

הכרית החרשה.

# The New Testament in Hebrew.

Translated by Prof. Franz Delitzsch.

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Address the Editor of THE PECULIAR PEOPLE.

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## THE PECULIAR PEOPLE.

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A Christian Monthly Devoted to Jewish Interests.

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

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# The Peculiar People,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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*Founded by the late Rev. H. Friedlander and the Rev. Ch. Th. Luck.*

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EDITOR:

THE REV. WILLIAM C. DALAND,

*(Pastor at Westerly, R. I.)*

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

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## OUR PLATFORM.

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

1. Jesus of Nazareth as the Messiah promised to our fathers.

2. Palestine as the country in which to re-establish a Jewish commonwealth.

3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

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

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

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

# THE PECULIAR PEOPLE.

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*A Christian Monthly devoted to Jewish Interests, Political, Social, Literary, and Religious.*

הביטו אל-צור הצבתם

Isa. 51: 1. ואל-מקבת בור נקרתם

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

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

A LITTLE time ago the Editor of THE PECULIAR PEOPLE called upon a dear Jewish lady whose son is a believer in Jesus and a sincere follower of his Saviour. Among other things we talked of her son and she said, "Ah! yes, of course he must follow his conscience, but he had no need to give up his religion and become one of the Gentiles." And in all we said she came ever back to the one grievance which she felt, that her boy had forsaken Jews and things Jewish, and gone over to the Gentiles. Assurances that, though a follower of Jesus the Messiah, he was still a loyal Jew in every essential respect did not comfort her. Her son had become a *Gentile*, and that was a disgraceful thing. Shortly after this we were discussing with some Christians a few of the errors of current Christianity and advocating some of the primitive practices of the church, deploring the way in which they have been set aside, and advising a return to them, among other things a return to the observance of the Sabbath, the seventh day of the week. "What!" said several, "Would you have us become *Jews*?" We did not see how that would be "becoming Jews;" but, if it were, what would there be so disgraceful in it? As a messenger of peace to Israel and to the world, THE PECULIAR

PEOPLE aims to do what it can to break down this prejudice on the part of Jews against Gentiles, and on the part of Gentile Christians, at least, against Jews.

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IN the first place, as we have said before, so we say again, it is not forsaking Judaism or Jews for one that is a Jew to accept Christ. He does not thereby cease to be a Jew, nor is he any less a Jew, but rather more. He has perfected and crowned his Jewish faith. He has gone on from Moses and the Prophets to Him of whom Moses and the Prophets wrote. He has not forsaken Moses nor the Law, but attained their fulfilment. For Christ came not to destroy the law but to fulfill it. It is a pity that there should be this prejudice on the part of Jews and that Gentile Christians should aid Jewish converts in becoming alienated from their own brethren. There is enough bitterness on the part of Jews toward those who come to believe in Jesus without having it accentuated by what converts are led by their Christian brethren to do.

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BUT we write to say a few emphatic words against such expressions as our Christian brethren often use. They say that this or that is *Jewish*, as though that were the worst that could be said of anything on earth. Well suppose something is Jewish, is not salvation of the Jews? Have we not a Jewish Bible? Have we not a Jewish Saviour? Did our Saviour not have Jewish disciples? Are not the Gentiles to become in a spiritual sense Jews when they partake of divine grace? When our Saviour, speaking doubtless of the Gentiles, said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10: 16), does He not plainly teach that the Gentiles are to come into union with the disciples who are of Israel? And did not St. Paul teach the same when he said that the Gentiles who were aliens from Israel are by Christ fellow-citizens with the saints?

Listen to his words: "Remember . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*: In whom all the building fitly framed together groweth unto a holy temple in the Lord: In whom ye also are builded together for a habitation of God through the Spirit." Eph. 2: 11-22. Shall we then who own the God of Israel, who rest upon the Bible, the Book of Israel, who trust in Israel's Saviour,—shall we shun to obey a clear command of God because it seems to be *Jewish*, or because someone will point the finger of scorn at us as holding to what is "of the Jews?" When these prejudices are rooted out of our minds, God's cause will prosper among Jews and Gentiles, and His will will more nearly be done.

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#### AN OPEN LETTER TO A JEWISH MERCHANT.

*Dear and Honored Friend*:—Your letter received some time ago was eagerly read, and its words have continued with me by day and night since. It was a source of pleasure to me that you answered my own letter in so

kindly a spirit, and with such manifest candor. Especially has your reference to Micah 6: 8 continued in my mind and proved a source of helpfulness in my spiritual life: "He hath told thee, O man, what is good; and what the Lord doth require of thee: (nothing) but to do justice, and to love kindness, and to walk humbly with thy God."<sup>1</sup> Truly it is as you say.

"And, therefore, if a man put the words of this prophet upon his heart, be he Christian or Israelite, confident will he be that his hope shall not perish and his future shall not be cut off, for from them<sup>2</sup> are the issues of life."

