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THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY, 84247

DEVOTED TO JEWISH INTERESTS.

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"Founded by the late Rev. H. Friedlaender and the Rev. Ch. Th. Lucky.

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EDITOR,

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)

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

Vol. VI.

APRIL, 1893.

No. 1.

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CONTENTS.

Editorial Paragraphs,	-	-	-	-	-	1
The Textual Criticism of the Old Testament,	-	-	-	-	-	4
Steam in the Holy Land,	-	-	-	-	-	10
The Parsee, Jew and Christian,	-	-	-	-	-	15
News,	-	-	-	-	-	16
Address to the Young on the Jews,	-	-	-	-	-	17
Correspondence,	-	-	-	-	-	22

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of  
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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־צֹר הצבתם  
ואל־טקבת בֹר 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. 123 : 8, 9.

Vol. VI. ALFRED CENTRE, N. Y., APRIL, 1893. No. 1.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

FOR four years since the death of the late Rev. H. Friedlænder, the honored founder of **THE PECULIAR PEOPLE**, we have striven to bear aloft the banner of a pure Jewish Christianity, the banner which he so bravely raised for the English-speaking people in the New World. Since the *Eduth le Israel* was removed from our shores we have stood quite alone in this work. It has been a labor of love toward Israel, and a grateful task in memory of the brave-hearted man who, in connection with the Editor of the *Eduth*, gave up his life in the interest of this cause. In beginning our work we said that we did so as a memorial to the founder of this magazine. "The best memorial is to perpetuate his work." We mean still to be true to our aim. Let us quote from our platform as first set forth in 1889 :

"**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.

"THE PECULIAR PEOPLE will discuss all current events which bear upon Jewish national interests from a biblical point of view. Its contents will, therefore, be of *equal interest to members of the Synagogue as to members of the Church.*

"The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

"The latter—the members of the Christian Churches—will learn what is *the real state of the Jewish mind*, and they will be able to correct many erroneous notions rife on the subject.

"We strive fully to realize the difficulties of this Jewish-Christian position we desire to occupy.

"In the Synagogue as in the Church, prejudice is very easily aroused against it."

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To THIS platform we have tried to adhere. We have not forgotten it, although some of our readers, both Jewish and Gentile, seem to have let it escape them. Our prophecy that many Gentile Christians would ignore or despise THE PECULIAR PEOPLE as being too "Jewish," and that Jews would spurn it as a "missionary" organ, has been abundantly realized. Still we are gratified at the progress that has been made in the direction of our ideal since the beginning of the second volume of this periodical. A Jewish contemporary recently asked, in somewhat contemptuous tones, what we exist for. We exist to advocate the principles stated in the foregoing paragraph. We do not exist for the sake of making proselytes to a creed or a church, or to Christianity in any sense antagonistic to true Judaism. We would much prefer to see Judaism gloriously successful in the name of Jesus the Messiah than to see the glory of Christianity, as it exists in the world, enhanced by accessions from the ranks of Judaism who for-

swear all things "Jewish." This is no flourish of rhetoric. It is what we believe. Christians do not generally feel in this way. Hence the difficulty of making our position intelligible to them as well as of making our sincerity manifest to non-Christian Jews. That we regard the first point in our platform of the greatest importance is true. But that this is in order to make "Christians" out of "Jews," or to get Jews to leave their people and become Gentiles, or to join Christian Churches viewed as organizations in the world of societies and clubs, is not the fact. We exist in the name of Jesus Christ, the crowning glory of the religion of Moses and the prophets, to stand as a peacemaker between those who are in strife, pointing all to the Prince of Peace, as a publisher of the good tidings of the Messiah's coming to the whole house of Israel.

We are happy to see that the ideas we have advocated are taking root more and more in other soil. An evidence of this is to be seen in the missionary periodicals of the Old World. The *Jewish Missionary Intelligence*, the organ of the "London Society for Promoting Christianity amongst the Jews," in commenting upon the last volume of *Saat auf Hoffnung*, the Leipsic magazine, founded by the late Franz Delitzsch, says: "Though we do not agree with the opinions of *Saat auf Hoffnung* to the same extent that we formerly did when it was edited by Delitzsch, it is still very able, and demands careful consideration. It is now marked by a strong tendency to depreciate the work of the older missionary societies, on the ground that they have not paid sufficient attention to the national side of Jewish life." We are glad to note that the position and tendency of the German periodical has been observed by the English Society. The honest expression of the former is a source of joy to us, although we could wish that it were even yet more decided in its utterances. But we think that the English editor is hardly fair in seeming to imply that the slight change in the tendency of the German magazine is due to the fact that the lamented Prof. Delitzsch is no

longer editor. For it is personally known to us that Prof Delitzsch, in the last years of his life, sympathized strongly with the national position taken by THE PECULIAR PEOPLE and the *Eduth le Israel*. May the leaven of truth go on increasing till it reaches even the English Church, with all its conservatism! Had Delitzsch lived till to-day, we should have had some articles from his pen which would have been as much a grievance to our English friends as those of Dr. Mueller and Pastor Zoekler. A contributor to the German periodical writes to us in a private letter: "I have read your paper, THE PECULIAR PEOPLE, for more than two years, with great interest. . . . Would to God we had also in Germany an organ which worked so clearly and soundly for the understanding between Jews and Christians, or for the winning of Israel for Jesus as does THE PECULIAR PEOPLE. We rejoice that we are not living in vain, and that our cause is making friends.

