

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

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

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

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

הביטו אל-צור הצבתם
Isa. 51 : 1. ואל-מקבת כור 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.

THE month just passed, the first month of the sacred year, has seemed like a holy time indeed. It has been a time of many prayers and tears.

Jews and Gentiles together have mingled their sorrows and their prayers for Israel. It is the hope and the earnest desire of many loyal hearts that Israel shall be restored to their land in peace. Last month we presented some words from Jewish papers on this subject—all which had then come to our notice—and as our pages were full, we could not speak of the varying sentiments therein expressed. It seems indeed strange that such conflicting opinions as these should come from Jewish sources. But so are the people divided; upon their interest in the sacred tongue, upon their love for the holy land, upon the truths of their holy religion they are at variance one with another.

IN all this we are sad, and sad the more because of the coldness within the camp of Israel itself, for it is there as well as without that there is evil. When will the burden of Israel be rolled away? We say with David (Psa. 123 : 4): "Our soul is exceedingly filled with the scorning of those

that are at ease, and with the contempt of the proud." The Jewish nation is everywhere considered merely as a step-child of the land of their adoption. There is everywhere an "everlasting hatred" against the "everlasting people." Even in this land, the land of the free, they are still despised. We of THE PECULIAR PEOPLE strive to speak words of comfort unto Zion; ever and anon comes the glad tidings of one like Mr. Blackstone and others; but the great majority are still the avowed enemies of the Jews. There is no country where Israel can ever so cherish the hope of peace as in Palestine. Only in Palestine, the land of hallowed memories, whose history was written with their blood, can Israel find rest till Jahveh who hath promised shall perform His plans for them. Let the faithful in Israel be not discouraged even if there are in the camp of Israel those who are recreant to their precious trust. Let them not faint at words and deeds of scorn from without. Jahveh will raise up friends for Israel within and without her sacred hosts, and Israel shall one day occupy the land of eternal promise; *for the mouth of Jahveh hath spoken it.*

THE JEWISH MISSION QUESTION.

ACCORDING TO THE HOLY SCRIPTURES.

Examined by E. E. G.

[Translated from the German.]

(Continued from page 6.)

It would be too far beyond the limits of this brief writing if I were to describe how far the believing Jew feels himself to be above those of other faiths, simply because of this possession of the law. The Psalmist says: "I delight in thy law" (Psa. 119: 70), and "the law of thy mouth is better unto me than thousands of gold and silver." v. 72. "Unless thy law had been my delights, I should then have perished in mine affliction" (v. 92), "O how love I thy law" (v. 97), "Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand

more than the ancients, because I keep thy precepts" (v. 98-100), "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart." v. 111. For my purpose this will be enough, and my honored readers will surely be convinced that after what is said it never would occur to the orthodox Israelite to consider the law as a burden. On the contrary it would be to him an intolerable burden to perform its demands, in the mean while throwing the law behind him! I will here adduce an example from life. Let my honored reader for a moment suppose himself invited to dine with a Chinaman, where there is served to him a Chinese national dish, consisting of stewed rats, roast earth-worms, and other delicacies of the kind. Certainly aversion and disgust would prevent his partaking of them. And now let him consider the orthodox Jew who is filled with aversion and abhorrence towards the flesh of swine and other forbidden articles of food, in partaking of which he has to suppress not only his disgust and aversion, but more than that sees that he is transgressing the law. Wherefore let us not needlessly or in quite an opposite manner render difficult the Jew's coming to Christ, and demand from him what neither the Lord nor the apostles in the first Christian century demanded from him. Thus the Apostle Paul writes to the Corinthians: "As the Lord hath called everyone, so let him walk." 1 Cor. 7: 17. The meaning is clear. If anyone is born a Jew under the law let him walk as a Jew in the law; if anyone is called without the law (*i. e.*, the Mosaic law) let him walk without the law; but let both these live with faith in Christ. Further Paul says in the same letter (7: 18): "Is any man called being circumcised? let him not become uncircumcised.¹ Is any called in uncircumcision? let him not be circumcised." We are redeemed in the sight of God solely and alone through Christ's blood and righteousness and by His merit. Christ is the end (or

¹ The writer here quotes the German, "der zeuge keine Vorhaut," and explains it as "lasse seine Kinder beschneiden," that is, "let him circumcise his children," but the Greek μη επισκασθω, *ne sibi attrahat*, indicates a surgical operation referred to in 1 Macc. i. 15, Josephus, *Antiquities* xii. 5, 1 and elsewhere. [Ed. P. P.]

aim) of the law, that is, all Divine lines culminate in Christ. Let us then leave to the Jew his worship if he only in connection therewith love his Saviour Jesus, whose possession he is.

Of course we are by no means saved by the law, nor by baptism, nor through any Jewish or Christian ceremonies, but simply through right faith. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love," and "a new creature." Gal. 5: 6; 6: 15.

