently come to our desk. May the blessings of Israel's God be with you all!

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#### GLADSTONE AND THE JEWS.

In the *Pall Mall Gazette* of February 6th, a Jewish correspondent at Oxford—a graduate of the University—gives

1) "Words of Truth."

2) "Missionary Newspaper for Israel."

3) "The Friend of Israel."

an interesting account of his interview with Mr. Gladstone, who spoke about the anti-Semitic agitation in France. Referring to Dr. Dollinger's work, "Die Juden in Europa," written when the anti-Semitic movement was at its height, with the object of making the agitation ashamed of itself, Mr. Gladstone stated his desire to see the book translated into English, and said: "This is the best answer I can give to your question, as I do not wish to offer any views on movements in foreign countries. I prefer to express an opinion in the shape of a criticism on Dr. Dollinger's most gallant and chivalrous article. You can, of course, draw the inference for yourself that if I rejoice in Dr. Dollinger's resistance to anti-Semitism in Germany, I can have no sympathy with a similar movement in France." Continuing Mr. Gladstone remarked, "I have not the least fear of an agitation in England against the Jews. You might as well expect one against the law of gravity. . . . In emancipating the Jews our party did its duty and nothing more. We deserve no praise for that." Being asked whether the Jews of England had proved worthy of their political liberty, Mr. Gladstone answered: "Certainly in every respect. My own knowledge of them has been derived from such friends as the Rothschilds, especially the late Baroness Lionel, the Goldsmids, Sir George Jessel, and Sir John Simon."—*The Jewish Messenger, February 28th, 1890.*

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Who composed *Il. Barbieri*? Rossini—a Jew! Who is there that does not admire the heart-stirring music of the *Huguenots* and the *Prophete*? The composer is Meyerbeer—a Jew! Who has not been spell-bound by *Die Juden*? by Halevy—a Jew! Who has not been enchanted with the beautiful fictions of lyric poetry, and charmed with the graceful melodies, so to speak, of one of Israel's sweetest singers—Heine?—a Jew! Who has not listened with breathless ecstasy to the music of the *Midsummer Night's Dream*, *Elijah*, *Paul and Stephen*? Do you ask who created those wondrous harmonies? Felix Mendelssohn Bartholdy, who also was a Jew!—*The Jewish Herald.*

# The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

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## JEWISH OPINION—A SYMPOSIUM.

During the month of February we sent to some of the more prominent Jewish divines and editors, requesting answers to the following questions :

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

In response to these we have received a few refusals to answer; while some of the gentlemen have entirely ignored our request, and others have sent us their replies. Of the latter the different writers have treated the matter in various ways. Some have sent us answers to the questions to be printed as such, others have written connected articles upon the subject matter of our queries, while still others have written letters addressed to the editor for publication.

These replies we now publish in the order in which they have been received. So far as possible we will follow a uniform plan, printing the name of the writer first, omitting the statement of the questions, but numbering the replies to them according to the order as stated above. When, however, the writer has sent an article or a letter, we shall print it as received, omitting only accompanying personal requests, such as demands that we print all the matter or none, requests for copies of THE PECULIAR PEOPLE to be sent, statements of the writer's friendly attitude toward our journal, or other matter of a similar nature. References made by writers to their own published works we shall print in foot notes.

Trusting that thus we shall be found to deal justly with all our kind friends, we submit to the candid judgment of

our readers their opinions. This we do solely with a view to advancing our mission of Peace.

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THE REV. DR. ISAAC M. WISE, CINCINNATI, OHIO.

1. The universal religion of the human family.
2. It will be completely Judaized, viz., purged of its pagan element.
3. It is a work of charity to an idle crowd of missionaries, otherwise it is a harmless and perfectly useless enterprise of bigoted people who want to purchase some salvation for a low price.\*

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MR. MORITZ ELLINGER, NEW YORK CITY.

