

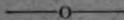
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THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

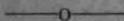
Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.



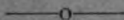
EDITOR,

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)



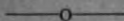
"The Lord hath chosen thee to be a peculiar people unto himself."
Deut. 14:2.



Vol. VI.

SEPTEMBER, 1893.

No. 6.



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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.

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

"For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—Psa. 122: 8, 9.

Vol. VI. ALFRED CENTRE, N. Y., SEPT., 1893. No. 6.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

At this season of the year, the time of the most solemn Jewish festival, the Day of Atonement, the differences which exist between Judaism and Christianity as they exist in the world as distinct religious systems come up vividly before us. That these differences are to be noted, and that they seem sometimes to be irreconcilable, we must admit. This in spite of the fact that Judaism and Christianity ought to be one.

The differences in doctrine and belief to which we refer are due partly to a false education on both sides, partly to prejudice, partly to an inherent difference in the position of the non-Christian Jew and the Christian toward Jesus. The relation of the believer to his Lord is a personal one, and is more than a mere belief in a creed. But this fundamental difference between the true Christian and any other, be he Jew or Gentile, is not, after all, the difference between the "Jew" and the "Christian" as those terms are falsely placed in antagonism. We could wish that at this solemn season all, both Jew and Gentile, could come to a sincere and hearty repentance and belief in Christ, that is in God as the Saviour

from sin, not merely as a being to worship,—above all not as an object of worship in the sense of a theological test,—but as the true personal Saviour of each sinner, not from a hell, real or imaginary, so much as from sin.

BUT we are constrained to utter a word in regard to some views we believe to be erroneous; namely, the opinion of Jewish thinkers who err in considering Christianity as a mere human adaptation of Judaism to the needs of the heathen Gentile world, and the view of those Christians who fail to apprehend the true identity between a pure Christianity and Judaism perfectly developed. Judaism, the God-given religion, is to-day imperfect. Christianity, the God-given religion in its further development, is not only still imperfect, but sadly marred. The New Covenant is the Old Covenant renewed, and is the culmination of the divine teaching through all the ages during which God led His people. Jews who acknowledge the divine character of the religion of Moses, ought to admit the divine character of the religion of Jesus, and the essential identity of the two ought to be apparent. If the Law be the great miracle of the ages, and if its truly divine teaching be inexplicable otherwise than as a revelation of God, then the life and character of Jesus, the realization of the ideal of that Law, is the other greatest miracle of human life, not to be explained save by the divine element in His nature. The nature of the divinity in Judaism and in Christianity is one. God who gave His Law, who sent His Prophets, also revealed Himself in the fullness of time in the person of His Son.

LET us not, on the eve of the Day of Atonement, with the thought of sin and divine wrath mingled with the hope of divine mercy in our midst, strive together over the theological questions involved in the sacrificial view of the atonement. Let us rather all come to Jesus, and from Him learn spiritual light, life, and love. Let us, in the light of His life and teachings, find the only relief from sin, whereby divisions and antagonisms in the camp

of Israel and in the host of Jesus' followers may cease, as with a true repentance of sin, and a spirit of willingness to follow whithersoever the hand of God may lead us, we all trust the Word of our God. Arguments avail but little to the member of Synagogue or Church: repentance and faith in God,—in His Law, in His Word revealed to Prophet and Apostle, and in His Son, the Messiah our Righteousness,—alone avail for salvation:

יום כפר¹.

BY THE REV. S. S. POWELL.

The tenth of Tishri is the Great Day of Atonement. It occurs in the early autumn, in the sixth month of the religious year, and the first month of the ordinary year as reckoned by the Jews. This day is the only fast day prescribed in the Pentateuch.² The idea of atonement in this fast is that of the "covering over" of sin. It finds expression in the name that was employed for the cover of the sacred ark of the covenant, כפרת, *kapporeth*, explained by the interpreters of the LXX. and in the New Testament as *πλασθηριον*, and translated by Jerome *propitiatorium*, *i. e.*, mercy seat. The idea of propitiation existed in a greater or less degree in all the animal sacrifices, and was fully manifest in the sin and trespass offerings. But on the great day of Atonement, once every year, in the midst of most impressive fasting, called in the Pentateuch "afflicting the soul,"³ the truth of atonement for sin was brought out by means of specially striking and varied ceremonies. The two offerings, one for sacrifices and the other for banishment to an uninhabited place, bearing the sins of the congregation of Israel, taught very clearly the putting away of sins on the occasion of confession and true repentance. The gates of repentance are always open, but once every year on the day of Atonement there

1) Yom Kippur; *i. e.*, Day of Atonement.

2) Lev. 16: 29-34; 23: 27-32.

3) Lev. 16: 29; 23: 27 and 29.

was an impressive presentation of the putting away of sin by the means of propitiation.

