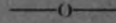


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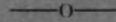
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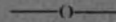
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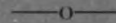
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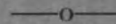


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118 Main St., Westerly, R. I.



☞ The Editor is not responsible for the opinions of contributors.

The Peculiar People,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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. 8.

June, 1895.

No. 3.

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PUBLISHED BY
THE AMERICAN SABBATH TRACT SOCIETY,
BARCOCK BUILDING, PLAINFIELD, N. J.

CONTRIBUTING EDITORS.

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

THE REV. PROF. WILLIAM C. WHITFORD, ALFRED, N. Y.

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*A Christian Monthly devoted to Jewish Interests, Political, Social,
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הביטו אל-צור חצבתם

Isa. 51: 1. ואל-מקבת בור נקרתם

“For my brethren and companions' sakes, I will now say, Peace be within thee. Be-
cause of the house of the Lord our God, I will seek thy good.”—Psa. 122; 8, 9.

VOL. VIII.

PLAINFIELD, N. J., JUNE, 1895.

No. 3.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

It is often said of late by Jewish writers and speakers that Jesus was one of the great lights of Judaism, that He was a reformer and a great prophet in Israel. These words are welcome and greet pleasantly our ears. They suggest a change in the spirit of God's people, that they are growing more liberal and freer from the prejudices which would see no good in aught that breathes the spirit of Christianity. Gentiles too are more tolerant in regard to things Jewish.

But, if these things which are so kindly spoken of Jesus be true, how can He have been as He was and affirmed of Himself the things He did? Some one will say, “He said not these things, His disciples wrote that He said them; that is all.” How then do we know what Jesus did? His disciples wrote of His doings and of His sayings. One is as credible as the other. If Jesus was indeed the great and good man that many Jews affirm, then when He spake of His Divine mission and of Himself as the fulfillment of Israel's prophetic hopes, He must have told the truth. Let us go further and say that Jesus is indeed the Light of Israel and of the world, not merely a great reformer and teacher in Israel.

SOME Jew will say, "I cannot make a God of a man." Well, do not let that hinder your coming to Jesus as a believing disciple. Jesus when on earth never turned away one who came to Him. He never presented a test like the belief of a dogma concerning His nature. He bade men follow Him, and with Him following they learned the Way, the Truth, and the Life. Come to Jesus, believe of Him all you are moved to believe, let Him be to you all He will, Teacher, Guide, Counsellor, Friend, Saviour. Come unto Him, all ye that are weary and heavy laden, and He will give you rest. Take His yoke upon you and learn of Him; for He is meek and lowly in heart: and ye shall find rest unto your souls. For His yoke is easy and His burden is light. Coming thus to Him in humble trust, not in doubt or with questioning, fearing nothing, you will, after you have learned of Him all His ways of love and mercy, be able to see in Him the Divine Saviour. But to come to the question of His Divinity as a philosopher, or as a theologian is never to find its truth.

A RABBI'S TRIBUTE.

In the recent death of John A. Broadus, D. D., of the Southern Baptist Theological Seminary, Louisville, Ky., the world has sustained a severe loss. The name and fame of Dr. Broadus went into many lands. He was eminent for learning, eminent as a writer, and chiefly as a prince among preachers. He will be ranked among the world's greatest preachers.

Among the many tributes paid to the memory of this great and good man perhaps none is more worthy of careful attention than that paid by Adolph Moses, D. D., rabbi of Temple Adath Israel, Louisville, Ky. Said he: "The glory of Louisville has departed from her in the departure of John A. Broadus. The splendor, the ornament of this place is gone, since the greatest and saintliest man who had dwelt in it has left it forever, never to return. Our city is like a ring, the

precious stone of which has been torn from its setting and become lost. . . . There was a moral magnetism about him, an uplifting power in his personality, which no one could help experiencing who was in more or less close contact with him. In his presence you felt like exclaiming: '*Ecce homo*—behold a genuine man; behold an ideal man!' It was borne in upon you that you were standing face to face with one of the great and original men of earth, with one who towered high above you in intellect and knowledge, in will power and nobility of character, in breadth of culture and refinement of manners, and in those indefinable spiritual powers and qualities of mercy which mark off a few men as the children of light and immortality."

Dr. Moses subsequently proceeds to a description of his religious character, saying, that he was the most intensely and genuinely religious man whom he had ever known. That is much. Dr. Moses generously accords to him a place above his Jewish acquaintances and associates. It speaks volumes for the religion which Dr. Broadus professed. Faith in God he declared to be the very heart of Dr. Broadus' moral and spiritual being. The fear of God and the love of God, he affirmed, hatred of evil and love of righteousness dwelt central in his soul. He walked with God. Belief in God and in His saving mercy was an intuition with him, and religion with him was doing the work of God with all the heart, soul, and might. "As the hart pants after the brooks of water, so did John A. Broadus, the inspired servant of God, long to establish the kingdom of God on earth, to save men from the curse and degradation of sin, and win them back to the higher life."