1. To fill the earth with the knowledge of God, of Him who revealed Himself to Israel, that by its instrumentality it spread that knowledge among all the people, that they all bow before him, acknowledge His majesty and exclaim "God is One and His name One." Judaism will live and carry out its mission to the end of days until that time which was foretold by the Prophet, has arrived: "On that day God will be One and His name One."
2. It will carry out its mission, as a sprig of Judaism, as a daughter to the manor born, to carry the essence of Israel's message to the nations that still grope in the dark and lead them to the throne of God, that they too may recognize Him, the great Jehovah, and become welded in that grand bond of universal brotherhood with the one Father in Heaven, and dwelling in the heart of every human being created in the image of God.
3. Christianity has no mission with the Jews. Judaism is the mother, Christianity the daughter. That which is Divine in Christianity is rooted in Judaism, and there is nothing taught in Christianity that is elevating, leading to a life of pure morality, of unselfishness, of exalted sanc-

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\* The arguments in support of these three answers will be found in the writer's two books: *Judaism and Christianity, Their Agreements and Disagreements*, and *A Defence of Judaism versus Proselytizing Christianity*. Cincinnati: Leo Wise & Co., or The Bloch Publishing and Printing Co.

tity, which is not taught by Judaism. Compared with other nations and races the Jews have displayed greater purity of morals, less attachment to carnal extravagances, have practiced the virtues of benevolence and charity more than any other of them. Judaism has no need of mission work. That which is typically Christian, the belief in a trinity, in predestination, in the fall of man, in the substitution of another will and subsequent law of and by God, for the revelation of His will on Sinai, is an irreconcilable contradiction with Judaism. Such portions of Christian doctrine as are in conflict with the ground idea of Judaism, are the infusion of pagan ideas and conceptions. Homolatriy is as repugnant to the Jew as Mariolatry. Within the purposes of Providence it is, that concessions had to be made to the conceptions and belief of pagans in order to bring them within the fold of the universal church, and as the church was purified in the course of time of its foreign excrescences, such as the worship of saints, the idea of a Divine vicegerency or trans-substantiation, and a reform was introduced which made men discard many of the pagan conceptions. A further reform will bring a distilled Christianity nearer to the mother from which it sprang. There would be no objection to Christian teachers defending their faith, whatever it may be, if it was not as a rule accompanied by a spirit which exclaims: "I am holier than thou; I am better than thou." You shall know the tree by its fruit. As long as there are crimes committed against humanity, such as the massacre of political victims, of persecutions, barbarous and inhuman, under the shadow of the churches, often on their instigation and by their connivance, Christianity must not approach the Jews with the claims of a faith which has yet to do such herculean work among those who are formal believers in it and among the millions who still grope in the darkness of idolatry and paganism.

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THE REV. DR. S. H. SONNESCHEIN, ST. LOUIS, MO.

1. It will proceed on its beaten track of historic evolution, until its historic ideals of a truly universal religion

will be within reach of mankind. At present we make the successful effort to leave the pen of a partly forced and partly voluntary mediæval self-isolation, and to enter upon the open and free pasture of cosmopolitan science and unprejudiced reform. The future is God's not ours.

2. Not being a Christian, I cannot even guess. But I think, that the same historical forces which lead Judaism to its destined end will free and save the church from those deep rooted, internal dogmatic schisms and dissensions, which are her constant menace and bloody battle-ground. The future is God's, not her's.

3. I have only *one* opinion. The truth wants no *paid* missionaries and *needs* no hirelings. Neither can the untruth ultimately gain anything by hired persuasion and paid conversion. Let the Christian honestly claim the superiority of his faith over that of the Jew. That is the Christian's privilege. But he must not *abuse* this privilege. Leave the Jew unmolested in the belief as to the superiority of his ancestral religion. For if you molest him, you will force him to tell you some unpleasant truths, and he does not like dogmatic wranglings. We have enough in common to live in peace and in harmony. The ultimate future is the Eternal's, not ours!

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THE REV. DR. EMANUEL SCHREIBER, LITTLE ROCK, ARKANSAS.

1. Judaism will be recognized in its essential purity as taught by Isaiah, Micah, Jeremiah, and other prophets, as *the* religion of mankind.\*

2. As Christianity is only a phase in the historical development of Judaism, a compromise between Judaism and Greek paganism, it has of course no future at all. It will, like a dutiful daughter, return to her mother, Judaism, *i. e.*, *ethical monotheism*, as will her younger and stronger sister Islamism. It is simply a question of time, that this will be done. Unitarianism and advanced Congregationalism

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\* The necessary proofs for this statement are contained in my "Principles of Judaism Compared with those of Christianity." Leipzig : Baumgärtner, 1877, pp. 24-43, pp. 152-252, and my lectures : "The Future of Judaism," Berlin, 1873, pp. 18-26.