The observance of the Day of Atonement at the present time is preceded by forty days in which every morning trumpets are blown throughout the world wherever there are Jewish communities.¹ These forty days from the commencement of the month Elul are in commemoration of the same period during which Moses, for the second time tarried on Mount Sinai after he had broken the first tables of the Law. Rambam² considers that the Day of Atonement is in commemoration of the descent of Moses at the expiration of that time, when he announced forgiveness to the people for their sin of worshiping the golden calf.³ He also says that the sound of the trumpet is to awaken and terrify men, that they may not run in the broad way that leads to destruction, (אכריון Abaddon) that they may consider their doings in view of the coming of the day of judgment, typically set forth in New Year's day, the first of Tishri, ten days before the Day of Atonement.

We shall be assisted in finding a true and full interpretation of the meaning of this great day if we attentively read the two Haphtaroth prescribed for the day by the 'חז"ל of Israel (Isa. 57: 14 to 58), and the four chapters of the Book of Jonah. These two portions from the Prophets were assigned to be read on that day, morning and afternoon, because they were deemed eminently appropriate for the day. They contain truth which finds expression in the clearest manner in the teachings of the Day of Atonement.

In the Mishna⁴ it is declared : אמר רבי יוחנן בכל מקום שאתה : מוצא גדולתו של הקדוש ברוך הוא שם אתה מוצא צנתנותו דבר זה כתוב בתורה ושני בנביאים ומשולש בכתובים. Rabbi Johannan said: In ev-

1) See THE PECULIAR PEOPLE, Vol. II., No. 6, pp. 122 *et seq.*, and Vol. V., No. 6, pp. 124, *et seq.*

2) Maimonides, *i. e.*, Rabbi Moses Ben Maimon.

3) מורה נבוכים (*More Nebuchim* "Guide to the Perplexed.") 18.

4) Our sages of blessed memory.

5) *Megillah* 31 a.

ery place where thou findest the majesty of the Holy One—Blessed be He!—thou findest His humility. So it is written in the Law, repeated in the Prophets, and reiterated in the Scriptures (Hagiographa¹).” Then follow three citations in the order indicated. That from the Prophets is Isa. 57:15, a part of the Haphtarah for the morning of the Day of Atonement, “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones.” In this place, therefore, according to the teaching of the Mishna, are found both the majesty and humility (ענוותנות) of the Eternal. God dwells now more fully with the humble and contrite souls since He first dwelt in humiliation and suffering with the lowly Prophet of Nazareth, Jesus the Messiah. Not only was the Messiah to come in grandeur and great glory, but He was also to be the suffering Servant of Jehovah. He suffered supremely in the offering up of Himself as the world’s great Sin-offering on the cross, when He bore the sins of all men, and so made atonement for the sins of the world. His death, and His death only, is the efficacious propitiation for sinful men. The full teaching of atonement in all the Scripture is concentrated in the death that He died; and His death makes possible the offering up of ourselves in fullest consecration to God, and is the only means for such a possibility and privilege. “I create the fruit of the lips,” says the Prophet in the name of the Lord.” If we shall at all present acceptable offerings that God will own, of praise and true thanksgiving, if God shall at all open our lips that our mouth may show forth His praise, then it is all because we believe on the name of the crucified and risen Redeemer who suffered on the cross that we might live.

1) Holy Writings, the rest of the Old Testament besides the Law and the Prophets.

2) Isa. 57:19.

" Here I'll sit, forever viewing
 Mercy streaming in His blood;
 Precious drops, my soul bedewing,
 Plead, and claim my peace with God."

" Peace, peace to him that is far off," cries the Prophet, " and to him that is near, saith the Lord; and I will heal him." This is no cry of the captivity, the depth of whose meaning is exhausted in the return of the exiles, both those who lived near to their land and those whose residence was remote. It is the voice of God in prophecy declaring peace to both Jews and Gentiles. Jew and Gentile alike He makes near by the sacrificial blood of Jesus. Together they are reconciled in one body by the cross, and in the redeemed Church of the future " are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 20.

Apart from the acceptance of Jesus and the merits of His sacrificial death, the observance of the Day of Atonement as a fast day, and all efforts after repentance during the forty days preceding, cannot be of any avail to any in the house of Israel. " Is it such a fast that I have chosen?" the Prophet says, " a day for a man to afflict his soul? Is it to bow down his head as a bullrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isa. 58: 5, 6. Let not any of Israel say that they have sounded the depths of the prophet's meaning when they apply these words to the doing of charity, as that word is commonly understood, or to works of simple justice. Israel himself is bowed beneath heavy burdens. The yoke of the kingdom of Heaven as he conceives of it is heavy indeed. Let him bear that yoke in the light of Jesus. Then will he know peace, and liberty, and righteousness.

אמר רבי יהושע בן לוי, בכל יום ויום בתיקול יצאת מהר חורב ומכרות
 ואמרת אי להם לבריות מעלבונה שליחורה . . . ואומר, הלחת מעשה

1) At the cross.

אלהים המה והמכתב מכתב אלהים הוא חרות על-הלווחות, אליהקרא חרות
אלא חרות שאין לך בן-חרוין אלא מי שעושק בתלמוד תורה. אבותו.