Notwithstanding many such statements the Jewish friend of Dr. Broadus hastens to say: "I have always differed, and as long as there will be breath in me I shall differ, from him as to the characteristic dogmas of Christianity to which he clung with every fiber of his being." We are glad to observe the ready ingenuousness of charac-

ter which permitted a leader of Jewish thought to apprehend so clearly the character of an eminent Christian. But may we not be permitted to ask, is there not an evident inconsistency in this last statement of the panegyrist and his other utterances? Whence came the character of this Christian scholar and orator? Whence was he enabled to live as he did and to write and to speak as he did? Whence came such words of grace from his mouth holding his auditors spell-bound? The Rabbi has himself acknowledged he did not fail to apprehend that this eminent friend of his clung to "the characteristic dogmas of Christianity with every fiber of his being." There is the secret of it all. If he who saw all these excellencies in the character of his friend will study the character of Jesus, the picture of Him presented by the evangelists, he will discover that the face of his friend bore to some extent a reflection of the glory of the image of Jesus.

Notably significant are these words: "But when I contemplate the holy life of this typical Christian, and find it in all its essentials marvelously like the life of Jewish saints and martyrs, I come to realize that behind the different dogmas of Judaism and Christianity there is the indestructible unity of religious essence, of moral ideals and sanctifying power. Before I became familiar with Dr. Broadus, I knew Christianity only as a creed which seemed absolutely incomprehensible to me. I judged it mainly from the untold, unmerited misery, the agony of ages, which Christian nations and rulers had entailed on poor Israel under the impulse given by Christian priests and teachers. But when I learned to know and revere, in Broadus, a Christian who was truly a man of God, in whom there was the spirit of justice and mercy, the spirit of brotherly love toward all men without distinction of nationality, race or creed, my conception of Christianity and my attitude toward it underwent a complete change. For the first time in my life, Christianity presented itself to me, not as a bundle of unfathomable dogmas, but as a

living power for good, as actualized in an ideal man. Broadus was the precious fruit by which I learned to judge of the tree of Christianity. Would there were many Christians like Broadus in the world to bless it, and bring peace and good will to all men! The strife and bitterness of ages, the mutual misjudgments and historical recriminations would soon cease among kindred religions. Israelites and Christians would soon recognize that they are, under different standards, doing battle for the same eternal cause, for spirituality and holiness, for the brotherhood of all men in God, their common Father; for the establishment of the kingdom of heaven on earth. Sinai and Golgotha would no longer be standing for conflicting creeds, but would be the spiritual symbols of the one only true and universal religion, of which Judaism and Christianity each represent a special aspect and carry on a peculiar mission." As to this but few words of comment need be said by us. The rabbi has well nigh apprehended the true relations between Christianity and Judaism, yet not quite. Notwithstanding all that men may say, Sinai and Golgotha do not stand in antagonism the one to the other. The cross lifted up upon Golgotha, as truly as do the tables of stone given on Sinai, stands as "the spiritual symbol of the one only true and universal religion." The one stands for the great principle of atoning sacrifice, taught by Moses, by which alone man can be saved. Upon the others were written the immutable laws of God, which are to reign within the hearts and lives of all God's redeemed. Broadus exemplified the power of both, the cleansing of the blood shed on Golgotha and the power of righteousness, the fulfilling of the Law. Even he, however, did not carry out the principle of the endurance of the Law alike in pre-Christian times and now. Had he done this, his happiness and influence would have been far greater.

The circumstances of the life of Dr. Moses brought him into contact with the life of Dr. Broadus. His eyes have

been opened and he sees in Christianity that which he had not known before. Let him go on and he will find that the pure Christianity of Jesus and of Paul, which are identical, is the rich fulfillment of Judaism. He need not depart from his Judaism; but to become a disciple and follower of Jesus will make him all the more really a Jew, and he will then drink at the same springs of inspiration at which Broadus drank. Let not Dr. Moses judge that John A. Broadus stood alone in the excellencies of character which he has discerned. Although he has chanced to know him only, let him also know that there are scores and hundreds of lives equally the choice fruitage of Christianity. Many a humble life is being lived in the obscure walks of the world, that bear with equal splendor the impress of the image of Jesus.

We subjoin the praise which Dr. Moses bestows upon Dr. Broadus, with no unstinted hand, as a preacher. "Great as he was in many things, he yet appeared greatest in the pulpit. There his rare powers of mind, heart, imagination and will blended in perfect harmony and acted with concentrated energy. The clearest light of logical reasoning was combined in his sermons with the kindling force of ardent emotion; sublime thoughts expressed themselves in language comprehensible to a child. The most stirring pathos, the blaze of proud faith, went hand in hand with the most lucid exposition and a marvelous freshness and variety of illustration. There was music, there was a soul-bewitching, persuasive sweetness in his voice. There was a certain indescribable tone in his voice which touched the chords of the heart and carried conviction. There were at times melting tears in his voice, while the eye of the speaker was dry. While he swept the audience as by an irresistible torrent, he never lost control of himself. As much as he gave, you felt that there was still a reserved force behind. As you looked up into that noble, spiritual face, you could not help thinking that an ancient

prophet was standing before you, delivering a message received from on high."