Far be it from me, if that were in my power, to turn you from belief in the one true and living God. I know that I cannot. Your ancestors have suffered too much to maintain faith in that great and fundamental truth. Neither would I depart from that truth. Much less would I seduce any to sin against their own souls in so fatal a manner; for I believe, whether you do or not, that the sin of idolatry is self-destructive, and that he who denies the one true God by belief in a multiplicity of gods will bring upon himself swift retribution.

You say truly that I would have you put faith in my Messiah, Jesus the Nazarene, that He is the Son of God.<sup>3</sup> To believe in a personal Messiah at all in accordance with the teachings of the Scriptures is to believe that He is divine. The doctrine of the Trinity, properly understood, is not at all alien from Jewish teaching. The only question that can properly arise is, Did Jesus when he appeared fulfill all the conditions of Messiahship? Rabbi Ahiba you consider to have been a good and holy man. But he believed in Bar-Cochba, Son of a Star, a false Messiah. Do you on this account repudiate that great eagle

(1) From the Lesser Bible.

ולכן אם ישים אדם את דבריו הנביא הזה על לבבו, יהיה נוצרי או ישראלי, בטוח הוא כי לא תאבד תקותו ואחריתו לא תכרת, כי מהם תיצאות חיים.

(2) The words of the prophet

(3) לתת אמון במשיחי ישוע הנוצרי. כי בן אלהים הוא.

who taught in the early days of Talmudical Judaism? You affirm that he was mistaken. Have you admitted the possibility of a doubt that you may have been mistaken in overlooking the marks of identification that exist in the personality of Jesus proclaiming His Messiahship? To follow Jesus as your Messiah, as multitudes in the Christian world are doing, by repudiating your Law, given to Moses, who was eminent in prophecy and in wisdom, that Law which you describe as הקדושה החמימה והנאמנה "holy, perfect and faithful," is uncalled for and irreligious. God never designed that His holy Law should be set aside. This has been done by wicked hands,—by the hands of those who have been powerfully influenced by heathen modes of thought. You have, I am well persuaded, a good knowledge of your holy Law. You know it בכלל ובדקיקה ומשפטיה in general, in its minute particulars and its ways. Now look at the photograph of Jesus the Messiah as presented in the four Gospels and see if there is not a perfect agreement between the one and the other. The photograph was presented ages before the appearing of Jesus in the incarnation. How can you explain it that Jesus corresponded so accurately to the representation made by Moses? Did any other man ever fill out those lineaments as Jesus did in living actual existence? Perhaps you may find such a picture in the dream of some poet or philosopher; but in living actuality never, save in the personality of Jesus. You speak rightly, in referring to the words of Micah, when you say that from the doing of justice, the love of kindness and the walking humbly with God are the issues of life. Kindness is the practical exhibition of the great principle of love. Hillel, that great teacher of the Law said, "What is hateful to thee, do not to another. This is the whole Law, all else is only its explanation."<sup>1</sup> What is that but the exhibition of kindness flowing out of the full love of the heart? It is similar to

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(1) Shab. 31 a.

the teaching of Jesus that the greatest of all the commandments is to love God with all the heart, mind and strength; and the second is like unto it, that we should love our neighbor as ourselves. "On these two commandments," said He, "hang all the Law and the prophets." And is it not true? Who could present a truer characterization of the whole Law than in these words? Descend into every detail and all the particulars of every part of the Law, and you must acknowledge that this principle of love binds them altogether in the unity of a divine and perfect teaching.

Now look at the picture presented to you in the life and in the death of Jesus. Where is there perfection of character in any wise worthy to be compared with the unrivaled brilliancy of the holy character of Jesus? Surrender yourself to the beauty of the teaching of the Sermon on the Mount and to the sweet depths of the discourses of the evangelist John, and say, if you can, where you may find teachings that rival these. In the character and the teachings of Jesus it is the power of love that enchains the heart. His words and the contemplation of His character have the power, as nothing else can, to stir up the divine love within the heart.

In the character and life of Jesus is presented to us the picture of perfect righteousness. The circumstances of the life of Jesus were such as to test the quality of His righteousness to the utmost. A perfectly just man yet, was He misunderstood and forced to live in conflict with His age. In truth He was regarded as unjust, in league with the devil, and finally was bound, scourged and tormented; and having submissively borne all these, He was crucified. Not once does the righteousness of His character give way under all this evil treatment. On the contrary, He exhibits under all these circumstances the perfect example of love. He restores the ear of Malchus after it has been cut off with a sword. When they smite Him and spit in His face He answers never a word. When they array

Him in the mock robes of a king He sits in the majesty of silence. And when they are driving the cruel nails into His hands and His feet He prays, "Father, forgive them, for they know not what they do." In very truth, if we look with sufficient intentness at the marvelous similarity of this picture to the otherwise unapproachable purity of God's Law, we must be impelled to exclaim, with the centurion, "Surely this was the Son of God." s. s. P.