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## THE TEXTUAL CRITICISM OF THE OLD TESTAMENT.

### A FEW SUGGESTIONS.

BY AN OCCASIONAL CONTRIBUTOR.

It is a matter of great importance to careful students of the Bible to determine whether the Hebrew text of the Old Testament which we have is the original text or not. Such an attempt may be considered by some conservative minds as the result of an irreligious impulse to dispute the authority of the Bible, but nevertheless a sound critic with good motives will by such an examination, clear away many clouds which have obscured the light of the Word of God through ages past, and thus reveal its brilliant light with varying rays of magnificence and splendor. A thorough study of the text of the Hebrew Scriptures is sure to bring into view some mistakes; but this is no wonder at all, and may be very easily accounted for. The many changes this text has undergone make it impossible for it to be correct. At first the Scriptures were written in the ancient Hebrew characters peculiar to

all the Semitic peoples in that early time. They resemble the Samaritan characters. This ancient alphabet consisted only of consonants; the vowels were supplied by the reader, and there existed a traditional pointing for the synagogue. Thus it continued to be used by the Jews throughout the flourishing period of their literature, and for some time after the Babylonian exile. When Ezra, the Scribe, returned from Babylon to Palestine he brought with him the so-called "square" Hebrew letters, called Assyrian by the Talmud,<sup>1</sup> which afterwards came into use. In the ancient Hebrew or Samaritan writings there are many letters similar to one another. There is therefore a probability that in the copying of manuscripts by different scribes unintentional mistakes crept in and were perpetuated by their successors. The square alphabet at present in use has also many letters which resemble one another, which fact also may have caused many mistakes before the text was settled. When the Hebrew language gradually ceased to be a living language, and the Aramaic superseded it, the vowel points were introduced as a means of preserving the exact pronunciation of the text, probably at the close of the Talmudic period, about 600 A. D. But when the Hebrew language was declining there were different opinions about the pointing, and thus some errors came in; the Massorah, on the margin, attempted to correct many such mistakes. Many examples of this are found in the differences between the *Qeri* and the *Kethibh*.<sup>2</sup> The words of the original manuscripts were not separated from each other.<sup>3</sup> In all the efforts made by the scribes to distinguish the words, they may have made mistakes and put two words together, or taken a letter

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1) Sanhedrim 21 b.

2) *Qeri* means "read," and *Kethibh* means "written." These indicate how a word or phrase is to be read according to the Massorah, although it is not so written in the text. Sometimes there is a circle in the text and simply a *Keri* differently pointed or otherwise different in the margin. Sometimes omissions are indicated, "written, but not read," and insertions, "read, but not written."

3. See Moses Mendelssohn's Preface to Pentateuch. *Nethibhoth Hashalom*.

from the end of one word and placed it at the beginning of the next one, or *vice versa*.

When the first grammarians found the different mistakes of the text, the most of which were by changed letters, they invented a rule that letters, representing sounds made by the same organ of speech, or similar to each other, are used interchangeably. Instead of trying to correct and replace the original letters they justified the mistakes. This rule is not sufficient in many cases. David Qimchi (Redaq!) goes farther. In his commentary on Isaiah 41: 24 he says: "יָבִיחַ=בָּבִיחַ because *y* and *b* interchange." An arbitrary arrangement was made whereby any letter of the alphabet might be interchanged with every other, and this method was considered divine in its origin.

But we are not responsible for the mistakes which came in through the scribes, and may reverently suggest corrections. The names of Moses, or the Prophets, are not written on the Scriptures we have, to guarantee their correctness. Of course these corrections are merely reverent conjectures, and yet in most cases I am sure that every one will say there is no doubt in regard to them.

The first translators of the Old Testament, namely, of the Septuagint into Greek, and of the Targum of Jonathan into the Aramaic language, must have had before them different texts from ours, as will be seen later. I will note a few mistakes evidently made (1) because of similar letters, (2) through errors of pointing, and (3) in the separation of words:

I. *Mistakes because of similar letters.*

1) וַיְהִי אֵיל אַחֵר נֶאֱמָר Gen. 22: 12. Commentators were driven to sore straits to interpret the word אַחֵר right. Rashi<sup>1</sup> interprets like this: "And behold there was a ram,

1.) A mnemonic name, of which there are many in Jewish use, the consonants of which signify the name and title of the Rabbi. *Redaq* means Rabbi David Qimchi; *Rambam* means Rabbi Moses ben Maimon (Maimonides); *Rashi* means Rabbi Shelomah ben Isaac (Isaacides), etc.

2.) According to *Sepher Yetsirah*; See Edersheim's *Life and Times of Jesus, the Messiah*, II. 694.

3) See footnote 1.

after (the angel spoke to Abraham) caught," etc. Iben Ezra: "And behold a ram, *after* he was caught," etc. Mendelssohn: "And behold a ram (running by), *afterwards* (he) was caught," etc. English Authorized Version: "And behold *behind* (him) a ram," etc., while the original text before the paraphrases, the Targums of Onkelos and Jonathan, as appears from those versions, must have been ורנה אל אחד וכי, which would be translated simply: "And behold a (one) ram," etc. Here a ך was evidently written for a ך and caused these different opinions.

2) וְהֵן כֻּלָּם אֵין (Isa. 41: 29) "They are all vanity." The text before Jonathan was evidently אֵין "nothing." The next clause justifies this, "their works are *nothing*."