“Rabbi Joshua ben Levi said: Every day a voice from Heaven goes forth from Mount Horeb, and proclaims and says, Woe to creatures for contempt of the Law. . . .

And the Scripture saith, The tables were the work of God, and the writing was the writing of God, graven upon the tables; read not חרות ‘graven,’ but חרות ‘liberty;’ for he only is free who is occupied in the study of the Law.”

Never were words more truly spoken by any of the rabbinical teachers. Truly God’s voice from Heaven does go forth without ceasing from Horeb in the Law first spoken there, pronouncing upon His own chosen people all the woes that are written in the Five Books for contempt of His Holy Word. Whence are all the sufferings of Israel in these latter days, if not because the curses of the Pentateuch are finding their fulfillment in view of the chosen people’s disregard of God’s counsel that they should listen to the Prophet like unto Moses, whom He would send? Truly he only is free whose mind and heart are liberated by a love and study of the Scriptures, but no one can truly enter into the liberty of the Scriptures who has not first become a disciple of Jesus. He only is free whom the Son has made free. Such, therefore, may engrave the words of Holy Scripture on their hearts, and all the more be thankful for true liberty that shall never be taken away from them.

“There is no peace, saith my God, to the wicked,” says the Prophet, in the Haphtarah for the morning of the Day of Atonement. Jews are becoming increasingly familiar with the teachings of the New Testament. Such familiarity brings to the Jew wondrous possibilities, but also great responsibility. To be familiar with the life and work and claims of Jesus, and then to refuse obedience to Him is the supreme wickedness that any soul can commit. The breaking of the tables of stone by Moses on his first descent from the top of Sinai was occasioned by the sin

1) *Aboth 6b. Perek di Rabbi Meir.*

of the golden calf. The same sin was repeated in the national worship of the northern kingdom upon the occasion of the severance of the ten tribes. The sin of Jeroboam, the son of Nebat, was the erection of the golden calves at Bethel and Dan. The perpetuation of this calf-worship kept up the alienation between the North and the South; and, when the northern part of the land was forsaken by its tribes, occasioned by the Assyrian invasions, still for long centuries after, some of the fairest portions of the Holy Land were in possession of a people devoted to a schismatic worship. *Ὁ λαὸς μωροὶ οὐ κατοικῶν ἐν Σιχημοῖς.* "A foolish people live in Shechem." said Jesus, the son of Sirach.¹ Between the Jews and the Samaritans there could be no compromise, for salvation was of the Jews. But the people of Israel are committing the sin of sins in rejecting their own Messiah. They place themselves in line with the sin of the golden calf, and until they repent of that sin they are still afar off from the spiritual privileges that are rightfully theirs.

The forty days preceding the Day of Atonement readily suggest the forty days proclaimed by Jonah after which Ninevah was to be destroyed. The overthrow of the city, however, was averted by the sincere repentance of the people. They were convinced of the truth of the preaching of Jonah. His preaching was accompanied by the incontestable sign of a miraculous preservation in the depths of the sea through three days and three nights. They could not refuse to believe the one for the truth of it must have been well authenticated by credible witnesses; neither did they refuse to believe the other, the truth of his preaching. So long as Israel refuses to heed the incontestable sign of the resurrection of Jesus and His ascension to the right hand of power, attested by infallible proofs, so long as they will not listen to the preaching of Jesus, all their efforts after repentance are incomplete. So long as they do not repent of their greatest sin how can they be heard? The day of judgment

¹) Sirach 50: 26.

truly is coming, and we are reminded of it by the coming of New Year's Day, and there remains nothing for the unrepentant but a fearful looking forward to אכרוין, destruction.

When Moses ascended Sinai the second time he beheld God's glory. That glory in one way of viewing it is His goodness. Moses heard the divine Name proclaimed, and its interpretation: יהוה יהוה אל רחום וחנון ארך אפים ורבחסד ואמת. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." These great words are always in force. For all that the chosen people have sinned in refusing to listen to the voice of Jesus, God has not cast away His people. They shall yet hear the divine voice of the Son. Then will the veil be taken away from their hearts, and all the world shall know that they have beheld God's glory.

COVERT, N. Y.

AARON ADOLPH SAPHIR, D. D.

THE PRINCE OF BIBLE PREACHERS, MIGHTY IN THE SCRIPTURES.

BY לכה"ת.

(Continued from page 109.)

About forty-eight years lie between the day in which Dr. Saphir publicly professed Christ and the day of his going up to the heavenly mansions to enjoy life eternal in the Jerusalem which is above. But if it can be affirmed of any human being that he led a godly life, we may certainly say so of Dr. Saphir. What he was in the early days when he found Jesus his Lord, that also we find him to have been in more fully developed proportions in the last days of his life. His deep and earnest piety, his simple and unassuming ways, his reverence for everything connected with the Word of God, and his intense zeal for the promotion of spiritual life,—all these marked the whole of his life. To be sure in some way he may have met with severe trials, and have suffered the devices of Satan tempting him, but he always passed triumphantly through them all, as it is the privilege of all the children of God to come out finally

conquering instead of conquered. His childlike simplicity and true faith in God was never altered, even by the heat of philosophical studies. Nay, more, they were rather strengthened and aided by his study of philosophy. Thus his life was a great blessing indeed; a blessing to himself and a blessing to all who came into contact with him, either personally or by his writings.