### JEW AND UNITARIANS.

Dr. Hirsch has given us what he conceives to be the distinction between Jews (Reform) and Unitarians. In answer to suggestions that Reformed Jews give up their name and call themselves Unitarians, he speaks at length in an address whereof the following are the concluding words:

Liberty of conscience! Do you know by whom the world learned this principle? By the Jews. For fifteen hundred years men tortured the Jews to believe, to accept—they failed; after the attempt lasting fifteen hundred years they came to recognize that thoughts are free, this one fact taught them the importance of matter over mind, and they gave up the trial to coerce people into right beliefs. As the Jews established for all the principle of liberty of conscience, so to-day we shall save to the world the right of men to be men, no matter what their religious name shall be. When once those that hate, cease to hate—when their love is real, then I shall be the first to concede that the old distinctive names have had their day. Then the new humanity shall hallow the one edifice wherein shall mingle all those who live for the higher aims, and work for the higher things of human life. Sympathy we have with all that makes for this ideal! Our spirit is for aggression, for activity. Intellectual self-adulation or isolation and hypnotization, "sweetness and light" is not our desire. We would be up and doing, like Moses and Jesus, when the hour needs it—the one with the staff to strike, and the other with the whip to scourge.

Moses of the Pentateuch and Jesus as painted in the Gospels are types of Jewish ethical action. The Jesus of popular fancy who would never resist, who would always be sweet, classically dispassionate, is not the leader this

age can trust. When men are hungry, they crave not sweetmeats but homely bread—the bread of life—the bread of life sown midst tears, ripened midst anxiety, milled by busy hands—baked by anxious men and women—eaten often in toil and trouble—the recompense of the sweat of the brow! This bread is the staff of man's life.

Our morality is like this bread. It may not be sweet, but it does not superinduce indigestion, indifference, lassitude. Religious dudeism follows generally in the wake of the cult of sweetness and light. May a good Lord defend us against this degeneration! The spirit of the old prophets—the spirit of active wisdom, of sympathy with all mankind except with evil—this spirit has actuated our Jewish reformers. It is the foundation of Judaism—orthodox, liberal, radical or conservative. On then, in this spirit, to reclaim the world—hand in hand with all the liberal forces, still not forgetting that these liberal elements brought us nothing—have nothing to bring. What they possess was ours before they owned it. One God—yea! But by our views on human life we are distinct! For that humanity is our solicitude and in it our historic mission. Unitarian theology may be like ours, its ethics is not that of Judaism!

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### THEY CAN IF THEY WILL!

One of our contemporaries has been asking certain judges whether a Jewish lawyer cannot observe Saturday as a holy-day without injury to himself and his clients, and all but one answer in the affirmative. The dissenting opinion merely states that there are times when a busy lawyer, to protect his client, must attend court and prepare certain papers on Saturdays, and he believes that even Jewish law sanctions such conduct.

There is nothing new in this. Even if a small minority of "Jewish" lawyers observe Saturday as a day of rest, and the exchange of courtesies between professionals is such that no lawyer need suffer damage for staying home on Saturdays, I do not see why the lawyers should be singled out for observation. The fourth commandment is obligatory on all classes of Jews. Why not now ask the Collector, the Postmaster, the Police Commissioners whether Jewish dry-goods dealers and brokers cannot as readily as lawyers keep their Sabbath strictly?—*The Jewish Messenger*.

# THE PECULIAR PEOPLE.

הרשות הנעשית—NEWS—במחנה ישראל.

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DR. KRAUSKOFF headed a movement in Philadelphia recently to prevent that a charter should be given to a "Hebrew" political club in Philadelphia. Other wise headed and patriotic Jews nipped in the bud the proposed organization of a Jewish Political Club at Seattle, Wash. It is not appropriate to carry race or peculiarity of religion into politics, and wise men know it.

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THE *Jewish Chronicle* of London is, according to cable dispatches, aroused because the Rothschilds stipulated in their contract with Russia (to float its loan) for an abrogation of the May laws of Ignatief, young Nicholas has broken his pledge and persecutions yet more dire are threatened against the Jews. Perhaps the world may now be roused to an appreciation of its duty to itself, if not to suffering humanity, when at times of social unrest it is threatened with new problems in the way of immigrants, which it cannot assimilate at once without a struggle.—*Jewish Exponent*.

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THERE is no occasion to doubt the good intentions and sincerity of the young Czar. It is possible to exaggerate the importance of every little incident from Russia which seems to be unfavorable to full emancipation, forgetting the vast extent of the Empire, its traditional conservatism, and the almost insuperable difficulties which must prevent any speedy reform. One must be satisfied with a few concessions, and trust to time for a fuller toleration. It is unwise and unjust to begin to rail at the Czar if Russia is not made by one decree as free as is the United States, outside of the Union League Club and sundry country hotels. Let there be more patience.—*Jewish Messenger*.