3) וְהַחֲרִים יְהוָה וְכִי (Isa. 11: 15). See the English Version, as also Gesenius in his Hebrew and English Lexicon, "Jehovah will utterly destroy the tongue of the Egyptian sea." The text before Jonathan must have been: וְהַחֲרִיב יְהוָה וְכִי "The Lord shall *dry up*," etc. An expression similar to this is found later (Isa. 50: 2), אַחֲרִיב יָם "I shall *dry up* the sea."

4) וְתִהְיֶה יְרֵאָתָם אֵתִי מִצִּוַת אַנְשִׁים מְלִמְרָה (Isa. 29: 13), literally translated: "And their fear to me *became* a precept *taught* by men." While before the LXX. the text must have been: וְתִהְיֶה יְרֵאָתָם אֵתִי מִצִּוַת אַנְשִׁים מְלִמְרָה Greek: "ματην δεσβεονται με διδασκοντες ενταλματα ανθρωπων και διδασκαλιας." To this text Jesus also referred (Matt. 15: 9, Mark 7: 7),<sup>1</sup> in English: "But *in vain* they do worship (fear) me *teaching* (for doctrines) the commandments of men." Here in the first word quoted ך was doubtless changed into ך, which made the noun תהי into a verb from היה *to be*, and in the last word ך was changed into ה, which converted the verb from the active masculine participle in *plural* to the passive feminine participle singular.

5) כַּעַל יִשְׁלַם כַּעַל גַּמְלוֹת כַּעַל יִשְׁלַם (Isa. 59: 18), English Version, as also Jewish commentators: "According to their deeds, accordingly he will repay. Jonathan: כַּעַל יִשְׁלַם כַּעַל גַּמְלוֹת "The One rewarding deeds (The Lord of recompenses) shall re-

<sup>1</sup>) See Hebrew New Testament by Prof. Delitzsch.

pay for an act." Here in the first word כ must have been changed into כ, and in the third word פ was changed into כ.

6) ער חמי אותם כידו (Jer. 27:8), "Until I have *consumed* them by his hand." Jonathan has ער החיוכי, "Until I have *given* them into his hand." Here ת must have been changed into ח.

7) גדולות ונצרות לא ידעתם (Jer. 33:3), "Great and *mighty* things which thou knowest not." Jonathan has ונצרות, "Great and hidden things," etc. The same expression is found in Isa, 48:6.

8) ואל השלחנה בחילו (Obadiah 13). All the commentators agreed to supply the word "hands": "Nor have laid *hands* on his substance." Jonathan has ואל השלח יר בחילו, "Thou shalt not lay hand on his substance." Here the word יר, "hand," was probably not distinctly written, and the copyist thought it was נה and thus formed the word השלחנה which spoils the sense of the clause.

9) אחא בוקר וגם לילה (Isa. 21:12), "The morning cometh *and also* the night." Here any one can see that it naturally ought to be, and probably was, ונס לילה, "And the night flew away," or "shall flee away." It would make better sense in the message of comfort to Dumah, when she was perplexed, and asking, "What of the night?" if she were told that the night of distress was to depart and day was to take its place. Here נ was evidently changed to ג, and ס to ח.

## II. *By errors of Pointing.*

ולא ירא כי יבא חום (Jer. 17:8), "And shall not *see* when heat cometh." Here the Massorah on the margin says: *Qeri* (i. e., read) יראה, as if it were from the root ראה, "to see." Anybody with sound judgment can see that the pointing (chiriq, seghol) in the first place was an error; it ought to be (chiriq gamets) ירא, "and shall not *fear*," from ירא, "to fear." Thus it would be perfectly parallel with the clause: "Shall not care in the year of drought." This example will suffice.

## III. *In separating words.*

1) וכובי טוח יבאיש יביע שטן רוקח (Eccl. 10:1), "Dead *flies* cause the ointment of the apothecary to send forth a stink-

ing savor. Here it ought to be 'וביב ימיה יכי', which would be translated: "When a fly dies,"—or better, "A dead fly" (the future used as present participle, which very frequently occurs in the Hebrew Scriptures) "causeth," etc. This would agree with the singular compound predicate יבאיש and יכיע. Here, by separating the words ' was placed on the end of יכיב instead of the beginning of ימיה.

2) ומשפטך אור יעא (Hosea 6: 5), "And thy judgments are (as) the light that goeth forth." Jonathan has ומשפטך כאור יעא "And my judgment shall go forth as the light," which agrees with the subject of the preceding clauses. Here, in distinguishing the words, כ was placed on the end of a word, which ought to have been on the beginning of the other word.

3) וכלה ועם ואפי על תכליתם (Isa. 10: 25), "And the indignation shall cease, and mine anger in *their destruction*." Here the commentators are in great doubt about the word תכליתם, which is not found elsewhere in the Old Testament; but this word is evidently by the mistake of some scribe compounded of two words, תכל and יתם. Then it would read: "And mine anger in the world shall end."

4) ישועת פני אלהי (Psa. 42: 6 and 7; English Bible 5 and 6), "The help of his countenance. O my God." Here the ו of פני belongs to the word אלהי of the next verse, which really belongs at the end of the preceding verse. We find exactly this expression at the end of Psalms 42 and 43, "The health of my countenance and my God."