The copious extracts contained in this article are from the *Examiner*. S. S. P.

THE SONS OF GOD (GEN. 6: 2).¹

(Continued from page 48.)

Having thus endeavored to establish the meaning, "angels of God," we may be asked, of what consequence is the whole inquiry? How does this interpretation affect the revelation of God? What special truth does it evolve for man's acceptance? Now, it is from the answer to these questions that the whole subject really derives its importance. For if "angels of God" be the true rendering of *bne-haelohim*, we obtain at once a key, not alone to these earlier chapters of Genesis, but, indeed, to the whole revelation of God, from Genesis to the Apocalypse, as furnishing a history of the conflict between man and man's great enemy, Satan. We discover it to be the first act in the world's great drama, whose opening scene is laid in Eden. "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel."² It is unnecessary for my purpose to discuss how much is allegory, how much not, in this narrative of Temptation. However the figure of the Serpent be explained, it is impossible not to recognize in these words the record of a historical fact, the declaration by the Lord God to the Tempter of an enduring enmity between him and the woman, and between their respective seeds, which should at length issue in the decisive victory of the seed of the woman. As Delitzsch well puts it:—

It is at first promised only that mankind will gain the victory, וְיָרֵעַ לְיָדֶיךָ הַיָּמָּה refers to יָרַע אִשָּׁה. But as the promise of victory speaks of victory over the Serpent, from whom

(1) By the Rev. Ralph W. Harden in *Jews and Christians*.

(2) Gen. 3: 15.

the temptation proceeded, and hence directly of victory over the original Tempter, over *ο οφις ο αρχαιος* (Rev. 12: 9, 20: 2—; נחש הקדמון of the Midrash), the inference is obvious, that the seed of the woman would also be concentrated, and culminate in the unity of a person, one in whom the antagonism would be enhanced to its extreme tension, the suffering encountered in the conflict with the Tempter increased to the uttermost, and his overthrow completed by utter deprivation of power. It is, however, a mistake to think that *היה* has precisely a single personal meaning. The idea of *היה* is a circle, and Jesus the Christ, or the King Messiah, who, as the Jerusalem Targum declares, will bring final healing of the Serpent's bite in the heel, is the center of this circle, ever more and more increasingly manifested during the course of the history of redemption.¹

Assuming, then, the reality of such an author of the fall of man, hostile, subtle, powerful, is it at all reasonable to suppose that such a one, on hearing his future overthrow denounced, would straightway forbear his antagonism against the race destined to be his conquerer? Still less is it reasonable to think that the divine history would be silent on each successive effort of his hostility. Nor is it silent. Here, in the narrative of the sons of God and the daughters of men we have the culmination of the first attempt of Satan to destroy the race by making the promise to the seed of the woman an impossibility. The conflict is begun in the envy, hatred, and apostasy of Cain. The hand of the Enemy may be seen in the worldliness and ungodliness of Cain's descendants. It is this that stirs up their antagonism against the people of God, as witnessed to in the preaching and translation of Enoch. But when "angels of God," creatures of superhuman origin, keeping not "their own principality," forsaking "their proper habitation, saw the daughters of men that they were fair, and they took them wives of all which they chose," the unholy union gave speedy evidence of its Satanic source. "The Lord saw that the wickedness of

(1) Delitzsch, "New Com. on Gen.," chap. 3: 15; Clark's Trans.

man was great in the earth." "And the earth was corrupt before God, and the earth was filled with violence."

But, I venture to think, the sacred narrative goes beyond a mere recital of prodigious wickedness. It hints at the design of the Enemy, the specific end he aims at, in the reasons assigned for the selection of Noah, as also for the all but utter destruction of man.

"Noah was a righteous man, and perfect¹ in his generations: Noah walked with God." We are always told that "perfect in his generations" means that Noah was upright among his contemporaries—"in contrast to them," according to Delitzsch, identical with "righteous before me in this generation" of 7: 1. And the substitution of generations for generation is explained by Delitzsch as "the plural רַיִת, preferred in the priestly Torah style (comp., on the contrary, רַי, 7: 1, Jahv.)." But this is far from satisfactory. To say nothing of the difference of the two expressions, "without blemish in his generations," so unlike "righteous before me in this generation," which rather corresponds with "a righteous man" in our verse, if the plural is the style of the so-called "priestly Torah" sections, it has a "priestly Torah" signification. And this is not "contemporary," but "posterity." The word in the plural occurs fifty times in the Old Testament, and always with this latter signification. For example, the "house established forever to him that bought it throughout his generations," (Lev. 25: 30), means "remained forever for his descendants."²

See also Num. 9: 10, where "posterity" is actually the translation of the Authorized Version.