(Parker, Savage, Collier, Stebbins, Beecher, Lyman Abbot, etc.), are returning to us rapidly: others will follow suit. Roman Catholicism will come latest of all, as it will have to pass through Protestantism first. But come it will, come it must. Habakkuk said: "though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2 : 3.

אם יתמהמה הכהן, כִּיבֹא יבֹא לֹא יֵאָחֵר.

Of course I do not mean that Christianity will return to Talmudical, Rabbinical, or even Mosaic Judaism, so far as the ceremonies are concerned. For so-called orthodox Judaism has as little future as has Christianity. But Judaism, as I and my great teacher Abraham Geiger understand it, means ethical monotheism, prophetic, or, to use a more modern phrase, Reform-Judaism.\*

3. Let me tell you a little story. Three gentlemen traveled in a railway carriage from Berlin to Potsdam. In course of their conversation it crept out that they were all three baptized Jews. When asked for the reason of their "conversion" the one candidly replied that the only chance of getting an office under the government was his embracing Christianity. The other excused his apostasy by the fact that his wife, a devout Christian, did not want to marry him as long as he was a Jew. The third, who was a missionary, sanctimoniously exclaimed: "But I turned Christian because of my conviction." Quickly the other two retorted: "*Reden Sie das den Goyem.*" (Tell this to Christians or to the marines.) This story answers your questions. No Jew embraces another creed from conviction. He does so from mercenary motives. And knowing this the missionaries hold out to the Jews material advantages. Such "converts" are no loss to Judaism and no gain to Christianity. They recruit themselves in the main from the worst element of Russia and Poland, from the camp of fanatical orthodoxy. No reformed Jew ever became a "Meshummad" (renegade) nor ever will. Hence the hatred of orthodox Christianity against Reform-Judaism. In 1823 the first Reform-Temple (Jacobsohn Synagogue) in Berlin was

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\*Those interested in this latter will find ample material on the subject in my forthcoming: "History of Reform-Judaism."

closed by order of the Prussian Government, because "Reform-Judaism checked the progress of conversion of Jews to Christianity." That, however, our objection, or better, aversion to Christian missionary work among us—while there is such a large field among Christians—is by no means caused by fear of losing a few souls, can be best shown by the following reminiscence of the life of the late Chief-Rabbi of England, Dr. Nathan Adler :

A beggar who had trespassed once too often on the kind-hearted rabbi's generosity, threatened that, unless he received further assistance, he would go to the Society for the conversion of the Jews and become a Christian. Dr. Adler became obdurate and dismissed him, saying that he hoped he would make a better Christian than a Jew. The beggar left the office, but was summoned back by the chief rabbi's beadle. He returned, jubilantly expecting to make his own terms with the "Rab." The latter, however, calmly said : "I am afraid that if you walk to the society's office, you will have time to change your mind. I'll send you there in a cab." The beggar made himself scarce.

I did not, as I cannot, speak flatteringly of Christianity, but you expect a candid opinion. *והאמת והשלום אהבי.* "Love *first* truth, *then* peace."

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THE REV. DAVID PHILIPSON, CINCINNATI, OHIO.

1. In that far-off time when "God shall be one and His name one," which time must come as surely as the truth must ultimately conquer, monotheism, as taught by Judaism will be the universal religion.

2. Christianity, as Christianity, the religion founded on the Messiahship of Jesus Christ, will disappear and become merged in the stream of the universal religion designated above.

3. Christian missionary work among the Jews represents a very poor investment of large amounts of money which could be turned to much better purposes, *e. g.*, to the improvement of the wretchedly Christian poor and to the reformation of the morally bad throughout the civilized world. I expect nothing of it, for it neither benefits nor harms me; the Jews who are converted are no loss to us

and no gain to the Christians. The material benefits that will accrue to them, not conviction, are the strong arguments for conversion.

My objections to it are, among others, in the first place, the sad spectacle that otherwise intelligent men and women present in pursuing this profitless work and the sad commentary this is on the world's progress, which should have learned by this time the utter uselessness of these efforts; and in the second place, the methods pursued in our large Eastern cities of drawing Jewish children in the lower parts of the cities into houses under pretense that these are general schools, and of enticing the children by "good things" and there teaching them the lessons of Christianity. This is neither worthy nor honorable.

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THE. REV. DR. KAUFMAN KOHLER, NEW YORK CITY.

1. The ultimate future of Judaism is, according to the prophets, the Hellenistic and Jewish sages and teachers, a world won for the pure *monotheistic faith* and humanitarian ethics, without any pagan (dualistic or trinitarian) alloy.