HERR THEODORE IPPEN has been appointed Austro-Hungarian Consul at Jerusalem. According to the *Juedische Presse* this is the first time that a Jew has been invested with consular functions as representative in Jerusalem of a European power.

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THE *Statistical Swiss Review* publishes the results of the census for 1893, which shows that the Jews in Switzerland in that year numbered 8,386. In 1850 their number was 3,145. The Canton of Zurich has the largest number of Jews, 1,416 against 80 in 1850.

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THE statement of the Paris *Gaulois* that Baron Hirsch offers to buy the Island of Cyprus and establish there an independent Jewish State, is a carnard, of course, like that frequently circulated that the Rothschilds offered to purchase Palestine for the same purpose. In the mind of intelligent men State and Jewish are terms as antagonistic as State and Christian or State and Mohammedan, against which union of terms we protest all the time, as do all other men of philanthropic principles.—*American Israelite*.

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IT is significant of the broad spirit prevailing in the schools of the Alliance Israelite in the East to note how non-Jewish children are admitted to their advantages. Although in Christian missions in the Orient the religious belief of children of alien faith who attend is, consciously or unconsciously, tampered with, from the fact that a governor, a president of the municipality, superior officers in the army, an ecclesiastical chief, Protestants, Greek Catholics, Armenians, and Mahommedans send their boys and girls to a Jewish school, it is clear that they have every confidence in the breadth and thoroughness of the training.—*Jewish Messenger*.

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OFFICIAL statistics of students at German universities

this year have just been published. The numbers are these: 9,089 Protestants, 2,366 Catholics, 1,184 Jews—  
theological students excluded in all cases. Relative to a population of 10,000 this gives 8.87 Protestants, 4.45 Catholics and 57.13 Jews. This shows that ever so many foreign Jews frequent German universities, especially from Russia, Roumania, Turkey, Persia and America, although it is well known that native German Jews in much larger numbers than Protestants and Catholics pass through the universities. This is one of the causes of anti-Semitism among the bureaucratic aspirants.

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THE *Cape Times* of South Africa says: A very interesting field for research for ethnologists is opened by a statement with reference to some of the inhabitants of the Low Country. It is mentioned as a piece of information not generally known that there are two or three small tribes of Kafir Jews dwelling under the Chief Magato. These people have the complexion and hair of the ordinary Kafir, but are distinguished by a very decided Semitic cast of countenance, and they preserve most of the Jewish rites and ceremonies. They are described as a most industrious people who keep themselves isolated from the neighboring tribes, and who never leave the country, though a love of the soil is anything but a characteristic of the Hebrew as he has emerged from the centuries of persecution. The Hebrews who took possession of the land flowing with milk and honey, however, were a pastoral and agricultural people; and these alleged Kafir representatives of the race exhibit, therefore, the original type.

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#### IS PROSELYTISM A DUTY OF JUDAISM?

Dr. Maurice H. Harris, on the 16th of March last, delivered in Philadelphia a very able discourse with the title printed above. It is refreshing to have the doctrine suggested by this theme taught by Judaism. We are apt to

think that all Jews not only regard themselves as the chosen people of God and especially favored by Him, but also we give them the credit of being selfish and not at all willing that any one else should have a small share of the blessings with them.

Dr. Harris does not express himself an ardent seeker after converts to Judaism; but rather he argues that the synagogue should stand with open doors that the seeker may come in. He quotes several Scripture passages to show that it was the design of God that strangers should come in to the fold of Israel. But he is still very far from the missionary idea of the evangelical Christian. With him it is not a duty to strive to convince and win a man, but simply to hold the doors open to those who are losing confidence in their own particular beliefs, or have been drifting towards Judaism.

To quote a striking paragraph which is a good representative of the discourse, Dr. Harris says:

“Do I mean that we should endeavor to win others from their faith? God forbid. A man's religion is the profoundest part of him. We have no more right to take away one's religion than to take away his property unless we know that his convictions are false, malicious and dangerous. We have not the excuse to offer that the Christian had for pursuing Proselytism so frantically. We do not believe that our faith is the only door to heaven—the only way to God. We see a relative truth and a legitimate right in other faiths. If they are firmly believed and conscientiously followed, we would feel it undoubtedly wrong to disturb them. We only wish that others would assume the same attitude toward us. We have so strongly condemned that tendency of some discreditable representatives of the faith of our neighbors to steal devoted believers from Judaism in order to swell their ranks, that it would be little short of infamous to adopt that course ourselves.”

We would not be slow to join in condemnation of dis-

creditable methods in missionary work so-called. He is not seeking the glory of God who would win converts in order to "swell ranks." But there is no reason why we should not attempt to teach a man whose convictions are false, even if they are not also malicious and are not dangerous to any one except himself.