Let us then not be zealous against the law, but let us remember that the Jew who has no regard for Judaism will also have no regard for true Christianity. Therefore the first step to be taken by the Jew who has given up the law is to come back to the law. We establish the law, for through the law comes the knowledge of sin and the need of obtaining salvation in Jesus Christ our Lord.

I beg that another point be considered, and one which is of special importance in Jewish mission work. This is the reception into the Christian church. To every orthodox Jew both Christianity and the Christian church are an abomination; they are so in his inmost heart even if he does not show it. Who can blame him for this? Was it not the visible "church of Christ" which persecuted Judaism throughout all the centuries? Has not a stream of Jewish blood been shed "in the very name of Jesus"? And do we not show to-day when we turn our attention to the fact whole parties, and they not inconsiderable, consisting for the most part only of believing (?) Christians which stir up hatred against the Jews? I will not mention them here; everybody knows them well enough. Do these "servants" of Jesus Christ not distinguish themselves specially in their Jew-baiting? Let us be honorable enough to acknowledge this; is it not a fact, unfortunately, that the greatest part of the anti-Semites of the present day consist only of "believing" Christians, while we very seldom find an unbelieving socialist or free-thinker among them? Is it then any wonder if the Jew sees an enemy not only in the visible Christianity but even in Christ? Let it be

said, the church itself bears the blame for the misfortune and unbelief of Jews at the present day. The Jewish people say that the Messiah whom the Christians have is not the one whom we expect. "Our Saviour is a Prince of Peace, a King of righteousness and of love, and therefore quite a different one from that of the Christians." There are also many points in Christian theology and the Christian church which the honest thinking Jew will never regard with friendly eyes. Let us therefore leave the church,—it has done much harm to the Jewish question,—let us preach to the Jews simply the forgiveness of sin through Christ, who said: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35), and who fulfilled the law without destroying it, but rather sharpened it and has even added thereto a new commandment. "A new commandment give I unto you; as I have loved you that ye also love one another." John 13: 34. After doing this let us leave the rest to the Spirit of God. He will then Himself found and build His own "Jewish Christian church."

To my regret, on account of the lack of space I must stop and refer the honored reader to my work, "Church and Judaism," in which everything is more particularly treated. I close with the wish that God the Lord may bless these few words, and that our Christianity may rise up and instead of straying far away from home duty consider an old debt, for it has one towards the Jews. Surely the Lord will rejoice in this and give to everyone a rich reward according to his work.

THE END.

REVIEW OF AN ADDRESS

MADE AT THE CHICAGO CONFERENCE BY RABBI FELSENTHAL.

By a contributor to THE PECULIAR PEOPLE.

"Why do the Jews not accept Jesus as their Messiah?"

This is a subject which is of great interest to every one, but a subject which the speaker touches upon only in-

1) The first Christian congregations in Jerusalem were purely Jewish and remained so, even into the second century.

2) Kirche und Judentum.

cientally. He fails to grapple with the question asked by his subject, avoiding the real point at issue by the counter question, "Why do the Unitarians refuse to acknowledge Jesus as their Messiah?" . . . "Why do the members of free religious associations, and those who have joined ethical culture societies, totally ignore Jesus?" . . . "You who ask the Jew for his reasons why he does not accept Jesus as his Messiah, . . . you might ask the tens of thousands, aye, the hundreds of thousands and the millions, who are Christians in name only, but who in reality are as far from acknowledging Jesus as a Redeemer of mankind and as a Saviour of the world as the strictest Jew is from such an acknowledgment." . . . "Yes, my dear orthodox Christian friends, . . . you ought to convert your own backsliders first, . . . and after you have succeeded in 'saving' them, then, dear friends, will it be time enough to 'save' us stiff-necked and obstinate Jews." The speaker says: "In the main the Jews have the same reasons for non-acceptance of Jesus as a Messiah as so large a number of non-Jews have." . . . Thus "it would have been more logical to have the wording of the question amended and to have it read, Why do so many millions of people, Jews and Gentiles, Semites and Aryans, refuse to acknowledge Jesus as the Messiah of the world, as the Redeemer of mankind?"

The speaker now proposes to hold more closely to his question, but again Yankee wit comes to his aid and he avoids the real point at issue by asking the following question: "Why do you [Christians] believe that a certain Jew named Jesus, who lived in Palestine and died there nearly 1860 years ago, was a Messiah, a Saviour and Redeemer of all mankind from the consequences of sin" . . . "Do not trouble yourself, however, with formulating an answer. My question is after all but a rhetorical question." By such subterfuges the worthy Rabbi spends his time in beating about the bush.

The speaker in the latter part of his address advances reasons why he rejects Christianity. The whole argument is now turned into that channel. He leaves the real ques-

tion, "Why do the Jews not accept Jesus as their Messiah?" to take care of itself and opens his fire upon Christianity as it now is, and is generally accepted by the Church; upon Christianity's interpretation of the Bible, and Christianity's theology. I am afraid our friend the Rabbi misrepresents Christian theology and Christian belief.