2. The ultimate future of Christianity is, after having been purified of all the dross of Pauline dogmatism which contained the germ of the "*extra ecclesiam nulla salus*" doctrine with all its horrible consequences, to retrace its steps, however necessary they were for its providential mission to win the heathen nations for the One God of Israel, and become the *religion of Jesus, the Essene Jew*, the lofty-minded follower of the prophetic ideal.

3. *Christian conversionism is an unmitigated evil.* It is based on the arrogant assumption that Christianity is better than any other religious or philosophical conviction, which it is most assuredly not. It is cruel, because it starts from the promise that anyone not born and raised as Christian is doomed, and it not only consigns the unconverted to "hell," but it actually creates, as it did all through the Middle Ages, a "hell on earth." It estranges the hearts of children from their parents, and those of the parents from the children, the very reverse of what the forerunner of the Messianic time, the prophet Elijah, is expected to do ac-

according to Malachi. It is also absurd, for it has been proven by men like Canon Taylor, Robertson Smith and others, to be a total failure. Only the intellectually feeble join the ranks of Christian converts, and chiefly mercenary objects keep the machinery of conversionism in running order as far as the "Jewish mission" is concerned. No Jew with a sane mind and a pure heart will feel tempted to exchange the monotheistic faith of an Abraham, Moses, and Isaiah for the trinitarian doctrine of St. Augustine or Calvin; or the Jewish doctrine that "the good and the just of all nations and creeds share in the eternal world of bliss" for the Christian dogma of predestination and damnation of all the millions of the unbaptized, including a Socrates and a Plato, nay, even a Moses and an Amos. Conversionism is a trade with souls unworthy of any earnest seeker after divine truth, certainly unbecoming an age of enlightenment and education, which expects not uniformity of creed, but multiform expression of man's conception of God and his truth, a rainbow color reflection of the Divine Sun of Righteousness and Truth.

(To be Continued.)

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#### FRANZ DELITZSCH.

A letter from Leipsic announces to us the death, March 4th, of the world-renowned theologian and the warm-hearted friend of Israel, Prof. Franz Delitzsch.

Franz Delitzsch was born at Leipsic, February 23, 1813. Left an orphan in early life and being in humble circumstances he was befriended by a Jew named Hirsch Levy, without whose kind help he could not have received his education. Though not himself a Jew, Delitzsch always felt from his early life the warmest interest in the Jewish race.

During his university career, which he began in an atmosphere of doubt, he yielded to the influence of evangelical truth, and ever afterwards gave his attention to theology and Oriental philology. He became deeply moved toward Israel's salvation, which has always been the cause dearest to his heart.

He was made Doctor of Philosophy in 1842 and became Professor at Rostock in 1846, at Erlangen in 1850, and at Leipsic in 1867, where he remained in the chair of Old Testament Theology till his death. With his labors as a theologian and commentator and with his work in Semitic philology the world is familiar and there is no need to speak of them at this time. His successor in the university is Prof. F. Buhl, of Copenhagen.

In 1864 Prof. Delitzsch founded the most interesting and significant Jewish missionary periodical, *Saat auf Hoffnung*, which he edited with most earnest zeal and painstaking care for twenty-five years. The *Instituta Judaica* (Jewish Institutes) now existing for students in the most important universities of Europe are also the fruit of his labors. The *Institutum Judaicum* at Leipsic has been, under his supervision the centre of influence in all mission work among the Jews. The Seminary of the *Institutum Judaicum* at Leipsic was founded in August, 1886, by Prof. Delitzsch and Herr Wilhelm Faber and has since sent forth many trained laborers into the field of missions to Israel. Perhaps the most signal service rendered to the missionary cause by this wonderful man is his translation into Hebrew of the New Testament, which cannot be too highly esteemed.

An indefatigable worker, he began his literary labors at early dawn, working even on his sick bed where he lay very low for many months, hoping to finish this year the revision of the New Testament, the first proof sheets of which he received with joy on his 77th birthday, shortly before his death. Thus he passed to his reward, barely seeing the dawn of the brighter day which is now breaking for the cause so precious to his heart.

A profoundly learned theologian, and yet a simple-hearted, trustful Christian, a great scholar, and yet a cordial and sympathetic friend to every humble student of God's Word, above all a singularly warm-hearted defender of the cause we represent has gone to that rest which remaineth to the people of God.