Therefore, what is really asserted by the words "perfect in his generations" is, that Noah was without blemish in his family, his children were uncorrupt, there had been in their ancestry no commingling of the angelic and

(1) רַיִת without blemish, Lev. 1: 3, and *passim*.

(2) Keil, "Com. on Pent."

the human. And hence they were not unfitted to continue the line of Adam, whence should spring the pure seed of the woman, destined to make atonement for man's sin.

Again, take that most remarkable statement of Gen. 6: 12, in connection with the deluge: "And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." If we understand "way" here, with Delitzsch, to be "the natural way of life, according to the limits and rules imposed at Creation," and remember that it is the way of the flesh, rather than man, that is spoken of, it is impossible not to connect these words with God's law of the flesh (Gen. 2: 21-24), which concludes, "and they shall be one flesh." It is the Creator's own establishment of the holy ordinance of marriage, the unchangeable law—"they shall be one flesh." And if we connect with this that difficult passage, Mal. 2: 15, we gather God's special design in this—"a godly seed." "And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed."

Therefore, because "the way of the flesh," the holy law instituted by God Himself, was violated, and its end, "the godly seed," threatened with extinction, the doom of the corrupted mass was inevitable: "The end of all flesh is come before me;" and consequently I do not consider it a strained or fanciful exposition to infer from the express declaration regarding Noah that he was "without blemish in his descendants," as well as from what seems to me the most natural reference of the words "all flesh had corrupted his way," the fact that this appearance of these "angels of God" on earth was in accordance with, and subordinate to, the malignant design of Satan against the human race.

But this continued effort on the part of Satan forms the subject of all subsequent Bible history. The world is re-peopled. But the seed which shall vanquish the Serpent is now confined within narrower limits, to the de-

scendants of one man. "In thee shall all families of the earth be blessed"¹ was the word spoken by Jahveh to Abraham. The conflict, accordingly, gathers around this family, and to it henceforth does the Bible narrative confine itself.

The study is a deeply interesting one, but space forbids me to do more than point out the analogy of the patriarchal history to the antediluvian record we have just been considering. Like it, this is a narrative of a constant struggle for existence. There are outward dangers, famine and war, the Philistine, the Canaanite, the Egyptian, menacing continually the prosperity of the seed. But far more significant are the domestic dissensions, begotten of envy, strife, or greed, that perpetually threaten the preservation of the one family in whom the welfare of all the families of earth is bound up. The story of Cain and his descendants is repeated again and again, with various modifications in the families of Abraham, Isaac and Jacob. Renewed attempts to debase or impair the lineage may be traced in the lives of Sarah and Rebekah, in the stories of Hagar and Tamar, and in the foundations of future evil laid in the several families of Edom, and Moab, and Ammon. And as in the Adamic, so in the Abrahamic story, the conflict has a crisis as truly diabolical. The chosen seed are imprisoned at last in Egypt, "the house of bondage." There the people were subjected to a service, the object of which "was to break down the people morally and physically, to exhaust their vital power by overwork, and so to shorten their lives."² Then followed the death-warrant of male children at their birth, and subsequently another mandate that all should be drowned. The life of the nation was the end sought. But in this Pharaoh was only an instrument, an instrument energized by the Enemy, who enabled miraculously the magicians of Egypt to emulate the com-

(1) Gen. 12:3.

(2) Rawlinson, "Moses, His Life and Times," p. 11.

missioned servants of Jahveh. "They also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods."¹ I cannot take this to be anything less than an exhibition, through Satanic agency, of God-like power, purposely manifested to deepen and complete the hostility against the chosen seed. I know it is the fashion, in deference to the spirit of the age, to represent these wonders of the magicians as only pretended miracles, feats of jugglery. But this itself is a dangerous jugglery with Scripture. If the declaration that these magicians turned their rods into serpents, the waters into blood,² and brought up frogs upon the land,³ be all and only a pretence, how can we be assured that the same miracles, told in the very same words of Moses and Aaron, are not merely pretended wonders also?

Once more, the struggle thus recorded against the life of the nation continues on through the wilderness march, and upon and after their settlement in the Land of Canaan, until the blessing receives a still narrower restriction to the seed of David. The prediction was conveyed to him by the mouth of Nathan. "I will set up thy seed after thee." "I will establish the throne of his kingdom forever." "Thy throne shall be established forever."⁴

Henceforward the forces of the Adversary are directed against the royal house of David, and henceforward its fortunes become the care of the chronicler. The several stages of the conflict are too obvious to need recapitulation. But the particular aspect of one is too apt to be overlooked. I mean the real end designed by the Enemy in the revolt of the Ten Tribes from the House of David. That the apostasy of these, first to the calf worship, and afterwards to the more distinctly Satanic idolatry of

(1) Ex. 7 : 11, 12.

(2) Ex. 7 : 22.