A traveler may think that the way before him is perfectly safe while you know that there is a concealed pit-fall near. There is nothing malicious about his conviction, nor his belief at all dangerous except to himself; but it is your duty to take away his conviction from him if possible. It is your natural duty as a fellow traveler, and your especial obligation also if the king has appointed you to warn travelers of danger.

Again Dr. Harris says, "Unquestionably it is our duty to our religion and to ourselves to let the world know what that religion is—its beauties, its grandeur, its inspiring and eternal truths."

Yes, Judaism has a good thing, and reason and unselfishness would dictate that it should be shared with humanity. But Christianity, the daughter of Judaism, according to the flesh, has through the Messiah Jesus unspeakable blessings for the children of men. It is right and seemly that these truths should be presented to all, that they may, without compulsion, judge concerning them, and have the opportunity to accept eternal life.

Would that the Jews might become earnest seekers after converts to their religion! They would learn the lesson of the universal brotherhood of man and come to appreciate the fact that it is only through love for them, and for no base motive that the sincere followers of Christ seek their turning.

W. C. W.

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#### THE POPE'S DECLARATION AGAINST ANTI-SEMITISM.

In the letter of warning which Cardinal Rampolla has addressed by order of the Pope to Prince Lichtenstein,

chief of the Austrian anti-Semites, writes the *Daily Chronicle* Rome correspondent, the Cardinal informs the Prince that social agitation ought to remain within the limits of Christian principle, and that the Pope cannot approve of class and racial hatreds such as are fomented by the anti-Semites. It is the first time that the Pope has publicly condemned these views, and it is rumored that the Nuncio at Vienna, who favors the anti-Semitic party, will shortly be recalled.

The Pope's letter to Prince Lichtenstein, Chairman of the Christian Socialist Union and chief of the anti-Semites, arrived in Vienna on Thursday, March 7th. His Holiness regrets that the object of the union has been forgotten, and that passions have been aroused which the Church cannot tolerate. He desires the union to return to its original purpose of helping the oppressed, spreading charity and humanitarianism, and setting an example of moderation and self-control.

Our Paris correspondent writes: The condemnation of anti-Semitism by the Pope, as published in the letter of His Holiness to Prince Lichtenstein, has astonished Drumont. As a good (?) Catholic he cannot ignore this Papal injunction to stop Jew-baiting. I therefore look forward with some curiosity to Drumont's reply in the *Libre Parole* of Saturday. "L. W.," a well-known contributor, says: The *Neue Freie Presse* has received a telegram from Rome giving the tenor of a Papal letter, etc. This paper is owned by Jews, therefore the existence of that letter is to be doubted. We are acquainted with the declarations of the Council, the Doctors and Fathers of the Church upon the Jews, upon usury, and upon the Talmud, that is to say, upon "le peril Juif" and anti-Semitism. The document of the Viennese Jews would be the first, to our knowledge, of a contrary spirit.—*American Israelite*.

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HOLINESS consists in *two* things—*two* endeavors—to know God's will, and to do it when we know it.—*Faber*.

## MY APPEAL.

BY RABBI I. LITCHENSTEIN.

(Continued from page 72.)

Why, I ask, this unconquerable apathy, this blind extinguishable hate, this fanatic rage against one of the greatest, most exalted, most excellent of the founders of religion, who, it is impossible to deny, has brought to the whole world, civilization, salvation, redemption, and blessed faith? It is incomprehensible! In our days, when the thoughts and judgments of the past are being recast, and even a monster of Nero's type finds champions and eulogists, when a conservative Rabbi publishes a critique in favor of Spinoza, who combatted every positive religion—in these days, I say, an old man, who for forty years has held his office in honor, is robbed of his modest livelihood and persecuted to the uttermost, because he has dared to raise the cry to his people, "Search and seek, plunge into the pure, untroubled stream of divine teaching; take note of the general moral ruin and degradation, and consider the good of your children. Let go prejudice, be reasonable, be upright and impartial; and when you have thus made way for your stifled and buried religious convictions, the Old and New Testament will witness to you, beyond all dispute, that Christ is our only hope, our Saviour and Messiah; that He, only He, and no other, will bring us to Zion, to the house of our God."

But, be it as it may, I will not conceal my deep-rooted convictions, or be dismayed either by the mean, malicious tricks of secret foes, or by the rough blows of open enemies. "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not keep silent, until her righteousness arise and her salvation as a lamp that burneth. That the Gentiles may see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62: 1, 2). "I say, then, hath God cast away His people? God forbid! For I am also an Israelite, of the seed of Abraham, of the tribe

of Benjamin. God hath not cast away His people which He foreknew. Or know ye not what the Scripture says of Elias, how he made intercessions to God, against Israel, saying, Lord, they have killed Thy Prophets, and digged down Thine altars, and I am left alone, and they seek my life. But what saith the answer of God to him? I have reserved to Myself seven thousand men who have not bowed the knee to Baal. Even so there is at this present time also a remnant according to the election of grace." (Rom. 11: 1, 5).