He then states his objections to Christian theology according to the theology of the orthodox Christian Church as he understands it. The first point of Christian theology is that "the Messiah is a superhuman being, and Jesus is this Messiah. He is not merely the theocratic King of the Jews, but he is the Messiah and Redeemer of each human being and of the entire human race. He died at the cross as a vicarious sacrifice for the sinful human family, and by His self-sacrificaton He effected atonement for the sins of men and redeemed men from the eternal punishment which otherwise an offended God and a stern divine Judge would have visited upon them. Christ has saved us—so it is claimed—He has redeemed us, and by His dying for us He continues to save us and redeem us, and those that will come after us, provided we believe in Him." "This," he says, "is the central idea of Christianity and the head and corner stone upon which . . . it "is reared." His second point of Christian theology is that "man is morally rotten to the core and saturated with sinfulness so deeply rooted and so full of strength that he, by his own powers and exertions, cannot get rid of this state of sinfulness." His third point is that "Adam, the first of men, was made and put into the world pure and sinless. But he fell from the state of purity after he had been tempted by the serpent and had committed what Christian theologians call the original sin. Thereby his whole moral being became deteriorated, and he descended into such a low depth of sinfulness that he could not rise again." His fourth point is that "by the fall of Adam all of his descendants became miserable, hopeless sinners, for they all inherited sin from the first man. Even the babe does not see the light of the world as an innocent child; as a sin-laden and vile being it comes into the world, and if it should die one

day old its lot would be eternal damnation if it were not baptized in the name of Christ and saved by divine grace."

In these four points of Christian theology the speaker has in the first three stated, though none too favorably, what is generally held by the Christian Church; but his fourth statement is entirely contrary to both Christian belief and teaching. Christian theology teaches that man does not inherit sin from Adam, but only a nature inclined to sin. No sane man believes the infant to be sin-laden and vile when it comes into this world, but sinless and innocent until it has for itself chosen the wrong. For guilt there must be knowledge. He himself makes no direct answer to those four points except to call them mystical and absurd. He does not claim that they are sufficient or any evidence against the claim of Jesus to be the Messiah, but that they are misconceptions of the true state of things on the part of Christian theology. A man may reject all of these except the fact that he is a sinner and in need of salvation, and yet accept Jesus as his Messiah. In fact the speaker himself acknowledges man to be a sinner. Therefore these theological questions are wholly pointless so far as the question is concerned.

He further attacks some of the evidences of Christ's divinity and Messiahship. The miracles, as usual, are the objectionable feature, not, however, because of their being miracles, but from the fact that they are testified to by only four or five men, and that by hearsay,—forgetting the fact that hundreds saw and testified to their validity. Not only that, but he overlooks the great fact that the proof of Jesus' being the Messiah lay not in His miracles, but in His unique, sinless character, supernatural life, death, and resurrection. Therefore, instead of the miracles proving Jesus' Messiahship, the person of Jesus is sufficient evidence for such miracles. He next objects to one of the New Testament writers as an interpreter of the Old, because some of the quotations found in the New Testament are used as proofs of Jesus' fulfilling Old Testament prophecy. These quotations are all found in the book of Matthew. The first one is in Matt. 1: 23, quoted from Isa. 7:

14; the second is Matt. 2: 15, from Hosea 11: 1; the third is Matt. 2: 18, from Jer. 31: 15. He objects to these on the ground that they are forced applications of Old Testament facts, but we must bear in mind that Matthew was not a scientific interpreter but simply interpreted the Old Testament writings according to the thinking of the times in which he lived. But in all the objections brought forward by the speaker he has not touched the real point at issue. He has attacked Christian theology; he has attacked the weakest of Christian evidences, miracles; he has attacked the popular interpretation of Scripture; but he has left Jesus and His position as the Messiah unmolested. In fact, throughout the entire discourse he has not put forth an argument against Jesus' being the world's Messiah; far less has he given a valid reason for the Jews' rejecting Him as their Messiah.

JESUS—A JEW AND NOT A CHRISTIAN.

The above is the title of one of a series of lectures on "Jewish Converts and Perverts," by Rabbi Joseph Krauskopf, of Philadelphia.

It is quite the fashion for other religions than Christianity to claim Jesus of Nazareth as their own. We cannot blame them for wanting Him. What people would not have the greatest man in the world upon their side? Mahomet exalted Jesus Christ as a prophet and apostle second only to himself. The Buddhists call Jesus the Buddha of Palestine. To-day, also, the Theosophists rank Jesus of Nazareth as the first and greatest of the Theosophists. Moreover, all the sects of Christians which have denied the divinity of Jesus have still clung to His name.