(3) Ex. 8 : 7.

(4) 2 Sam. 7 : 12-16.

Baal, had its effect on the whole nation, working out its degradation and destruction, is undeniable. But besides and above this is the direct bearing it had upon the very existence of the Davidic family, at the very moment when the promise to David seemed on the point of being realized in the person of the godly Jehoshaphat. At this moment an unholy affinity was established between his house and that of Ahab. And with what direct result? This—that three generations in succession of the royal family of Judah were cut off, until the promise centered in the life of Joash, an infant of less than a year old. For, first, Jehoram “slew all his brethren with the sword.”¹

He was succeeded by Ahaziah, his youngest son, “for the band of men that came with the Arabians to the camp had slain all the eldest.”² And finally, when Athaliah saw this youngest son, Ahaziah, slain by Jehu, “she arose and destroyed all the seed-royal of the house of Judah,”³ the infant Joash alone escaping. An issue so disastrous to the house on which it fell may be fairly held to be the end contemplated by the author of the temptation and apostasy which induced it.

And in this connection the same inference is forced upon us by the judgment foretold upon the sin of Hezekiah. “Of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon.”⁴

Thus we reach the limit of Old Testament history—the record in brief of the conflict waged upon mankind in general, upon the chosen nation, and lastly, upon the family of David. At the head of the narrative lies the key to the mystery—the figure of the enemy, the declaration of war: “I will put enmity between thee and the woman

(1) 2 Chron. 21 : 4.

(2) 2 Chron. 22 : 1.

(3) 2 Chron. 22 : 10.

(4) 2 Kings 20 : 18 ; cf. Dan. 1.

and between thy seed and her seed;" the prediction of his overthrow: "It shall bruise thy head."

But so far the record is incomplete, the history unfinished. Only as regards the race and the nation have we learned the sublime truth, "The Lord knoweth how to deliver the godly out of temptation." The history that undertakes to deal with the fortunes of "the seed of the woman" halts at the contest with the house of David. It publishes the deliverance of Noah and his family. It preserves the salvation of Israel from the land of Egypt. It records the everlasting covenant with David and his seed. But it leaves us with the seed bruised instead of bruising, with Satan in full possession of the field. Glorious hopes are held out to the nation and to the world, but all centering in the offspring of David, the "rod out of the stem of Jesse,"¹ the branch that shall grow out of his roots. But where shall this "shoot" be found? Upon what must the Jew and the world erect their hope, when the sacred history of the Jew fails to tell us where is the seed on whom these hopes must rest? True, we are given one gleam of assurance that the Hope of the Ages was not wholly extinguished during the Exile. The genealogy of 1 Chron. 3: 17-21 preserves for us the descendant of David, Zerubbabel, his eight children, and two grandchildren. But there the light expires. What Jew, all the world over, can tell us where is the representative of the house and lineage of David to whom he and we may look as the promised seed ordained to bruise the head of the Serpent? It is a crucial question, and the nation which has given us the Bible, the people who "have saved it out of the bankruptcy of the Roman Empire, and in the wild ruffianism of the mediæval migration of the peoples have preserved the dear book,"² are called upon to account for the incompleteness of the revelation.

(1) Isa. 11: 1.

(2) H. Heine, in *Harper's "N. Monthly Mag."* Jan., 1894.

There is, too, a second question, which may be fairly, honestly, put to every candid inquirer among the nation that has both given and kept the Bible for the world. If the Jew fails to explain the mysterious break in the history of the contest, if he is unable to account for the disappearance of that royal line of David on which so much depends how can he explain the fact that the New Testament history takes up the contest just where it has been broken off in the Old, and carries it down to its predicted end—except on the one supposition that the revelation in both is alike Divine?

For, that the New Testament revelation continues that of the Old is apparent in many ways:

1. It opens with the genealogies of Jesus, by which he is identified with the promised seed of the woman, sprung of the house of Israel, of the family of David. The royal family lost in the grandchildren of Zerubbabel here emerges in a pedigree which is the sole document to which the Jew can look for the inheritor of the throne of David. Let these genealogies be good or bad, the Jew can produce no other. If the promise to David concerning his seed holds good, if the words of the prophets are to have their fulfillment, then, with the Christian, and not with the Jew, are to be found the documents that alone in the world proclaim the rightful heir to the throne of David.

And this accounts, as nothing else will, for the unique exhibition of Satanic energy contemporaneously with the appearance of the promised Seed upon earth. It is the fourth great struggle of Satan to avert the overthrow predicted against him. In perfect harmony with his preceding efforts, here, too, his design against the Divine Person of the Lord is palpable. His life is sought among the infants of Bethlehem, and thirty years later in Nazareth, in Jerusalem, in Gethsemane, till the "man child, who was to rule all nations with a rod of iron," "was caught up unto God, and to his throne." We have, indeed, a word of Jesus Himself which shows us how, under all the

efforts to slay Him, He discerned the agency of the personal enemy of man. To the Jews, who were seeking His life, He declares, "Ye are of your father, the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning."¹ *ανθρωποκτονος*, literally, "a slayer of man." "In this very reference," says Stier,² "He intends to direct their thoughts further back, to the Devil himself, whose mind, 'απ' 'αρχης, lusted for the death of man, and consequently to the corruption of man, of which, indeed, Cain was born." And this "from the beginning" he explains—"from the beginning of human history, from the time when men were for him to murder, since the first—who already existed, ην—appeared and attacked the human race."