From all that I have quoted, and many other instances which I could cite if space would allow, there can be no doubt whatever that we have not exactly the original text of the Old Testament Scriptures. Not only from the comparison of the LXX. and the paraphrases of Jonathan and others, but also in comparison with various passages quoted by the Mishna and Gemara, we see that there were in existence texts different from ours. Edersheim, in "The Life and Times of Jesus, the Messiah," ii., Appendix 5, treats this subject very decisively. He also refers to a "masterly analysis of Prof. Strack (Prolegomena Critica), in which the text as existing in Talmudic times is given."

This work I have not seen. Suffice it to say that the importance of examining the text of Hebrew Scriptures is inestimable. Such a work Christian scholars have well done for the New Testament, and it remains for some future Tischendorf to accomplish the same for the Hebrew Scriptures.

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### STEAM IN THE HOLY LAND.

SCENES ALONG THE FIRST RAILWAY BUILT IN THE LAND OF  
CANAAN.

JAFFA, February 10th.—For many months Jaffa has been in a state of suppressed excitement. From the window of my lodging—called by the wildest stretch of courtesy a hotel—I have seen the narrow streets of the old seagate town swarming with agitated crowds, broken up into compact little groups, all energetically discussing in a multiplicity of tongues the wonderful events that are now taking place under their very eyes, and, I might add, their noses also, for your Eastern cosmopolite has a rare faculty of ferreting out strange odors, in spite of the fact that he has an abundance to contend with at home. In the larger cafes, as well as in the little wooden affairs where the muleteers and camel drivers resort, among dervishes, merchants, strangers and fellaheen, the one absorbing subject of which they speak with awe and wonderment, incredulity and apprehension, is the railroad.

As for the citizens of Jaffa, themselves, many of them stoutly declare that a section of the millennium has come with the locomotive whistle, and they are delighted beyond expression at the new prospect of a revival of the ancient prosperity of their old town, which for dogs, sand and dirt, stands without a rival this side of Egypt. It would be an insignificant place were it not for its commanding sea front, which gives it advantages over any other port east of Alexandria. It crowns the crest of a hill formed by shelving limestone, rock and sand, and its environs are attractive enough, with their hedges of prickly pear, their orange and olive groves, and fruit gardens. But the streets are like so many narrow tunnels and steep stairways—an old packing-box of a town, full of alleys, corners, and cul-de-sacs, the threading of which is done at the risk of breaking one's lumbs.

But the real life of Jaffa is the public square, or common, just outside the town proper. There the donkey boys, the booths, the pilgrims, the fruit venders, and the long strings of loaded camels—belonging to some caravan on the road to Egypt—are to be found. In the immediate vicinity stands the pride of Jaffa, the new railroad depot, which was formally opened lately with imposing ceremonies by the Governor of Jerusalem, Ibrihim Hakki Pasha. A grand banquet followed the opening, and the Sultan's special envoy, who had been sent on with an eye to business and to see that the terms of the concession were observed, was a leading guest.

The engineers of the new road, who made the surveys and directed the building operations, are nearly all Europeans, of course. Not in generations has Jaffa seen a day such as that upon which the new railroad was officially opened for passenger traffic. It was curious to observe with what different eyes the various nationalities regarded the enterprise. The Turkish officials, somewhat accustomed to contact with Western ideas, looked at it as a source of prospective revenues—and perquisites, of course—for your Oriental functionary is continually watchful of opportunities to improve his finances at the expense of travelers and strangers. The townsmen, Syrians, Moslems and others, went in crowds to the depot, and there inspected with wondering eyes the puffing engine and its tender, and remarked in superstitious amazement how the machine moved apparently of its own accord and drew the heavy cars after it. As it moved off at gradually increasing speed, and with a shrilling blast of the whistle, the women who stood at a respectful distance, drew their veils tighter and shrieked in alarm. The Jews of Jaffa held the thing to be a creature of the devil, and would not come near it.

From Jaffa to Jerusalem by rail the distance is a little over thirty-five miles, and the trip occupies nearly three hours and a half. Through a lovely open country the road enters the famous Plain of Sharon, and as the train rushes along, the herds of sheep, goats and camels, are seen scattering on every side. In the distance the little village of Beth-Dagon is barely visible; it is not of sufficient importance to warrant a depot. As we pass it one can't help thinking of the fish-god of the ancient Philistine which once had its headquarters there. Past gardens and groves we ride smoothly till Ramleh comes into view, nestling among its olive plantations, and with its one prominent structure—"The Tower of the Forty Martyrs"—

standing out boldly against the clear blue sky. Ramleh is an old Crusaders' stronghold, with a crowded history of war, slaughter and conquest. Its lofty tower tradition declares it to have been the scene of a massacre, but whether of Christians or Moslems is uncertain, since both claim to have been victims of a dark and bloody tragedy there. The tide of battle has rolled about its base from the days of Joshua to those of Richard the Lion Hearted and of Napoleon. Out on the plain from Ramleh the country is still infested by robbers, but the advent of the railroad will make the ancient and honorable occupation of highwayman, like that of dragoman also, much less remunerative than before.

The next stop is at Lydda, or, as it is now commonly called, Ludd, where the Apostle Peter and his friends once lived. We reach it through sand dunes, and find it a dirty little place, surrounded with orange groves. From the car window one can descry the ruins of the church erected since in honor of St. George, only the arch and pillars now remaining of the once fine structure. A few passengers step off for a moment at the little wooden depot, but their artistic contemplation of the heights of Ajalon and the distant Judean mountains is cut short by the whistle and snort of the restless locomotive.