This is the tribute which those who are not of Christ pay to Him. We are not surprised, therefore, that the Jews to-day, instead of denouncing our Saviour as an imposter, should claim Jesus of Nazareth as a great Jewish teacher. Indeed, He was a Jew. No Christian would presume to deny that fact, although it is not always pleasant to associate Him with that race in this age of the world.

There is not opportunity in this short article to notice

all the statements which the learned Rabbi puts forth, not even all those which are plainly open to criticism.

As a general criticism, we notice that he has fallen into the same error with many learned opposers of Christianity from the time of Celsus down; namely, the mistake of assuming that the Scriptures of the New Testament are credible in part, but only so far as they seem to prove what the opposer desires to prove. For instance, the lecturer quotes Matt. 16: 20. But in the verses that immediately precede Jesus had made a declaration of the power and permanency of His Church. Dr. Krauskopf says (on page 6 of his lecture): "However much His early biographers differ in their reports of what He *did*,¹ or of what was *done to Him*, or of what was *said of Him*, or *claimed for Him*, there is little difference among them in their reports of what He *said*. There is no myth in His lessons and sermons."

It is by His words that Jesus Christ stands as the Son of God or falls as an imposter. There is no middle ground. His words of teaching concerning Himself cannot be separated from His ethical teachings. Jesus repeatedly and explicitly claimed His divinity. He cannot be a *good man* unless He is the God-man. He says: "I am the resurrection and the life." "I and my Father are one." But it is needless to multiply quotations. The Gospels are full of such statements.

The lecturer remarks that every step of the trial of Jesus before the chief priests, elders, *et al.*, as mentioned by the evangelists, "is flagrantly contradictory to Jewish jurisprudence of that, or of any other time." No one contends that He had a fair trial. The chief priests delivered Him to be crucified out of envy, and Pilate gave the necessary orders to satisfy their demands.

The lecturer remarks that Jesus could not have been the founder of the Christian religion because He would not have understood the meaning of the Grecian terms "a Christ" or "a Christian" "had they been uttered in His presence." It is true that *Χριστος* is a Greek word; but

(1) The italics in this quotation are Dr. Krauskopf's.

the Septuagint version of the Old Testament was made long before our era. There is no proof that our Saviour was not familiar with the Greek language.

The lecturer makes a great point of the apparent doctrine that Jesus of Nazareth was Un-Jewish or Anti-Jewish if He was the Christ, the founder of the Christian religion. "Cruel irony of Fate," says he, "to name Him a founder of a new, or of an Anti-Jewish, faith, who with His own lips declared: 'Think not that I am come to destroy the Law (the Thorah) or the Prophets,' etc." But Jesus Christ is not Anti-Jewish or Un-Jewish; nor is Christianity Anti-Jewish. Judaism and Christianity belong to one development. Their history cannot be separated. Judaism is the bud and Christianity the blossom of the true religion of Jahveh. I can say with Dr. Perowne, of England: "To me the whole history of the Jewish nation becomes the most unintelligible of all enigmas apart from the hope of Him that was to come." Jesus Christ came to save all the world, but He came to the chosen people of God first. Look unto Him and be ye saved.

WILLIAM C. WHITFORD.

NEW YORK CITY, April, 1891.

A PRAYER¹

To be offered by all who desire the conversion of Abraham's outcast children, and the restoration to them of their rightful homes in Palestine, and to be used every Thursday during the year, beginning Nisan 1, 5651 (April 9, 1891).

ALMIGHTY God, and Father of our fathers, the God of

¹) The history of this prayer is as follows: The writer's name is modestly withheld, at his own request. He is an enthusiastic student of the Bible—a University Professor—the well-known author of certain prominent books, and a Christian lover of God's chosen people. On being told that friends of the Jews desired to unite regularly, on a given day of the week, in an earnest petition to the God of Abraham, of Isaac, and of Jacob, for His oppressed people, he was so impressed with the evidence of the divine favor on the efforts of himself and others for those homeless, suffering ones that the words of this "Prayer" came to him almost, as it seemed, by inspiration, and the manuscript was received by return mail, and printed as soon as possible, in order that it might be generally used on April 9th, the first day of the sacred "Jewish" year. It is now in the possession of hundreds of those who are pleading with our heavenly Father, not only on Thursdays, but frequently through the week, and by some almost daily, for the speedy fulfillment of God's precious promise. Beautiful and touching incidents are constantly coming to light, proving that they, at least, who are offering the "Prayer" unitedly in the chapel or the quiet room, or privately in the closet, are themselves being blessed in a wonderful manner. No one who knows the circumstances can for a single moment doubt that our dear, pitying, loving Father *does* hear, that he *will* graciously answer, and that speedily.