Soon after he embraced Christ Aaron had to leave his parents' home in order that he might obtain a good education. Young as he was, he was a very zealous evangelist from the time he first publicly professed Christ. This fact, and the abilities his father very early discovered in him, awakened in his father's heart the desire to see his son become a preacher of salvation. And so, not without many tears, in the autumn of 1843, he left his father's house and went to Edinburgh to prepare for useful service in God's vineyard. It was very hard for Israel Saphir to part with Aaron, who was his Benjamin, his "beloved companion in his days of trial and victory." The accommodations for travelers were not then as they are now, and governmental restrictions were an impediment in every way for those who wished to travel. But for the good purpose of doing service for God, the father endured this parting. Six months he spent in Edinburgh at the house of Dr. Duncan, where he improved in health and acquired a good knowledge of English. The memory of these six months remained with him all his life long. For there he enjoyed the truly motherly care of Mrs. Duncan, who, as the Rev. Alexander Tomory, a Jewish missionary, expressed it, was "fitted in every way to be a mother in Israel." She cared for his comfort and kept an eye upon his studies. She was a mother to him in every sense. But, as he was to get the best possible education, after six months it was decided that he should leave Edinburgh and go to Berlin, which he did, staying at the home of the Rev. Charles Schwartz, D. D. He remained at Berlin from 1844 to 1848, attending the Gymnasium there. Of his education there we have his own words, as follows: "After six months at Edinburgh, where

I stayed at the house of the learned and pious Orientalist and expositor, Dr. John Duncan, and acquired the English language, I was sent to my brother-in-law, the Rev. Charles Schwartz, who at that time was working in Berlin as Jewish missionary of the Free Church of Scotland. In Berlin I attended a public school for three years and a half. Towards the end of this time I was removed into the upper fifth form, having obtained the highest number of marks. It was my wish to finish the prescribed course at Berlin, but my brother-in-law left for Amsterdam, and I was compelled to go to Scotland, where I had friends who took a kindly interest in me. I was then in my seventeenth year."

There is no doubt that his stay in Berlin was providential. The Rev. Gavin Carlyle writes thus of this part of his life: "This portion of his life, from the age of thirteen to seventeen, was very important as a preparation for his future career. He acquired a thorough knowledge, not only of German literature, but also of German philosophy, as Hegelianism, which enabled him to understand easily in after years, the source and weakness of much of the half-fledged Rationalism which has reached this country and affected so much various branches of theology. Much of his power in combating unbelief arose from the ordeal through which he passed in these Berlin years. He never lost his spiritual confidence and his Christian faith, but he passed through many sharp conflicts and dark and gloomy experiences. . . . The whole of the Gymnasium was rationalistic. Hegelianism, Pantheism, everything tending to unbelief in the divine and supernatural, seemed to be in the very air breathed by the teachers and abler pupils. Religion was generally at a low ebb in Berlin. For a youth of philosophic insight and ability, who could appreciate the attractions of Hegelian philosophy, and of Pantheism generally, and could look at things from their stand-point, this was no ordinary trial. A less profound mind would have been less affected. Divine grace within and the experience he had had of the intense reality of his relations with God in Christ struggled against it, but

the struggle was severe, and it is quite possible that it might have undermined his delicate constitution if he had not met with a friend with whom he had thorough sympathy, to whom he could unbosom himself, who could understand him and enter with him into philosophic speculations, and yet help him to remove the clouds that troubled him. . . . This experience of Saphir's in the depths—his thorough understanding of the pantheistic philosophy—had, no doubt, in God's providence, a great influence on his future, enabling him to take a broad and philosophic view of things, and to resist the subtle influence of a system which indirectly perplexes multitudes who do not understand the sources of philosophy. One traces in the writings of Saphir that he sees far beneath the surface, that he comprehends clearly the connecting links, and that he maintains the divine authority of Scripture throughout, not because he does not appreciate the questions raised, but because he understands them so thoroughly that he at once traces influences destructive of Christianity, as a divine religion, where many theologians less profound become bewildered in minutiae."