Pulling past Lydda and scattering in terror the group of villagers who came out to look at the train, much after the fashion of countrymen gaping at a menagerie for the first time in their lives—we pull out once more into the plain. A few miles farther on a knot of Bedouin horsemen boldly stand waiting our advance. Their fine, warlike figures are silhouetted between the white sand and the blue overhead; but their statuesque pose is spoiled a moment later as we reach them, for the European engineer lets out from his engine an ear-splitting whistle, which so demoralizes them that they flee in affright, their Arab colts bolting in all directions, while the riders cling with difficulty to their saddles.

On past solitary ruins, picturesque and otherwise; past villages little larger than mere hamlets and miserable in appearance, like nearly all such places in Palestine; past Samson's old fighting ground and battle fields, now nearly forgotten, till the hills of Judea loom up right ahead, then Artouf, and we are at the gates of Jerusalem. Nowhere in the world can more of history be crowded into three hours of travel. The trains run from Jaffa to Jerusalem twice a day.

But this road is merely the precursor to the great railway system that is now preparing to girdle the Holy Land from north to south. A French company has secured concession for a line from Beyrout to Damascus, and has already begun operations for the construction of a narrow guage road. An English syndicate is now building a railway from Haifa to Damascus, and this will be the most important section of the system. The distance, as surveyed, is about seventy-five miles. Starting from Haifa, with a short eight-mile branch round the famous Bay of Acre to Akka, this road will run along the northern base of the long elevated range of Carmel; thence to the Plain of Esdraelon, and, proceeding north-easterly to the valley east of Nazareth, and passing the villages of Nain, Jezreel, and Beisan. It is quite probable that a branch may be run to Nazareth, which is a favorite resort for pilgrims. Leaving Mount Tabor, it will traverse the Plain of Butthauf and cross the river Jordan on a trestle near the point known as Majameh, the Bridge of Meeting, where the little Jordan joins the greater river. The line will nere skirt the southern shore of the Sea of Galilee for a brief distance, and then runs almost without a curve along the western border of the famous wheat region, called in Bible times the Plains of Bashan, and now known as the Hauran, to the southern gate of Damascus. It will be about one hundred and twenty miles long, and must prove of the greatest advantage to the commercial and agricultural interests of the country, opening these vast wheat fields to the markets of the seaboard, and developing a section of Syria rich in mines and in grain, cotton, wool, silk, aloes, and tropical fruits, and which only awaits such an enterprise to become an important factor in the food supply of the East.

The cost of this Damascus road will be about \$10,000,000. As a supplement to this new road and a prospective feeder, both to it and to the Beyrout line, a Belgian company is pushing work on a road from Damascus, a distance of seventy-five miles, into the heart of the grain district of the Hauran. These roads will ultimately be extended to the valley of the Euphrates, and thus, before the century dies, civilization and commerce will have pushed their resistless way into that mystical land so long neglected as to be well-nigh forgotten, and which is believed to have been the cradle of the human race.

But there is still another part of the Holy Land, further south than any yet mentioned, where the pick axe of the navy and the hammer of the iron-worker are waking

the echoes of the historic hills and vales. The Jaffa Road is to have a branch to Gaza, in ancient Philistia, and this will continue down to Egypt, with its probable terminus at Port Said. This latter road will tap the great grain producing region of Southern Palestine and Upper Egypt.

As a result of all this railroad building the whole of Syria is now experiencing such a "boom" as has never before been felt in the East. A new life is beginning for Palestine, and this fact is being recognized in a most practical way by many Europeans, who are making investments in land here. Building schemes on a large scale are talked of, and there is in prospect an early and literal fulfillment of the prophecies relative to the restoration of the waste places and the building up of Jerusalem, for with such a network of railways on every hand, the ancient capital of the Jewish kings is already giving signs of feeling the impetus of modern enterprise and progress.

The harvests of the Hauran,—where the finest wheat and barley in the world are raised—now exceeds 200,000 tons of cereals; of which five-eighths are exported, being carried on camel-back to Damascus, which adds fifty per cent to the cost. Caravans from Damascus which, with its population of 300,000, is the commercial center of Syria, travel through Mesopotamia, by the Tigris and Euphrates to Mosul, Bagdad and Hilleh, and to the most distant parts of Arabia, Africa, and Egypt.

It is impossible to foreshadow, even in the faintest degree, the great changes that must follow the new regime in these ancient countries. Damascus, the "Pearl of the East," hitherto difficult of access to travelers, will become an Asiatic counterpart of Paris or London. Old as history itself, its re-birth will diffuse new life and energy into the surrounding peoples with whom its merchants have relations. The West, which drew its life and intellect from the East, is now repaying the debt of the ages by a vivifying transfusion that sets the future of these Oriental lands aglow with hope.

One recalls the poetical idea of Matthew Arnold, who pictures the East as a sage holding himself superior to the young and bustling West, and who, tired of the rush and roar of the tempest that comes to disturb his peace from that quarter, shuts his ears and with bowed head returns to his contemplative mood. But alas! the sage, now that he has listened to the seductive rattle of the rail-train of civilization and commerce, can never more hope to dwell

in his ancient peace. He, too, has caught the infection, and the spirit of the new East dominates the old.—*Philadelphia Times.*

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### THE PARSEE, JEW AND CHRISTIAN.

A Jew entered a Parsee temple, and beheld the sacred fire.

"What," said he to the priest, "do you worship fire?"

"Not the fire," answered the priest, "it is to us an emblem of the sun, and of his genial heat."