Abraham, of Isaac, and Jacob, we, Thine unworthy people, do most penitently bewail the manifold iniquities we have committed, and sincerely do we sorrow for the sins of former generations. We have wandered far astray from Thee, and are now like lost sheep scattered on the hills. We have sinned and done perversely, and have merited Thy just displeasure. We are in nowise worthy of the tender mercies wherewith throughout our sojourn Thou hast blessed us.

Faithful and true Thou art, nor is there any other God, and we, Thy children, would turn unto Thee now with our whole heart, and with all our soul, for we recognize the chastenings wherewith we are corrected, and the wondrous work that Thou hast wrought with us against our will.

Thou hast lifted us up, and we are lifted up, and hast Thou not also promised to revive Thy chosen ones in this the *third* day of their banishment? Turn unto us and we shall be turned; we believe, help Thou our unbelief, and make us mindful of the Rock whence we are hewn. O Thou that slumberest not by night, nor day, bend down Thine ear, and hear Thy people pray.

Towards the land Thou gavest unto Abraham and to his seed forever, saying that in him should all the families of the earth be blessed, do we now turn, and towards the ruins of the House which Solomon, Thy servant, builded for Thy name. Hear Thou our prayer, and let our supplications reach Thy dwelling place. And O, our Father, look Thou upon the straits of our outcast brothers, and do Thou maintain their cause.

Forgive Thy people that have sinned against Thee, and all the transgressions wherein they have transgressed against Thee, and give them compassion before those who hold them captive. For they also be Thy people, and Thine own inheritance, and Thou broughtest them forth out of Egypt; even from the midst of the furnace of Iron.

We beseech Thee that Thine ears may be opened unto the supplications of Thy servants, to hearken unto them in all that they call for unto Thee. We pray Thee have regard unto the Land that Thou hast chosen, and to the City

which Thy name hath blessed. Her children think upon the stones of Zion, and it pitieth them to see her in the dust.

O Lord God, is not this indeed the Day of Thy Preparation, long ago foretold, wherein the iron horses, panting on the moles of Joppa, with lightning curbed, are impatient to run to and fro to bear Thy people home? And is not this the day, as long ago foretold, wherein Thy people may bring their brothers home, even a present to the Lord of Hosts, and replace them on Mount Zion? And is not this the very day wherein we may *enquire* of Thee to do this great work for Thine honor?

Meanwhile, O Help of all who put their trust in Thee, the wicked rage about us, and we see the signs of trouble close at hand. As Thou hast spoken by the mouth of Prophecy, we know the coming birth shall not escape the pangs of travail, and yet, O God of Sabbaoth, come Thou amid the clouds, and be for us a refuge in the coming storm.

With Thee all things are possible, we pray Thee therefore shorten the days of punishment. Lift up the Banner of Return. Be unto Israel and Judah a Pillar and a Cloud in this their greater exodus out of the North country, and, having led them homeward, come Thou suddenly unto Thy Temple, and forever be their King. O let the nations round about us see Thy might, and vindicate Thy majesty as in the days of old. Look not upon our number when we gather two and two, for trusting in Thy promises we humbly come unto Thy footstool, knowing that Thou art our strength, and that Thou art forever in our midst. We bless Thy name and thank Thee for Thy broader covenant in Christ. We are not worthy to be called Thy sons, but only in the merits of Him who is indeed Thine only Son, do we presume to bow before Thee, and in deep humility to pray, as we were taught by Him: OUR FATHER, etc.

JEWISH REFORM.

One of the able advocates of "Reform" in Judaism is Rabbi E. G. Hirsch, whose address at the Conference in Chicago, we have chosen to reprint. We deem it but fair

to give one of the speeches upon the Jewish side in full, barring a few words of introduction. Rabbi Hirsch has just begun the publication of a new weekly newspaper, *The Reform Advocate*, which is issued "in the interests of Reform Judaism." It is an exceedingly practical, well-edited paper, if we may judge from the first few numbers, although we, of THE PECULIAR PEOPLE, are not in sympathy with the reform wing of Judaism, whose position is so well set forth in Rabbi Hirsch's address.

Two points are made by Rabbi Hirsch in speaking of the attitude of Jews towards Christianity: (1) That Jews do not and cannot believe in Pauline Christianity, and (2) That Jews cannot be moved by argument drawn from the fulfillment of prophecy. These two points are strongly put, and show us some faults in the way Christianity has been hitherto presented to the Jewish mind. Because it has been easy to win some converts by laying stress upon the literal fulfillment of certain prophecies, these have been unduly emphasized. We need to remember that Jews are thinking, reasonable human beings; and when we Christians know that miracles and literal prophecy are by no means the strongest of Christian evidences, we ought not to expect that those not prejudiced in favor of Christian truth, will be influenced by them. Even those who, like reformed Jews, do not believe in prophetic fulfillment, and who explain the Messianic prophecies as figurative descriptions of "that day when justice will reign supreme," and who have forsaken the Sabbath of Jahveh, even these are students of the Word of God, and to these we must proclaim Christianity as the normal development of Judaism. The progress of the Messianic idea throughout the Old Testament they cannot ignore, nor yet the position Jesus occupies as the crowning Glory of that development. Also, though they may not accept the "doctrine of original sin," if they study the development of Christian doctrine in the New Testament as they do the Old they will no longer sharply discriminate between the Christianity of Jesus and that of Paul. Even as the Law and the Prophets contain consistent revelation of the One God, so the

words of the Master and the apostles will be seen as a perfect whole. As in the Christian Church the same doctrines are viewed from different points of view, so in Judaism of to-day. Christianity must be presented to each according to his own view of Judaism, with the prayer that the Holy Spirit may guide all "into all truth."