Thus far the Rev. Gavin Carlyle, his biographer. But we have his own words, and though space does not allow me to quote very much, yet I cannot leave this point without quoting Saphir's own words. They will be helpful to every one who reads them. In a letter to a friend in 1877, dealing with Broad-Churchism, he writes: "I passed for several years through many doubts and phases, and was exposed to very 'broad' and pantheistic influences, and I remember that I was often irritated by severe and impatient orthodox treatment. The reading of Scripture and Pascal's *Pensees* dispelled the mists." The grace of God sustained him, and all these trials were a great help, in God's providence, to make him a more blessed instrument in leading souls to Him who is the centre of our life. Near the end of his Berlin sojourn we find Saphir writing in a letter to his spiritual father, the Rev. Dr. Wingate, as follows: "I am getting on very well in my studies, and my wish and desire is that I may one day be

able to do something in Christ's kingdom and be of some use in bringing salvation nigh to the lost sheep of the house of Israel. May He prepare me for His work, may He honor me to labor in His vineyard and to proclaim the glad tidings of Zion." And God granted him his wish. In 1848 he left Berlin and was at once transferred to the evangelical atmosphere of Scotland. After having passed an examination, he was received into the second class of under-graduates at the University of Glasgow. At this university, and also at the Marischal College, Aberdeen, which he attended afterwards, he took all the prescribed subjects in preparation for the study of theology. After having finished at Marischal College, where he took the first prize for Greek, he became a student of theology in the Free Church College, Edinburgh. The Free Church College's theology was too rigid for a mind which had been brought into contact with the philosophy and poetry of the German writers, and it caused a great struggle in Saphir's heart. But the Lord was gracious to him, and with His help he overcame.

In the year 1852 we find him writing thus: "I was educated in Berlin. The simple, joyous faith of childhood gave way gradually as I became older and was brought into contact with philosophy and poesy. A rigid Calvinistic mode of apprehending Christianity was little calculated to bring me back to Christ, the true Life Transfigurer and Truth Revealer. Yet after struggling and seeking, it has pleased God to let me see Christ, the perfect God-man, who alone draws us unto God's communion and makes us true, real men; the dark riddles that have perplexed me began to be solved; in God becoming man I saw, I felt it, the most glorious solution of my soul's questions, the most glorious poetry had appeared." As his aspirations were to preach to the Jews in Germany, he prepared for this work, and in 1853 he made the first attempt. In October, 1853, he wrote the following: "I worked this summer for three months in Hamburg among

the Jews and Christians' (poor wretches both), and I am glad I did it, because it drove the cobwebs out of my head and made me think more of Christianity as a power in life." That summer he also tried to work in London in Houndsditch, and the immediate vicinity, for those who were his kinsmen after the flesh. But it seems that the Lord had apportioned to him the lot, of St. Paul,—to be a chosen vessel unto Him to bear His name before Gentiles (chiefly) and (also) the children of Israel. See Acts 9: 15. For it became his duty to minister to a Gentile Christian Church. To this church he was a great blessing, at the same time advocating the Jewish cause and crying like St. Paul, "My heart's desire and prayer to God for Israel is that they might be saved." His heart was always set on Jewish work, the hope of engaging in which had been an inspiration to him in all the difficulties of his life as a student. Indeed, after he had graduated he was ordained to preach to the Jews. Hamburg was selected as the place of his work. But his biographer tells us that in his youthful vigor and intense love of his nation, and his belief in its future, which was always strong, he "*had ideas of his own*, which went far beyond the gathering of a few converts or a small Christian congregation." He entertained the desire of influencing Jews in a larger way through the press, by writing tracts to show the essential identity of true Christianity and true Judaism, that according to the Scriptures Christianity was the necessary outcome of Judaism, and that Jesus was the true promised Messiah. But Saphir's methods did not meet with the approval he hoped for, and means were not forthcoming to carry them out. So he resigned his position and returned to Scotland without any definite plan for future work. But God vouchsafed to him His guidance; for by the special providence of God he was led to enter upon his great life-work as an English preacher. At the suggestion of a college friend he was invited to preach at the Lydgate

3) Dr. Saphir, like many others, uses these terms in the religious sense only, which practice we have again and again condemned.

Presbyterian Church, South Shields, and it was soon seen that his calling was to be a great blessing to the Gentile Christians. He had wonderful gifts, thus described by his biographer: "He had a wonderful power of compressing in short space a large and comprehensive view of his subject, and doing so with an intense fervency and a thrilling tone of a deep, spirit-stirring voice, which had a kind of magnetic power, never to be forgotten by those who came under his influence." How great a blessing he has been to the Church of God, volumes could not completely describe. It was his privilege to bring multitudes to the threshold of grace. Thousands upon thousands have looked upon him as their spiritual father. His influence was greater as a writer, if possible, than as a speaker, for he was naturally endowed with remarkable talent for literature. Dr. Saphir's first book, "Conversion," written when he was a quiet village parson, made him a great name. It is a rare book; seldom can be found a work where so much scholarship is employed with so little ostentation, nor is it easy to mention one adapted to so varied a range of readers. But his lecture, "Christ and the Scriptures," achieved for him a more extended fame. His writings are widely known and loved. The greatest evangelical men in England and America admired and loved him. Spurgeon and other famous men were his warm friends. And those whom he helped to a higher spiritual life are legion.

After a blessed active service of about thirty-five years for the Gentile Christian Church, Dr. Saphir was called to his reward in the heavenly heights. He died April 4, 1891, the 25th of Second Adar, 5651, of the Jewish calendar. He was born on a great day of the Jewish series of festivals, the Day of Atonement, and he died on the holy Sabbath, and one which is very important in Jewish estimation. On that Sabbath of the year is consecrated the month Nisan, which is called the "Month of the Advent of Joyous Time," that is the time of the redemption of Israel,¹ and the time of the communion of the congrega-

¹ See comments of Mattah Levi.