"Do you, then, worship the sun as your god?" asked the Jew. "Know ye not that this luminary also is but a work of the Almighty Creator?"

"We know it," replied the priest, "but the uncultivated man requires a sensible sign in order to form a conception of the Most High. And is not the sun, the incomprehensive source of light, an image of that invisible Being who blesses and preserves all things?"

"Do your people, then," rejoined the Israelite. "distinguish the type from the original? They call the sun their god, and descending from this to a baser object, they kneel before an earthly flame! Ye amuse the outward but blind the inward eye; and while ye hold to them the earthly ye withdraw from them the heavenly light! 'Thou shalt not make unto thyself any image or any likeness.'"

"How do you designate the Supreme Being?" asked the Parsee.

"We call him Jehovah Adonai; that is, the Lord who is, who was, and who will be," answered the Jew.

"Your appellation is grand and sublime," said the Parsee, "but it is awful, too."

A Christian drew nigh and said:

"We call him Father."

The Pagan and the Jew looked at each other and said:

"Here is at once an image and reality; it is the word of the heart."

Therefore they all raised their eyes to heaven, and said with reverence and love, "Our Father!" And they took each other by the hand, and all called one another brothers!—*Selected.*

# The Peculiar People.

חדשות הנעשות—NEWS—במהנה ישראל.

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THE *Jewish Chronicle* of Boston, has passed into the hands of Rabbi Solomon Schindler, the well known radical writer. It will be the organ of his "Ideal" Judaism, or as Delitzsch would say, "Christianity without Christ."

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THE Jewish papers are agitated over the Mission-schools in the neglected Jewish quarters of New York. Many of their criticisms of missionary methods are justified, it would seem, but the need of providing religious instruction for the more neglected of their children is now brought home to them by the really benevolent work done by Christian missionaries.

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DR. BERNHARD RESSLER, of the University of Berne, has visited Palestine on behalf of Baron Edmond de Rothschild, to examine into the situation of the various Jewish colonies under the Baron's protection with the view to ascertain whether they are adapted to the establishment of extensive oil and perfumery factories. Dr. Ressler, who is himself a protege of Baron Edmond, made some practical studies at his request last year in several important factories in the south of France.

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TWO INTERESTING items of news have recently come from Russia. The government proposes to except from restrictive laws the Karaite sect—Jews who are no longer Talmudists, but believe only in the Bible, and between whom and the orthodox there has always been hostility. It is left to the rabbis and leaders among the majority of the Russian Jews to decide as to the feasibility of this proposal. This certainly puts a new light on the great struggle. In addition an extended pale of fifty versts<sup>1</sup> in

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<sup>1</sup>) About 33 miles.

width is to stretch across the western part of the Empire, in which the Jews are to be made welcome, and out of which they are not to be expelled. This is not much, but it apparently indicates that the government has come to a stop in its cruelty and may leave the question to be settled by the Jews themselves discreetly, and without any sudden emigration. Whether many of the Jews will suddenly become Karaites or not, in order to escape persecution, remains yet to be seen.

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AMONG the foreign Jewish Missionary periodicals there have been some changes in name and form. *The Jewish Intelligence* has become the *Jewish Missionary Intelligence* and is a finely printed and illustrated magazine. It is the organ of the London Society, and is essentially the same as before, through improved in style. The *Missions-Blatt des Rheinisch-Westfälischen Vereins fuer Israel* is now in its 49th volume, issued in a pamphlet form which makes it better for preservation.

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### ADDRESS TO THE YOUNG ON THE JEWS.\*

BY THE LATE REV. JAMES HAMILTON, D. D.

Young persons are generally and very properly curious about the different nations of people that exist in this, our world. What sort of people they are, how they live, what has happened to them, are questions often very eagerly asked; and when information about these things is found in books of voyages and travels, and of history, it is a prize to many a young mind that is thirsting for knowledge. Now we are going to speak in these pages about a very remarkable and peculiar people. Many hundred years ago, one of the courtiers of an eastern king said to him, "There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people." Esther 3 : 8. And these words are still true. We might say the same to any sovereign who now reigns in any part of

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\* Reprinted from the *Jewish Herald*, the paper of the British Society.

the world. But this is not all. There is another reason why we hope our young readers will try to feel interested in what shall follow. A great deal is said about this people in the Bible. And the holy men who, being inspired by the Holy Ghost, wrote that precious book, were Jews. Yes; and Jesus, whose name is "music in our ears, and life, and health, and peace,"—*Jesus was a Jew.*

#### THEIR ANCESTRY.

Let us first trace the *human origin* of this people. Some words which are in common use among us inform us of this; we call the Jews the "children of Abraham." The worship of the true God was preserved in the family of this eminent and good man, when nearly all around were wicked and idolatrous. Because he was a very devoted and faithful servant of God, it was promised to him that his posterity should be as the stars of heaven for multitude; that the land of Canaan should be theirs; and that in his seed should all the nations of the earth be blessed, as the Messiah should descend from him. Now if you look into the Bible that has notes in the margin, you will find that this patriarch lived about one thousand nine hundred years before Christ; and then, if you add to this time the time which has elapsed since the Saviour came into the world, you will see that it is nearly three thousand eight hundred years since the Jewish nation was founded. And yet, the descendents of Abraham are still found. During that long, long time, many great and powerful nations have sprung up, and flourished, and been the wonder of the world. But they are gone. Like a vessel that was wrecked and went to the bottom in some storm, and not a plank floated to tell of its sad fate, these nations have perished, and no vestige of them remains. Yet the Jews, which saw their birth, have outlived them all.