I sow the seed undismayed and undiscouraged, though it may be with tears. The time will assuredly come when it will ripen and bear fruit, when he will return with joy who bears his sheaves with him. "Here I stand on my watch and set me upon the tower, and look and see what will be said to me, and what I shall answer him that reproveth me. The Lord, however, answers me, and says, write the visions, paint it clearly on a tablet that he who runs may read. The vision is yet for an appointed time, but at the end it shall speak and not lie. Though it tarry, wait for it, for it will surely come, and will not tarry. Behold, he who is stiff-necked, he will have no rest in his heart. But the just shall live by his faith." (Hab. 2: 1-4).

"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is revealed the righteousness of God from faith to faith, as it is written, The just shall live by faith." (Rom. 1: 16, 17).

If I speak here of faith and confess Jesus as our Messiah, if I speak with enthusiasm of His world-wide mission, of that Light-tower—the tower of David—which is built to illumine the dark horizon with its heavenly radiance, so that we may not go astray in the wilderness of this life, but keep the narrow road of salvation in sight; if I bring forward the simple, sublime, unsurpassed, divine teaching of the New Testament, and recommend every one

who strives after righteousness and the fear of the Lord to seek therein for themselves; if I encourage my Jewish brethren to draw from the crystal spring and youth-renewing well of the apostle, that they may recover in body and soul, and, newborn, may rejoice and be glad in the living God;—if I do this, it is not to force into undue prominence any dogma, any sign or wonder, but simply to draw attention to the God-ordained way of salvation, as contained in the Holy Scriptures of the Old and New Testaments. There Christ stands as the central point—the miracle of history, the goal of Israel's history of miracle, in whom all its power and perfection is found. Israel, shy of miracle! because without faith. Israel, born of miracle, who has the God of miracle as his father and author; Israel, whose history is encircled and filled in the miracles of God, stumbles at the miracles of the New Testament! Israel, whose prophets were continually obliged to confirm their words by miracles and signs—who have known an Elijah and an Elisha, who, on necessity, multiplied meal and oil and bread, cleansed lepers, and raised the dead (1 Kings, 7: 14, 21; 2 Kings 4: 5-44: 5: 1, 27)—Israel, I say, stumbles at the miracles of Jesus Christ, in whom Israel's line of prophets culminated and ended.

Leave, for the present, these signs and miracles of Christ and concern yourselves with those words in His gospel which go home so powerfully to heart and conscience. So doing, you will make progress in the way, the Being of Christ will be revealed to you, and truly it will be as *אֱלֹהִים* (Isa. 9: 5), miracle in Person, the miracle of all history. Then you will cease to wonder that the marvelous Saviour-life of this divine Master is full of miracle.

They are all miracles of healing and love, in which His calling as Saviour is apparent, and His love to the miserable is evidenced by deed. Miracles to satisfy the curious, to serve His own glory, or for the relief of His own personal necessity, you will seek for in vain in His holy life. Miracle served His word, to strengthen faith where

it found entrance. For such as opposed Him and yet sought for signs, He had only the drastic reply, "This evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonah" (Matt. 12: 39).

He required faith, as God requires faith of those who come to Him seeking help; faith, that is, openness to His Word, devotion to His person, reliance on His help. "Jesus turned Him about, and when He saw her He said, Daughter, be of good comfort, thy faith hath made thee whole."<sup>1</sup> (Matt. 9:22). "And there shall come forth a shoot out of the stem of Jesse, and a tender shoot from his roots. And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins" (Isa. 11: 1-5).

Thus does Isaiah describe the coming Son of David, such divine attributes do the Prophets ascribe to Him. Truly He is a miraculous person, both divine and human, but still I will not enlarge here upon His wondrous birth and wondrous return to the Father—a stone of stumbling to the unbelieving, notwithstanding that an Elijah also

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1. A little book has appeared quite recently which is worthy of serious consideration. It is written by Prof. J. M. Charcot, and is entitled, "Saving Faith," founded on knowledge and experience (Der Heilende Glaube). Yes, Christ will come again in unimagined glory and splendor. Then, for the first time, we shall perfectly understand Him, and perfectly adore. Now we see through a mirror, a word which is dark to us, but then face to face. "Now I know in part, but then shall I know even as I am known" (1 Cor. 13: 12).

ascended to heaven in a fiery chariot and in storm. (2 Kings 2: 11).

Again, I will not speak of the Holy Spirit or the Christian doctrine of the Godhead—Father, Son and Spirit—although our Chassidim, who claim to be successors of the heroes of the Talmud, and with whom the orthodox in Judaism now go hand in hand, believe in a ten-fold Godhead, in ten emanations, who with En-Sof (the Eternal) form one absolute, inseparable unity, with ten sides and ten faces. These say, “As the fire with its flames and sparks is but one, so the Eternal with the Sefirot radiating from Him is one in being.” Many also of our most advanced Rabbis cannot think of God without the Schehina (glory) and the *רוח הקודש* Holy Spirit. Neither will I here represent Christ as the Lamb of Sacrifice whose death was an atonement, although our Talmudists often repeat *לג צדיקים נחלטים בעון הדור, שבת*. “The righteous bear the sins of their generation.”