The Jew who holds fast firmly to Sinai can be pointed to Calvary; the Jew who keeps intact the prophetic revelation of his God can be blessed by the apostolic message. But we must put Truth above miracle, and the Words of Eternal Life above detailed fulfillment of special prophecies. Much as we deplore the rationalistic tendency both in Israel and among the spiritual Israelites where those not Jews by race glory to be, we believe in a reasonable view of the existing state of things, and think that the truths of our holy religion must be presented to Jews in accordance with whatever principles of biblical interpretation they seem compelled to adopt. But always bear to them the words of the Master; for, says he, "Heaven and earth shall pass away, but my words shall not pass away."

THE RELIGIOUS CONDITION OF THE JEWS TO-DAY, AND THEIR ATTITUDE TOWARD CHRISTIANITY.

Address by Rabbi E. G. Hirsch, at the Conference at Chicago, Nov., 1890.¹

We Jews are a religious community, and the bond that unites the Jew to the Jew is a religious tie. Being a religious community we have not escaped the fate of other religious communities. We are divided, not into sects—for all of us have been careful to protest that the divisions are not so strong as to constitute lines which would separate us into different sects—but we are divided into parties, and, neglecting minor differences, we may be grouped into three grand divisions: First, the Orthodox Jews; secondly, the Conservative Jews; thirdly, what we call Reformed Jews, or as the Conservative and Orthodox call us, the Radical Jews.

Orthodox Judaism is not distinct from radical Juda-

¹) Reprinted from the "Report," omitting only the introduction and bracketed notes.

ism in matter of creed. There is no Jewish creed that has authority the world all over. Never was a Jewish creed written, either by prophet or priest, by synod or by council, that the Jew being a Jew must blindly accept. In the early ages some philosophers have attempted to write creeds. Some of those creeds have found entrance into the prayer-book of the Jew, and are recited by the Jews to-day. But other philosophers, differing from those who wrote those creeds, summarized their tenets of belief in different form, and in fact every Jew has the private right of judgment, and formulates his principles in language best suitable to himself, and according to the light which he has.

There are certain fundamental principles in which all Jews believe. We believe that the universe is the work of all wise, and all governing, and all directing God. We believe that the world's history is guided by a purpose divine. We believe that righteousness and justice are the grand principles which should control men's actions, and we believe that every man is responsible to his conscience, and through his conscience to his God, for his actions. Those are the fundamental principles of Judaism the world all over. We believe that every man is created, to use a biblical phrase, "in the image of God;" that all men are "children unto God." Before the God whom Israel worships the world over, there is no distinction between Jew and Gentile, between freeman and bondsman, between strong and weak. They are all children unto one and the same Father. One God means, for the Jew, one humanity. We are not, then, divided on matters of belief. We are divided in matters of practice.

The Orthodox Jew believes that on Mount Sinai Moses received two revelations; that one found body in the written law, and the other was handed down orally from generation to generation. The oral tradition was finally reduced to writing, and constitutes what is known as the Talmud, and the law derived from Talmudical discussions and Talmudical amplifications. While, for the orthodox Jew, God is the Father of all mankind, He has chosen Israel, not to enjoy prerogatives, but to bear heavier burdens. He gave to the Jew His law. That law is binding upon the Jew alone. The Jew asks not why or what the reason is for his responsibility to these divine laws, but he knows that God gave these laws, and because God gave them therefore he performs them. But the most orthodox Jew knows that if he be faithful to what the law demands, and therefore is entitled to enter the portals of

immortality, the same right and the same glory is in store for the non-Jew who lives a righteous life. The eternal principles of morality, the life lived by Noah and his family, are given to all mankind to practice and to live up to; and the non-Jew, the righteous man of non-Jewish birth and non-Jewish belief, will enter the portals of immortality and enjoy the felicity of the hereafter in as extended a degree as will the faithful Jew. This is distinct from the announcement of the church fathers—that outside of the church there is no salvation. The orthodox Jew practices his law and obeys the commandments of the law, but he knows he does not thereby earn a crown of higher glory than is in store for the non-Jew who practices the eternal principles of justice and of righteousness.