Doubtless you have seen some of these hoary ruins which are found in many parts of our native land; and while you have gazed on them your mind has been fatigued in trying to pass over the interval which must have elapsed since those buildings were first of all erected. But I believe there is not one of them that is half so old

as the Israelitish nation. The Arch of Titus, at Rome, was built before any of the ruins we have mentioned; and it was intended to commemorate the destruction of Jerusalem by that general and his army. But the Jews had lived three hundreds of years before that catastrophe. No other people, then, can boast of such remote and venerable antiquity.

## THEIR DISPERSION.

But we have now to see them scattered over the whole earth. Canaan, which God gave them for a country, as He promised to Abraham, their father, was a pleasant and fruitful land. Scarcely anywhere could you have found lovelier landscapes, nobler hills, or more fertile plains. It might be said to "flow with milk and honey." Towards its southern extremity was its capital—Jerusalem, "built as a city that is compact together." It covered most of three hills, Zion, Moriah, and Acra; and other mountains rose round it, like so many towers of defense. It was "beautiful for situation;" and because it was the "city of the great King," they called it "the joy of the whole earth."

But this city was destroyed. "Zion is a wilderness; Jerusalem a desolation." The "holy and beautiful house," where their "fathers praised" God, was burned with fire. This occurred about one thousand eight hundred years ago. The unhappy people had filled up the measure of their iniquities, by rejecting and crucifying the Lord Jesus. God gave them up into the hands of their enemies. The Romans, a warlike people, who had long had them in subjection, were now more than ever enraged at them. They sent a large army against Jerusalem, under the command, first of Vespasian, and then of his son Titus. And there was fearful carnage and slaughter; enough to make one shudder as we read of it. The wretched inhabitants could get no food because their enemies surrounded them, so that many of them perished by famine, and the dead filled the lanes and the streets. Many hundreds of them were crucified, until they could find no room for the crosses and no crosses for the bodies. The Roman soldiers killed all

they met; and the streets literally ran with blood. Ninety-seven thousand were taken captives, and nearly a million perished. The temple was burned to the ground; and so completely was the city devastated, that nothing of it remained except three towers, and part of the western wall. The Romans so exulted in their triumph, that a medal was struck in commemoration, representing captive Judæa as mourning under a palm-tree, while a soldier standing by mocks at her misery. Thus was shown God's displeasure against sin. Ever since that memorable day, the Jew has been an exile from the land of his fathers, and a wanderer on the earth. Many attempts have been made to restore Jerusalem; some by themselves, for in no bosoms is the love of country stronger; and one by a wicked Emperor—Julian the Apostate—that he might falsify God's Word. But they all have failed. The words of their great law-giver have been verified; they are "scattered among the heathen, among the people, even from one end of the earth unto the other. They have been removed into all the kingdoms of the earth; the whole remnant of them have been scattered into all the winds." They are found, in larger or smaller groups, in almost all regions; in Europe, Asia, Africa, and America. "They circulate," says Bishop Newton, "through all parts where trade and money circulate; and are, as I may say, the brokers of the whole world." Every land has been their asylum; none their possession, or home. Go where you will, they are there; but their country is nowhere.

"Tribes of the wandering foot and weary breast,  
How shall ye flee away, and be at rest?  
The wild dove has her nest, the fox his cave,  
Mankind their country—Israel but the grave!"

#### THEIR IDENTITY.

But we are thus led to mention another very singular thing in reference to them: namely, their *sameness* in all ages, all lands, and all circumstances. Wanderers though they are, they carry with them the marks of their common origin. They are most distinct from all around; but they are always like each other. They differ from all the world

besides; but they all have on them the stamp of their identity. Their features are very alike, and that in all climates. None can mistake the aquiline nose, dark eyes, pale forehead, and raven locks; they all bespeak the Jew. Their very habits seem stereotyped; their nationality cleaves to them always and everywhere. They are *among* other kindreds, and tribes, and people, and tongues, but they are not *of them*. Like their own Jordan, which is said by some to flow through the lake of Gennesaret without mingling with its waters, the tide of their population flows on distinct from all. "I am a Jew," said one of them. "and never can be anything but a Jew. We never have lost, and never can lose, our national character by mingling with all the nations among whom we have been scattered; and we ought never to lose it. We shall always be a distinct people. We may become Christians, but we never can become Gentiles."

How wonderful it is, that now as in Balaam's time, "the people dwell alone!" And how strikingly it shows the over-ruling providence of God! All ordinary influences tend to the confusion of races if inhabiting the same territory. Which of us can say whether he is most of British, or Saxon, or Roman, or Norman extraction? But though the Jews have been dwelling among other nations, you still see and know that they are of the stock of Abraham. One would have thought that their privations and sufferings would have made them anxious to belie their Israelitish origin, and to merge in the surrounding masses; but no prospect of good, no exposure to unexampled sufferings, has been sufficient to induce them to do this. Though persecuted, they are not destroyed. "They have been sifted among all nations, like as corn is sifted in a sieve, yet has not the least grain fallen upon the earth." Amos 9: 9. Surely this must be "the finger of God!" Thus has He fulfilled His prophecy by Jeremiah, "Fear not thou, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee."

(To be continued.)