מה פרה אדומה מכפרת אף מיתחן של צדיקים מכפרת מי קטן נח

“As the death of the red heifer is an atonement, so also the death of the righteous is atoning.” But I will here only emphasize the fact that that Jew is an enemy to his own flesh, a traitor to himself, and morally a suicide, who does not finally recognize Christ as his Messiah, and render Him the homage due to Him—who does not unite with the pioneers and heralds of Christ and exclaim in accord with them, “Sing to the Lord a new song, for He has done wondrously. His right hand and His holy arm have gotten Him the victory. The Lord has proclaimed His salvation before all people, He has revealed His righteousness, He remembered His grace and His truth to the house of Israel.”

“Here is the patience of the saints, here are they who keep the commandments of God and faith in Jesus, who is

1. *שכינה* Protocol of the first Assembly of Rabbis at Braunschweig, June, 1844. Third edition, page 105.

not come to destroy but to fulfill the law and the prophets." Brethren, away to Jesus, who by the wings of His spirit has borne countless thousands into a purer region, into the kingdom of heaven; who alone has made fruitful the spirit of the nations, who has averted the death-blow from the human victim of degraded heathen sacrifice, who has given a new direction to thought and manner of life, and a new existence to nations and states. Who like He has awakened dead consciences out of their senselessness, taught true dignity and nobility, broken down the separating walls of classes and races, and established brotherliness and equality of mankind before God? Certainly He has effected that which was prophesied of the seed of David, His work has been that of the predicted Messiah and the true Seed of Abraham, through Him all nations of the earth are being and will yet be blessed. It is possible to shut our eyes to these patent facts, but we are not the less blind for doing so.

It is true you can point me to curse and not to blessing, and bring to my remembrance the iniquity and abominable treatment which has encountered us in the name of Christianity through all the centuries; the torture, the oppression, the martyr-piles, and the blood, which stain so many pages of the Church's history. You may well make me note the hateful doings of the Anti-Semites, and their attempts to poison the minds of the people against us, but, I ask, is Israel in its past and present itself free from such reproach? have we nothing to mourn and repent? Have our ancestors ever spoken in the same spirit as our father Abraham, "Let there be no strife between me and thee, between my herdsmen, and thy herdsmen, for we are brethren?" Has not bitter, unappeasable strife raged between tribe and tribe, brother and brother, among those nearest related?

Have there not been in the past, and are there not yet, Jews enough who, full of envy and mistrust, endeavor to spoil their brother of honor, and who would even snatch

the scant food from his mouth? "These are wicked people, Jews only by name," so you can answer me; but I tell you on the authority of the plain teaching of the New Testament, that Christians who do not love every one, whose hearts do not beat in love and brotherliness to their neighbor, regardless of class or race, who are revengeful or do evil of any kind, that such are Christians in name only, like those Jews who are only Jews according to the flesh—Christians who are alien to the spirit and word of Christ, unregenerate, sin-stricken souls, whom every true Christian, every real follower of Christ must denounce as unclean, and avoid,—Shadows of the night which disappear before the light of day. Look, then, not into the darkness but into the light. "Light is sweet, and a pleasant thing it is for the eyes to behold the sun." God has His people among the peoples, and Christ His spiritual disciples in the churches. Step out of your narrow circle and rub your sleepy eyes; look about you, and see what is being done on every hand by the true disciples of Christ; see the sacrifice of their faith, the work of their love, the life and endeavor of their spirits. Admire those noble Christian women who, instead of frequenting places of entertainment, ball, concerts, and the like, for the love of Christ visit hospitals, tend the sick and bind up wounds, who venture on gloomy nights into dens of vice, to raise the fallen, to save the tempted from destruction, and to lead the erring to virtue and to God.

Admire the power of Christ in the numerous youth in all Christian lands, chiefly in Germany and England, who, instead of reading pernicious literature, read the Bible, instead of frivolous songs sing psalms, and instead of loose company, frequent devotional meetings.

Lastly, to be just to the Christian messengers, the missionaries,<sup>1</sup> who for Christ's sake go out into the world,

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1. Ah! I have again committed an unheard-of offence, and given my enemies a new point of attack. Impossible! Who dares to speak in praise of the missionaries, the most hated of all men after Christ Himself? And above all,

the Bible only in their hands, without weapon or defence, and who, renouncing comfort, and defying privation and weariness, offer the gospel to the heathen, and in such self-denying work are neither dismayed by the savage cannibal or the fatal climate. Learn to honor and appreciate those friends of Israel among the nations, those Philo Semites among the Christians—of whom Prof. Franz Delitzsch, of Leipzig, was one—who “behold the God of Israel, and under His feet, as it were, a beautiful sapphire like the colors of heaven when it is bright,” and who hold in truth the pure, spiritual, original, Moaic faith: “Hear, O Israel, the Lord our God is one God. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy might; and thou shalt love thy neighbor as thyself.” (Mark 12: 29-31).