- tion of Israel with her Lover.¹ On that Sabbath-day the Jews sing lovely songs of the Messiah, who is to be a Branch, called seven names, namely, Branch, Just, Comforter, David, Yinnon, Messiah, Shiloh, and who is to show wonderful signs. He is to anoint the Holy of Holies, to open a door for the holy ones, to renew the Covenant, and to bring a renewing spirit.² On that Sabbath Aaron Adolph Saphir went up to look into the face of the Messiah, his Saviour and ours, and to hear the blessed word, "Thou hast well done."

Thus ended the life of our great brother. But is it indeed ended? No! I must conclude with the words of the *Eduth*: "Saphir is not yet dead. His lips speak even in the grave, and his voice is yet heard amongst the living by the different monuments he built; by his books and by the living plants he planted in the garden of faith. The rod of Aaron has budded and brought forth buds and blossoms, and has yielded such as have been guards at the threshold of faith and watchers on the Way, the Truth, and the Life eternal. They were planted in the house of the Lord, and flourish in the courts of our God."³

WHY CHRISTIANS SHOULD LOVE THE JEWS.

Many reasons might be given why all Christians ought to love the Jews. There is no just reason why any should hate them. To name a few of these reasons for loving them: Abraham, the third and last merely human federal head of the human race,—(Adam, Noah, and Abraham) was a Jew. The Almighty called him to a great work, more peculiar even than that to which He called Noah. For not in Noah, but in Abraham, were we to be blessed. God said to him when He called him, "Thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." The human family had

1) See commentary of Yabetz.

2) This song is called "Jotzer."

3) Alluding to a Midrash, *Tanchuma*, Section *Shemini*.

its beginning in Adam: but, destroyed by the flood, save Noah only and seven others of his household, we started out as from a new fountain-head in him. But it was the same corrupted stream of human life that came down from Adam. It was, to change the figure, a faithless, unprofitable seed, that brought no fruit of holiness to its Maker, until Abraham, that "friend of God," arose to be a glory and blessing to the world. In the tent of Abraham and Sarah his wife the Almighty could at last come down to earth and be a pleased and welcome Guest of His creature man, as once before in Eden with sinless and faithful Adam and Eve. Abraham was called to be the "father of the faithful," the progenitor of a higher and more spiritual type of humanity; a reviver of the worship of the true God, which the rest of the posterity of Noah were sadly departed from.

For Abraham's sake, then, Christians should love the Jews.

Again: Moses and the prophets, and all the writers of the Old Testament, were Jews. As Christians who love to read those sacred writings, and recognize their inestimable value to us, and necessity to our healthful and steady spiritual growth and perfecting of holiness, we ought, for the sake of those inspired penmen of the Bible, to regard with favor and affection the nationality out of which God was pleased to select them, and which, through so many changes of fortune of old, dating even to their beginning in Abraham, and now for a period of more than eighteen centuries without a land to call their own, He has so miraculously and strangely perpetuated to our day.

For the sake of Moses and the prophets Christians should love the Jews.

Again: Paul and all the apostles were Jews; and who can estimate the debt of gratitude we owe to them, both for their example, and their fidelity to Jesus, and for their individual sufferings for the truth. They wrote for us, as inspired by the Holy Spirit, the gospels and epistles, and the book of Revelation. The New Testament, like the Old, was written, every line of it, by Jews. The Bible,

from Genesis to Revelation, is pre-eminently a Jewish production in its human authorship. There is a difference as between the two sets of inspired writers, and the distinction is to the credit and greater claim of the latter upon our gratitude and love, in this: that while Moses and Joshua and Samuel and David, and perhaps all the writers of the Old Testament, died natural deaths, Paul and Peter and James, and perhaps all the writers of the New Testament, died violent deaths, sealing their writings as with their life's blood.

Christians ought to love the Jews for the sake of Paul and his fellow-Jewish apostles and evangelists, and that part of our Holy Scriptures which comes to us as it were baptized in their blood.

And, finally, for the sake of our Lord and Master we ought, as Christians, to love the Jews, for He was and is a Jew. True, the inspired Apostle Peter, in his great sermon, preached to the Jews on the day of Pentecost, called them the betrayers and murderers of our Lord. But, then, as Jesus Himself testified in His plea to the Father for them, they knew not what they did. And it is quite probable that under the power of that sermon that cut them to the heart, and made them cry out to Peter and the rest of the apostles, "Men and brethren, what shall we do?" most, if not all of those who were actively concerned in the crucifixion of our blessed Lord repented, were forgiven, and were added to the Church by Him that same day, among the three thousand. And since God forgave them then, and His apostles and the Church forgave them then, even as with their hands yet stained with His blood, should not the Church, and every individual Christian of our day, do so? And what, pray, is forgiveness without love? Of what value is that pardon of an offense which restores not to favor? Full forgiveness cannot stop short of love. Therefore our Lord commands us to love our enemies. To bear ill will, to be prejudiced against them, or have any pleasure in their discomfort, shows the predominance of hatred rather than love in the heart. To forgive is to love. It was thus that the Lord Jesus forgave the Jews; and

that He forgave them is attested by the fact that in the agonies of an awful death which He was suffering at their hands, and with His expiring breath He prayed to the Father to forgive them.