## CORRESPONDENCE.

To the Editor of THE PECULIAR PEOPLE :

*Dear Brother;*—Before the *Jewish Chronicle* passed into its present hands it put the question so often asked by Jewish people, "Why do you not try to save the fallen and the low among your own people instead of trying to save us?"

Now, Christians do try to save the fallen among the Gentiles. There is no State prison without a chaplain, and few jails without some preaching; Salvation Armies and armies of salvation go anywhere and everywhere to save those that are lost. There are missionaries in all parts of the world from Greenland's icy mountains to India's coral strand. Perhaps, though, the Christian church does not do enough; perhaps the Gentile world is behind in its duty; perhaps the two or three millions of dollars spent on foreign missions by this country appear little in the eyes of God beside the eight hundred millions spent on liquor, the one hundred millions spent on tobacco, or even the two hundred millions spent on pensions. But this is not my question at present. My question is: "Is not the Jew worth saving as well as the low among the Gentiles? and, furthermore, Does not the Jew need salvation?" To both questions I give an emphatic "Yes." The Jew is worth saving. Let us try to consider him from the point of view of the Almighty. He has managed to save the Jewish nation bodily, the nation as well as the individual members thereof, these four thousand years. Strong and mighty nations have gone down like the waves of the sea, while the children of Israel stand unmoved like the Rocky Mountains. Driven hither and thither, in spite of their sins, in spite of punishments from on High, they exist like the thorn-bush burning yet never burnt, a standing miracle of God's power and of God's care. Surely God has saved this nation for some great purpose, and their souls are also worth saving. The Apostle Paul says that he had continual sorrow for his brethren the Jews, greatly desiring to see them saved. Is the Lord Jesus behind the Apostle in this solicitude for the Jews? Did He not weep over Jeru-

salem? Does He not have a longing desire that Israel should be saved? Most assuredly He has. Jesus is no anti-Semite; He has no prejudices. With Him the people of Abaham, Isaac, and Jacob are still well beloved. The zeal of the Christian Church is probably far behind what the Lord wishes them to have. The knowledge of the Christian regarding the present condition of the Jew is small, his interest perhaps still smaller, his love it may be smaller yet. But if he looks the matter squarely in the face, he must confess to himself that the Jew is worth saving yet in spite of his faults. If he had no faults, he would not need a Saviour. To save him from these faults Christ came and died. The Jew is as a rule head and shoulders above his Gentile neighbor. Infidelity has made comparatively small progress among the Jews. As a nation they are believers in God, whom they worship earnestly and with zeal, though not according to knowledge. The Jew always remains a *Man*. His march is onward, to fortune, to fame, to whatever he may reach. He is seldom content to wallow in the mire of drunkenness or of carnal pleasures, as his Gentile neighbor too often does.<sup>1</sup> Brutal crimes, wife-murder, and stabbing affairs, so terribly common at the present day, are unknown among Jews. Without enlarging on his virtues, the Jew is worth saving, even in the eyes of man, who so seldom can detect any good in his fellow-men. I, myself a Jew, saved by the grace of God, and the blood of Jesus Christ, long to see my brethren

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<sup>1</sup> From the report of the Rev. Dr. A. M. Radin, Visiting Chaplain, to the Jewish Ministers' Association of New York, the following is taken: "There are five Jews among the 1,100 inmates at the workhouse of Blackwell's Island, where delinquents are confined for short terms and for smaller offenses, such as disorderly conduct, drunkenness, non-support of family, vagrancy, habitual begging, etc. Let me repeat here the words which the Workhouse Superintendent, Mr. Lawrence Dunphy, said to me two years ago when I first was introduced to him by the Resident-Chaplain: 'Rabbi,' said he, 'I am happy to say that we do not need a Jewish chaplain at the work-house. We have a very small number of Jews among the prisoners. I do not remember that we ever had at this institution a Jewish female prisoner. You can be proud of your race; you are, indeed, a good class of citizens! Usually,' he continued, 'the degraded people confined at the workhouse once are brought back very often. But I have very seldom seen a Jew brought back here a second time.'"

save l.—saved from death, eternal death, and from hell, saved for Heaven and Eternity. I love my Gentile brother or neighbor, and I wish all men to come to the knowledge of the truth. I desire them all to be happy and good. But if in a burning house, there were three children, one the child of my Jewish brother, one of a negro, and the third of a Russian, I believe no one could find fault with me if I tried to save first the child of my Jewish brother.

The Jew also needs saving. He may think himself secure in his Talmudical darkness; he may boast of his prayers, of his goodness, and of his Abrahamic decent; but he is nevertheless lost just like the rest of mankind. The sin of Adam includes us all in death, Jew or Gentile, even if our own sins did not condemn us. There was once salvation in Judah, through Aaron and his sons, but with Aaron and his sons it has passed away. There is now no name given unto men, whereby they may be saved, but the name of Jesus Christ of Nazareth. He is the Saviour of men, and whosoever refuses to be saved by Him will not be saved at all. My Jewish brother, you believe in God, and you pray and fast and give alms; yet all your doings will not atone for one sin, nor will they make your heart clean. You may be precious in the eyes of God; you may be better than the jail-bird, the drunkard, or the loafer in the street; but still, like them, without Jesus you are lost. Look then to Him.

I thought to write a word also upon the question raised in your last issue, How much of the Law of Moses the Christian Jew is to keep, but, as my letter is long already, I will defer it till another time.

Yours in Christ,  
SOLOMON ROBITSCHK.

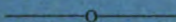


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