The orthodox Jew, furthermore, believes that ultimately he will return to the land of his ancestors. Far away from Jerusalem, while the temple is in ruins, he cannot practice the whole law. Sacrifices and other priestly ordinances cannot be carried out away from Jerusalem. He bewails this fact. He is sorry for it, and he explains the dispersion of the Jews throughout the world as a punishment for the sins of the fathers.

But he has a hope that one day a scion of the House of David will come, will gather the dispersed of Israel, and will take them back to their own country. There will be re-established the temple, and refounded the independent Jewish nationality. In other words, the orthodox Jew expects and prays for the coming of a Messiah. But bear in mind that to the Jew, orthodox or not orthodox, the word Messiah never stands for a redeemer from original sin. In the old Bible the Messiah was always a political ruler. To the orthodox Jew the son of David that is prayed for and hoped for is the King who will bring back the Jews to Jerusalem. That is the confident hope of the orthodox Jews; and when He comes, then will be established, not merely in Jerusalem, but throughout the world, a reign of peace and a kingdom of love and of justice. That is, in brief description, the religious stand-point of the orthodox Jews. With this, what we call "legalism," is bound up for the orthodox Jew the highest morality. The moral laws for him are sacred; and while he prays for the coming of the time when he can go home to his own land, he is, while staying among the nations of the earth—wherever allowed by law—as faithful a citizen as citizen can be, and as devoted an inhabitant of the city where he dwells as an inhabitant of the city should and can be.

That the orthodox Jews in the middle ages cherished

the belief of ultimate restoration is no reason for astonishment. They had no land that they could call their own. They had no city where they were citizens. The poor Russian Jew to-day cannot claim that country as his own where his cradle stood. The past thus assumes glory for him, and he looks back to the destroyed temple as a light in the night, and to the land of the fathers as the central focus of his hope. There he will be again a free man. There he will be allowed to exercise all his faculties in behalf of his own and in behalf of all humanity. Russia denies him this right, and in the middle ages we were denied that right all over the world. Did not Isabella—to whom they will soon erect a statue in this city—did she not cast out three hundred thousand Jews for no other reason than that they were Jews? Those Jews had no country that they could call their own; and therefore they looked back longingly to the past, to the land rendered sacred to them by the dust of their prophets and by the graves of their remote ancestors. The Russian Jew to-day, therefore, is orthodox as yet, because to him the coming of the Messiah means freedom and opportunity, the freedom of untrammelled manhood and the opportunity of full enjoyment of all the duties and the rights that go with manhood.

On the other pole stand what we call the Reformed Jews, or the Radical Jews. Born in Germany about fifty years ago, this movement is not distinct from orthodox Judaism in regard to the belief in God, or Providence, and in regard to the obligation to lead righteous lives, to follow the principles of morality. It is not distinct from orthodox Judaism in its love for all mankind. Fanaticism is never an attribute of the Jew. The Jew is tolerant always as regards another race, and whatever intolerance he has is always exercised against those of his own creed or of his own religion. We are different merely from our orthodox brethren in regard to the question whether the law—the ceremonial law—is still obligatory upon us or not. We say it is not obligatory upon us. Some of the great reformers have drawn a distinction between the ceremonial law and the moral law, and they say that for the modern Jew the ceremonial law is no longer binding. Other reformers have drawn attention to the fact that what is called "ceremonial law" is symbolism—that all these actions stand for ideas, and that what is symbolized in the law should now, without the symbol, be practiced as ideals and ideas by the Jews. We, the modern Jews, say that we do not wish to be restored to Palestine. We have

given up the hope in the coming of a political, personal Messiah. We say "the country wherein we live is our Palestine, and the city wherein we dwell is our Jerusalem. We will not go back. We do not expect to go back to Palestine to again form a nationality of our own." Therefore we say, "Not wishing this, our service should lose its Eastern character. Our religious life should be visible in the symbols and signs taken from our Western surroundings."

The orthodox Jew is reminded constantly of a distant home in the East. Every rite that he practices links him to Jerusalem or Palestine. We, not wishing to go back to Jerusalem, we who have given up the belief in the coming of a personal Messiah, we say, "Let our religious life be clothed in the symbols of the life we see living round about us. Let our synagogues speak the language of our cities in which we dwell. Let our ceremonial be so constituted as to be in harmony with the culture and the flow of life by which we are surrounded. We hope for the coming of the Messianic age. We hope for the dawn of that day when justice will reign supreme, and love will bind man unto man. That is the hope that we cherish. On that day the Lord God will be one and His name will be one." We lay stress on a life devoted to high principles of virtue and of righteousness. We say the Jew is here to exemplify the possibility and the beauty of a life devoted to righteousness. This is, according to our conception, the mission, or rather the message, of the Jew—to preach to the world the efficacy of righteousness and the beauty of a life devoted to duty; a life which knows higher principles than competition and selfishness; a life which recognizes humanity as a band of fellows, working, co-operating one with the other, and who should share the fruitage of the common work one with the other; a life that knows no distinction of creed or of class; a life that knows no distinction between the cultured and the uncultured, a life of humanity, pure and simple. This, to illustrate, is our conception. The message that Judaism is to deliver to the world is the mission with which the Jew has been charged through his wonderful history by Him whose spirit governs history and guides the nations and the individuals according to His purposes, though in our blindness we may sometimes presume to thwart His ends, and in our blindness sometimes we think we can direct our affairs in spite of the eternal laws according to which the worlds are built and the worlds are destroyed, according to which empires come and empires go.