2. Observe, again, this New Testament of the Christians recognizes a glorious future for the Jew, whence shall flow blessing to the world, a recognition strangely at variance with the practice of professed followers of Jesus, exemplified in the histories of Spain and Russia. "Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises,"³—whose "is," not whose was or has been, is the recognition of St. Paul. And, therefore, he holds, "There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob."⁴ His teaching is not like that of many who dream that because the Jew of the seed of David has brought blessing to the world He has, therefore, abandoned His own nation. On the contrary, St. Paul looks yet for fuller blessing upon the race through the intervention of the Jew.

And, finally, the close of the New Testament history is exactly what we should expect in a revelation purporting to be the consummation of the promises of the Old Testament. The Apocalypse terminates the series of the Sacred

(1). John 8 : 44.

(2). "Words of Jesus," vol. 5, p. 381, Eng. trans.

(3). Romans 9 : 4.

(4). Romans 11 : 26.

Books. And in it is detailed the termination of the contest. Here, and for the last time, reappears man's Enemy in person, as when he first appeared against man in Eden. "That old Serpent, called the Devil and Satan, which deceiveth the whole world."¹ Here, too, is the object of his hate—the woman bearing the insignia of the House of Israel, the Mother of the Son caught up to the throne of God, who is to rule the nations with a rod of iron; the woman returning from her age-long vigil in the wilderness, only to fly thither again from the fury of her relentless foe.² And here we have the Battle of the Nations against the Lord and His Messiah,³ and the binding of Satan, until, loosed out of prison, he makes his last attempt and meets his final doom.

Now is this haphazard chance that guides the revelation of the New Testament to so fitting a conclusion? By what happy accident has it taken up the thread of the Old Testament narrative just where it was broken off, and carried it on with such stately progression to its glorious completeness? How is it that, in the teeth of Gentile hate, and, too often, of Christian jealousy, it has preserved his nation's future for the Jew—the tribulation and the glory?⁴ What compelled the Jewish personality of the conqueror of Satan—"The Lion that is of the tribe of Judah, the Root of David"?⁵ What but the fact that its Divine history is the necessary complement of the unfinished story of the Old Testament!

Surely, there is much to exercise the thoughts of Jew and Christian in this aspect of Divine revelation as a history of the conflict between Satan and man. "The New Testament," writes a Jew, "will never be understood of Christians until Jews have devotedly investigated, analyzed, and annotated it."⁶ There is truth here. Christians

(1). Rev. 12: 9.

(2). Rev. 12.

(3). Rev. 19: 11, and ff., with Ps. 2.

(4). Mark the character given to the Apocalypse by reading *τα εθνη*.

(5). Rev. 5: 5.

(6) *Jewish Chronicle*, Sept. 8, 1893.

have—too many of them—yet to learn how closely Christ's coming victory over Satan is bound up with the nation. But has not the Jew also to learn—what his investigating, and analyzing, and notating may teach him—the continuity of the New Testament revelation—that without it his own Divine books contain a revelation only unfinished and incomplete?

MY APPEAL.

BY RABBI I. LICHTENSTEIN.

I entreat you to read this little paper calmly from beginning to end. To read it thoughtfully, without prejudice, and undisturbed by the outcry made by people who are either deceivers themselves or deceived. I beg you to read it attentively and honestly, and to judge if its contents are logical, based on sound judgment, and deeply rooted in that Rock on which Moses stood when he beheld the glory of God.

The times are past when public thought was led in bondage by certain newswriters, and when men of narrow and indolent mind expected an unenlightened laity to cry Amen to anything they gave out to be dogma and beyond dispute. Reason has at last entered upon her right. "Wisdom cries aloud, she calls at the top of the market; at the town gates; through the whole town her cry resounds." Prov. 8: 1-3.

Mankind is now mature and of age to understand and appreciate truth, which is eternal and absolute, though formerly misjudged. Everybody is now zealous for his own sound judgment and independent convictions. נִיכַחָה לְכֹי נָא.

Well, let us understand one another in brotherly love and good-will. Let us go hand in hand without reserve, but taking with us the plummet of reason and of a spiritual religious consciousness; let us consider whether that which I have already written, and now write, is worthy

to be cherished as in accord with the signs of the times, the hopes and expectations of Israel, with our past, present, and future; whether it harmonizes or not with that which is genuine and unadulterated of our Jewish sentiment and maxims. With the Psalmist I fervently pray, "Remove from me the way of lying, and grant me Thy law graciously. I have chosen the way of Faith; Thy judgments have I laid before me. I hold fast Thy testimonies; O Lord, put me not to shame. I walk in the way of Thy commandments, for this enlarges my heart."