These follow Jesus, and in the power of His Spirit seek to give expression to that which was the heart and the soul of the revelation of God by Moses and the Prophets; in them it is truly come to pass: “My name is had in praise among the nations, from the sunrise to its going down.” (Mal. 1: 11).

These friends of Israel have no desire to turn us away from the one God our Father, but to bring us to Christ, as to Him in whom Jehovah dwells, and who has appeared to redeem His people; as to Him also in whom Faith, Hope, and Love, those three heavenly powers, which are the arteries of true Judaism, course together in their original source and heat. If we call on Him, He will reveal Himself as the Good Shepherd, through the tender mercy of our God, whereby the dayspring from on High hath visited us, to give light to them that sit in darkness and the

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who speaks in praise of the Jewish missionaries? But truth and experience have set me free. It may be among missionaries as also in other human societies, that there are some self-serving, sordid natures, yet the greater number are earnest, truly pious and tried disciples of Christ, who glow with fervent zeal for the salvation of mankind and also of the Jews. “The Lord reward them according to their work,” and their recompense be perfect with the Lord the God of Israel.

shadow of death, to guide our feet into the way of peace." (Luke 1: 78, 79).

Dearest Brethren, we are in the midst of the Christian world, we are scattered among the nations who worship the God of Israel in Christ; whether we recognize it or not, we are walking in the light which Christ has shed over the world, and we enjoy the fruits of His having come as Saviour. How long shall we continue, cold and lifeless? How long shall we repel and hold aloof from Him who is the Crown of Israel, in whom the Law and the Prophets have their fulfillment and completion? No more do we dwell pent up in the Ghetto, the time of our inequality as citizens and deprivation of political rights is at an end, we share in all the intellectual privileges of our Christian fellow-citizens. Why then should we longer remain cooped up in the narrow spiritual Ghetto, in which for centuries long we have delt, whose walls have long since been broken down and overcome by a new spirit of life?

Rabbanic-Talmudic Judaism, that wonderful old fortress of the tenacious Jewish mind, built up in opposition to Christianity, is full of breeches—a heap of ruins.

Gone is the old Jewish piety, gone the old Jewish virtues, kindled by faith in Scripture and tradition, the whole armory against oppression and persecution is decayed. The barest unbelief, the boldest immorality and worldliness, meets us in the Jewish youth of our day; not the Talmud only, but with countless Jews, Moses and the Prophets are also become a scoff. From whence shall help come? Who can heal this wound of Joseph? The true balm of Gilead for Israel lies in the hand of Jesus. New enemies of our people have arisen, the Anti-Semites have sown a dragon's seed which ripens to a horrid harvest. This new Goliath will receive his death-blow from the Semites, Jesus and His Apostles, by the grace and truth of His words. Range yourselves under the banner of Jesus, and then we can overcome our enemies with their own weapons, and

destroy their mole hill. Is God with us, then who can be against us? But God is not with us if we are not with His Servant and Child Jesus.

And will Israel cease to be a nation when at last he recognizes in Christ his Redeemer and Messiah-King? Shall we then be absorbed in Christendom, and will there be an end to our God-consecrated people? By no means; Israel will then, at last, attain the position to which he is called of God. At the head of the nations, as the first-born, the people of Salvation, from whom the Saviour of all peoples has arisen; as that nation in which the Kingdom of God was first founded, and reached its perfection in Jesus, the true King of Israel. Then will be fulfilled to Israel those prophetic promises as yet unfulfilled; then the words of Zechariah shall become true: "Thus saith the Lord of Hosts, at that time ten men out of all the languages of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. 8: 23); as also the words of Isaiah: "At the last times shall the mountain of the Lord's house be exalted, and be high above all the mountains, and all nations shall flow unto it. And one shall encourage another, saying, Come ye, let us go up to the mountain of the Lord, to the House of the God of Jacob, and He will teach us His ways, and we will walk in His paths. For from Zion will go forth the law, and the word of the Lord from Jerusalem. O House of Jacob, come ye and let us walk in the light of the Lord!" (Isa. 2: 2-5).

Jesus says, "I am the way, and the truth, and the life. No one cometh unto the Father but by me." (John 14: 6). "Then spake Jesus again to them and said: I am the Light of the World, he that followeth Me shall not walk in darkness, but shall have the Light of Life." (John 8: 12).

Israel! Arise, shine! Thy Light is come.

## OUR VIEW OF MISSION WORK.

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