For the sake of our Lord Christ, then, and because He has both given us the command and set us the example, we ought to love the Jews, we ought to pray for them continually, and we ought, as individuals, as believing households, and as the Church of the Living God, to esteem it not only our duty but our highest privilege to do them all the good we can. They have been the despised of all the nations of the earth from the beginning of their wonderful history all along the ages to the present day. It is a long lane that has no turn in it, an old adage tells us; and surely this way that poor Jacob has plodded, with worse than a Laban pursuing and an Esau in front, and hating nations on the right hand and on the left, has been a long one, weary, dark, and almost hopeless. God grant that the turn may come now. That they may find a nation to succor them here in our land, and Christian hearts warmed towards them for their own sake, and for the sake of their fathers of old, and for the sake of Christ Jesus.

In conclusion, suffer us to suggest a fact or two for the serious and prayerful consideration of any reader who, professing and calling himself a Christian, yet harbors in his mind a feeling of prejudice against the Jews because of their part in the crucifixion of our Lord: Let us remind such that it was not a Jew but a Gentile who signed the death-warrant of our Lord. It was Pilate, the Roman governor of Judea. And it was not a Jew, but a Gentile, who, about thirty-two years before, in the hope of murdering his fancied rival claimant for the place of petty king of the Roman province of Judea, the infant Jesus, sent his ruffian soldiers to Bethlehem and murdered all the little babes "from two years old and under," that they found there. It was not a Jew that thus early sought the life of the Holy Child, but a bloody-handed Gentile, even Herod, who held his petty crown under authority and commission of Rome. If you hate the Jew because of the killing of

our Lord, then hate yourself also, for as a Gentile you had a hand in that dreadful tragedy, and rather more of a hand,—in the persons of the petty king, Herod, and Pontius Pilate, than did your Jewish neighbor in the person of his subjugated rulers of that day.—*The Cottage Pulpit.*

CHARLES KINGSLEY AND ADOLPH SAPHIR.

The following letter will be read with interest by those who have read the sketch of the life of Dr. Saphir published in these pages. It was written by Charles Kingsley, in reply to a note from Adolph Saphir, thanking Kingsley for the latter's writings and for the service which they had rendered him. We reprint it, not so much for the interest which attaches thereto as a part of a correspondence between two great and good men, as to emphasize the clear conception in the mind of the English writer of the Jewish character of Christianity, and of the essential identity of true Judaism and true Christianity. The last few lines ought to be impressed upon the minds of all Christians. We wish that the Christian world might rise to the full appreciation of the great truth therein contained. It is one of the principles for which we most strongly contend. Perhaps the name of Charles Kingsley may give it greater weight in the minds of those of our readers who are inclined to view with prejudiced eyes our teachings.

EVERSLEY, Nov. 1, 1852.

TO ADOLPH SAPHIR, Esq.:

If I am surprised at your writing to me it is the surprise of delight at finding that my writings have been of use to any man, and above all, to a Jew. For your nation I have a very deep love; first, because so many intimate friends of mine—and in one case a near connection—are Jews; and next, because I believe, as firmly as any modern interpreter of prophecy, that you are still "The Nation," and that you have a glorious, as I think a culminating, part to play in the history of the race. Moreover, I owe all I have ever said or thought about Christianity as the idea which is to redeem and leaven all human life, "secular" as well as "religious," to the study of the Old Testament, without which the New is to me unintelligible;

and I cannot love the Hebrew books without loving the men who wrote them. My reason and heart revolt at that magical theory of inspiration which we have borrowed from the Latin rabbis (the very men whom we call fools on every other subject) which sinks the personality of the inspired writer, and makes him a mere puppet and mouth-piece; and therefore I love your David, and Jeremiah, and Isaiah, as men of like passions with myself, men who struggled and doubted and suffered, that I might learn from them, and, loving them, how can I but love their children, and yearn over them with unspeakable pity?

You seem to be about to become a Christian minister. In that capacity your double education, both as a German and as a Hebrew, ought to enable you to do for us what we really need to have done, almost as much as those Jews among whom your brother so heroically labored—I mean to teach us the real meaning of the Old Testament, and its absolute unity with the New. For this, we want not mere "Hebrew scholars," but Hebrew spirits—Hebrew men; and this must be done and done soon, if we are to retain our Old Testament, and therefore our New Testament. For if we once lose our faith in the Old Testament our faith in the New will soon dwindle to the impersonal "Spiritualism" of Frank Newman and the German philosophers. Now the founder of German unbelief in the Old Testament was a Jew. Benedict Spinoza wrote a little book which convulsed the spiritual world, and will go on convulsing it for centuries, unless a Jew undoes what a Jew has done. Spinoza beat down the whole method of rabbinical interpretation—the whole theory of rabbinical inspiration; but he had nothing as I believe to put in their place. The true method of interpretation is yet sadly to seek; at least such a method and such a theory as shall coincide with history and with science. It is my belief that the Christian Jew is the man who can give us the key to both—who can interpret the New and the Old Testament both—because he alone can place himself in the position of the men who wrote them, as far as national sympathies, sorrows, and hopes are concerned, not to mention the amount of merely antiquarian light which he can throw on dark passages for us, if he chooses to read as a Jew and not as a Rabbinit.