It is true, I have penetrated far into the Holy of Holies; I have boldly—my enemies say madly—crossed the Rubicon, and trodden an unfrequented path, hitherto shunned like the pest by every Jew, and especially by their Rabbis. I have paid homage to the Founder of Christianity, and rendered Him praise as the Redeemer of the world, the Saviour, the long-expected Messiah of the Jews. But, humanly speaking, do not our eventful, truly epochal times, require extraordinary means, bold thoughts, and thorough reforms? Are not new men now more than ever needed, who, conscious of the purpose of their being, shall be as new channels of good to all peoples of every family and race? And is not this also the need of Israel? Scattered in all the world, fallen out in himself and with himself, dismembered, disunited Israel, who has yearned so longingly, and yet in vain, for the coming of the Angel of the Covenant! What! who! can effect the regeneration and resurrection of Israel? Who shall bring to pass the prophesied miracle of Ezekiel 37?

"Behold, I send my Angel, He shall prepare the way before Me, He shall suddenly come to His Temple. The Lord whom ye look for, the Angel of the Covenant, shall appear, saith the Lord of Hosts." Mal. 3: 1.

At the very outset I make my honest and public confession, the result of earnest thought and inward struggle, that it is my steadfast, unalterable conviction, that Christ, and no other, is intended in this passage of the

Prophet, and that it was fulfilled in His appearance. Yes, as a Rabbi grown grey in office, as an old Jew faithful to the Law, I confess candidly, Jesus is the predicted Messiah of Israel; Christ, and no other, is the מלאך הברית, Angel of the Covenant, for whom we long, and whose Advent our people have ever expected. *He is come!* This is now my shout of rejoicing, which my lips and pen, and, if God will, my prolonged life, shall serve to make known. He is the most worthy successor of Abraham, Moses, and the Prophets, for He beheld in cloudless light that which they saw dimly as through mist, and longed for with holy presentiment and awe. At the time of the sacrificial death of Christ, the veil of the temple was rent in two, from top to bottom, and the glory of the Lord and His secret were revealed in brightest light to all the world.

“This is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanses us from all sin.” 1 John 1: 5-7. “This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.” John 3: 19-21.

“Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness covers the earth, and gross darkness the people; but the Lord and His glory are risen over thee. And the Gentiles shall walk in the Light, and the kings in the brightness of thy rising.” Isa. 60: 1-3.

“O house of Jacob, come ye, and let us walk in the light of the Lord.” Isa. 2: 5. Or shall Israel alone be

untrue to his longing, his hope, his ideal? Shall Israel—God's possession above all people, the priestly kingdom, the holy people, elected and called of God to render priestly service to the world, to stand at the head of the nations as the most excellent witness of God's truth, light, and salvation, as represented by Moses and the Prophets, proclaimed by Christ, and written in the New Testament—shall Israel wilfully, defiantly, and obstinately renounce such high privilege? Truly deplorable and hopeless is the case of the man who has lost all confidence in God as well as in himself, and folds his idle hands on his bosom, saying, despairingly, "There is no more hope or possibility of improvement for me." That nation is despicable which obstinately surrenders itself, and so doing, crushes the hope of all its sons; it is like that unnatural mother who wickedly exclaimed, "Neither I nor thou shalt have it; cut it asunder." But, on the other hand, that people is worthy of honor, and immortal, who, in spite of temporary weakness and long subjection, powerless and helpless, neither despair or give up hope, but continue to cherish faith in their hidden energy, in their future, and in a revival of national life.

What power is that which but lately raised to prosperity the degraded and neglected States of Greece, Roumania, Servia, and Bulgaria, notwithstanding their political dissolution, the destruction of all scientific life, and servile degradation; in spite of the stupidity, ignorance, the enervation, in which the inhabitants have been held for centuries by the terrible and despotic Turkish government? Was it not inextinguishable hope?—the longing for better times, thought on what their past had been, sad memory of departed glory, united with the impulse to awake out of the national sleep of centuries? The noblest among them felt ever more and more impelled towards freedom by the history of their land and people, their proverbs and national songs. You may well reply: The mighty hand of Russia, as of other powers, was to

be seen here, compelling and giving freedom. But look at Hungary! forsaken and abandoned of all the world. What power was that which restored life to its withered, dried-up bones, which renewed its suspended constitution, and gave it power to re-assert its nationality, and to blossom anew in unexpected prosperity? Was it not perhaps its songs, breathing hope and promise of freedom, its patriotic poets, the songs of the grandchildren singing their ancestors' courage and strength, of the never to be forgotten spirit of self-sacrifice of their heroes; the inspiring, inexhaustible love of Fatherland; the irresistible impulse towards freedom and independence? But listen to me as I say: We groan and cry and sigh for our Messiah, and out of very longing for Redemption, we have often been misled by false Messiahs; and yet how inconceivable! What perversity! What unnatural confusion of thought. Let us suppose a poor man in great need, who expectantly waits to obtain a number in the lottery, being told, "Your lot has won the highest sum; you can draw your money when you will;" would he not hasten home and make diligent search to satisfy himself if it were true?