I would therefore entreat you and every other converted Jew, not to sink your nationality because you have become a member of the Universal Church, but to believe, with the old converts at Jerusalem, that you are a true Jew because you are a Christian; that as a Jew you

have your special office in the perfecting of the faith and practice of the Church, which no Englishman or other Gentile can perform for you—neither to Germanize or Scotticize, but try to see all heaven and earth with the eyes of Abraham, David, and St. Paul.

THE SEMITIC PEOPLE.

The Semitic languages are six: (1) Babylonian and Assyrian; (2) Aramaic; (3) Hebrew; (4) Arabian; (5) Sabean; (6) Ethiopian or Geez. From a linguistic point of view the Semites are divided into six peoples: (1) Babylonians and Assyrians; (2) Arameans; (3) Hebrews; (4) Arabs; (5) Sabeans; (6) Abyssinians.

There are three theories as to the origin of the Semites: (1) That they originated in and came from Africa; (2) that their original habitations were the highlands east of the Caspian Sea, but at a time earlier than our present history they left these mountains and settled in their true homes, Babylonia and Assyria; and (3) that they originated in Central Arabia. The first theory rests upon the similarity of the Semitic and Hamitic languages. It originated with Noldeke, but even he now thinks that Central Arabia is the more likely home. The second theory is supported by Kremer, Guidi, Hommel, *et al.*, and appears to be the most scientific. Following the modern scientific method, it pays special attention to the influence of environment upon language. It observes that, for instance, *camel*, but neither *ostrich* nor *date* palm, has the same name in all Semitic languages; and therefore concludes that the camel existed in the original home of the Semites, while neither the ostrich nor the date was there. And such a home is only to be found north of Persia and Afghanistan. Against the theory it has been objected that its foundation is too uncertain; four to five thousand years would certainly change climatic and other conditions; and, furthermore, the name for mountain is not the same in all the Semitic languages, nor are the words for man, boy, old man, tent, etc. According to the premises

of the theory they ought to be the same. Most of the younger Orientalists favor the third theory.

The history of the Semites is divided into three periods: (1) From the end of the third thousand years B. C. to about 500 B. C.; (2) from about 500 B. C. to about 600 A. D.; (3) from 600 A. D. to the present day. With almost absolute certainty it can be said that the Semites, during the whole of the second thousand years before Christ, possessed that territory which we commonly assign to them, and that they at that time were divided into the following five groups: (1) Babylonians, often called Chaldeans, and Assyrians; (2) Arameans; (3) Hebrews, including Phœnicians, Canaanites, Israelites, Edomites, Moabites, etc.; (4) Arabians; (5) Sabeans. In the first period the Babylonians and Assyrians possessed the highest culture. Next to them came the Phœnicians, then the Israelites, and next the Sabeans. Perhaps the list will be changed. The latest discoveries in Southern Arabia, particularly those of Glaser, reveal a most wonderful state of culture and civilization. The exact position of the Arabians cannot be fixed, because we know next to nothing about their earliest history.

The literary history of the Semites falls into eight groups: (1) The Babylonian and Assyrian writings, 2,000-500 B. C.; (2) the Hebrew, or Old Testament, 1,000-100 B. C.; (3) the Sabean literature, mainly inscriptions, 800 B. C.-400 A. D.; (4) the Phœnician, including Carthaginian inscriptions, 600 B. C.-400 A. D.; (5) the Aramaic literature is as old as 600 B. C., and divided into three branches: (a) Jewish-Aramaic or Chaldean, 300 B. C.-500 A. D.; (b) Syriac, 200 B. C.-800 A. D.; (c) Nabatæan and Palmyric inscriptions, 100 B. C.-300 A. D.; contemporaneous with Aramaic is (6) the new Hebrew or Rabbinical literature; (7) Ethiopian and Amharic literature; and (8) the voluminous Arabic literature from about 600 A. D. to our day.
—*Herman Almkvist, in the Literary Digest.*

“WHAT have we here?” asked the Czar, as his private chamberlain wheeled into the room a barrow-load of doc-

uments. "Your Imperial Majesty," replied the chamberlain, "these are petitions from America protesting against the expulsion of the Jews from your dominions." "Indeed! Are they written on one side or on both?" "On one side, sir." "Good! we can utilize the other side by getting up Russian petitions against the deportation of the Chinese from America."—*Harper's Bazar*.

OUR PLATFORM.

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

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

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*.

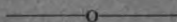
The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

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
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