Now through all these centuries, thousands upon thousands of the most excellent of all nations have cried triumphantly to us: "Rejoice and be glad, O daughter of Zion, behold thy Redeemer, He is come, He spreads out His hands to you, He will gather you as a hen gathers her chickens under her wings: He comes on the mountains and leaps on the hills; behold, He stands at thy door and knocks." Open to me, my beloved, my sister, my dove! Thy fathers have often followed false Messiahs, idolatrously rendering them divine homage; shut thine ears no longer, open thine eyes, search thy Bible, inquire of thy Prophets, read the New Testament attentively, and thou shalt find Moses here, the Prophets there, Christ as Redeemer, Messiah, in the midst,—God over all. "Seek the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way and the un-

righteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Isa. 55: 6, 7. "Harden not your hearts, as at Meribah, as in the day of Massah, in the wilderness, when your fathers tempted Me, proved Me, although they saw My works." Psa. 95: 8. "Taste and see how kind the Lord is; blessed is the man who trusteth in Him. Fear the Lord, ye His saints, for there is no lack to them that fear Him. The lions lack and suffer hunger, but they that fear the Lord want no good thing. Come, ye children, listen to me, I will teach you the fear of the Lord." Psa. 34: 8-12.

"For whosoever shall call on the name of the Lord shall be saved. How shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that publish the gospel of peace and bring glad tidings of good things!" Rom. 10: 13-15.

"But to whom shall I speak, and whom shall I warn that they may hear? Their ear is closed, they cannot understand, the word of the Lord is to them a reproach, they hear it with reluctance." Jer. 6: 10. All else the Jew will receive with respect, however opposed it may be to God and His word. Everyone, however forgetful of God, and worldly-minded, the greatest sinners and most hypocritical braggarts, he will treat with the greatest esteem. He accepts the latest phases of modern thought and smiles benevolently at the strangest principles advanced; only one thing—oh horror! oh grief!—will he not endure, that Christ should be preached to him, and whosoever dares to name that sacred name with reverence, him will he curse and execrate bitterly.¹

Dear brethren, "I am the man that hath seen affliction."

A Jew still works as a teacher in my late community of Tapio Szele, who, conversing with a sorely afflicted man, whose sickness is incurable, and to whom no consolation remains but faith and trust in God, tells him, with

(1) An accomplished lady, who was conversing with me, exclaimed, when her arguments had all been met, "He is everything great, everything noble, if only He were not called Jesus Christ." We Jews call Him יֵשׁוּעַ (Yeshua), was my laconic answer.

the hardihood of folly: "There is no God." This infidel avoids, calumniates, and insults me, because I preach the gospel. There is yet another, a wolf in sheep's clothing, who does not understand the difference between thine and mine, who observes the law of Moses only in so far as it does not touch his gain, who keeps his business open on Sabbath and festivals, and sells Chametz at Passover; this man rages against me with frantic, unappeasable fury. Yes, men who continually make light of the mightiest precepts of Jewish law persecute me; liberal-minded Rabbis, who practice the greatest leniency to themselves and others in religious matters, have declared me outlaw and excommunicate, and branded me as unfit for my office, on account of my testimony for Jesus Christ.

(To be Continued.)

THE Jewish colonies in Argentina are making remarkable progress towards independence, and such a large measure of success—financial, social and agricultural—as will prove once for all to the world that the poor and oppressed of our Russian brethren only need opportunity to thrive as agriculturists and benefit the world as well as themselves. The crop of wheat, which last year, at the same period, was spread over about 17,500 acres, extends this year over 38,000 acres; and, notwithstanding the continued fall in the price of wheat, the produce is valued at about £60,000. The colonists are, in addition to this acreage, working some thousands of acres, which they are sowing with maize. In spite of the difficulties under which the colonists still labor—the fact, for instance, that having no mills they have to buy flour at double the ridiculously low price they obtain for their wheat—they are gradually extinguishing their indebtedness to the Association. It is believed that in a period of not more than twelve years each colonist will be able to entirely discharge his liabilities for land, money grants, etc., and will become absolute proprietor of his land, free from all debt. The Direction of the Association at Buenos Ayres hope soon to get over the milling difficulty above alluded to, which would be a great gain in many ways to the colonists. Great progress is being made, with the assistance of the Alliance Israelite, in the establishment of schools. On the whole, the annual report of the Association shows how eminently adapted are our Russian co-religionists to become successful agricultural colonists.—*Jewish World*.

OUR VIEW OF MISSION WORK.

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