Man in the service of God and in the service of humanity—that is the concept and precept of the religion that we call modern, or radical Judaism. Between these two now stands the body called “conservative Judaism.” They share with us of the radical wing the belief in the ultimate triumph of righteousness, and they fail to accentuate in their liturgies and sacrifices, and have given up with us a belief in the coming of a personal redeemer. But in their synagogues, if not in their lives, they still preserve certain ceremonies dear to them, and dear to us as well, though we have given them to that decay which time brings with it. They still read more largely than we do their services in the language of the prophets and of the sages. They still keep the old festivals, and are especially urgent in maintaining, as far as possible, the Sabbath day on the seventh day of the week. We, of the modern school, saying we live in the Western world, have taken a bold step—at least a few congregations have done so—and adopt, not officially, but at least by tacit consent, as the day for our religious meetings, the day which is sacred to you as the Lord’s-day. We have done this, however, not as a concession to Christianity, for we, just as little as our orthodox or conservative brethren, will concede the point that Western civilization is distinctively Christian. In one sense it is Christian, if “Christian” stands for morality, stands for enlightenment, stands for love. But we say that the elements that are called Christian were with the Jews seven hundred years before Christianity was. As a Christian has said: “Christ did not come when He came, but He came when Isaiah preached, when Jeremiah wrote his books, when the great prophets called out in tongues of fire to their people to do righteousness and to serve God in the spirit.” All the elements that make civilization we claim we have, and the others have them too. Therefore, if we concede the point to Western civilization, that living among you we observe with you a common day of rest, and consecrate it with religious services, we do not do this with an approaching to Christianity as a dogmatic religion. We merely accept the institution of the Western world as we find it, and Judaize it for us by coming together in our religious homes and by attempting to study there the vast problems of our life and of the life of humanity. The conservative brethren do not go thus far. They lay stress upon their old Sabbath, and they accentuate the old ritual a little more than we do. That is the extent of their conservatism.

This, then, is the religious condition of modern Judaism. On the one pole, the so-called orthodox Jews believe in the obligation to practice the law, hoping for the coming of a redeemer from political bondage. Next to them are the vast numbers of the conservatives, who have yielded theoretically all the points of difference between us and the orthodox, but practically still accentuate the old ceremonies and the old language and the old festival days in their services. Finally, we of the radical school have yielded entirely to the destruction of time the ceremonial of the old synagogue, but cling with the old enthusiasm to the principles of righteousness, to the principles of an ethical Monotheism—a belief in God as the Creator and Father—and in the essential unity of all mankind, preserving for the Jew merely this position: That he by his history is called to exemplify that which he teaches by the individual and by the organized life of the Jew and of Judaism.

Now what is our attitude toward Christianity? Believe not that the attitude is one of hostility. The orthodox Jew, believing Providence, will concede willingly that such a movement as Christianity came with the blessing of Providence, and blessed the world. Orthodox writers of the middle ages have written this. They have recognized that Christianity is a daughter of Judaism, and that she carried out many a seed germ of truth into the world, and that the world was reclaimed through that which the daughter brought from the mother, a higher conception of life and a better humanity than that in which Christianity has not come. And if the orthodox Jew recognizes this, the modern Jew is not less loth to acknowledge a great service to humanity by Christianity. We are, in fact, in the closest sympathy with that form of Christianity known as Unitarianism. With the Christianity of Jesus, in other words, we have strong points of affinity, but we cannot have, and have not understanding in the first place of what is known as the Christianity of St. Paul. We are not hostile to Christianity of the Paulinian kind and character, but we simply do not understand it, and never will understand it. We do not recognize that man ever fell; and if the first man did fall, we cannot reconcile with the justice of God that the consequences of the action of the first man should be visited upon all his descendants. We claim that to-day, as ever, man is born with a faculty for good and for evil, that he has a free choice between good and evil, and that accordingly

as he chooses so his character is. In other words, we do not believe in original sin. Not believing in original sin we cannot accept the doctrine of vicarious atonement. We know that one of our prophets did speak that "he that sinneth shall die," and we cannot conceive that some one should die for our sins, and that we should derive the merit of that act. This is said in a spirit of reverence for the opinions of those who differ from me. I am the last one—and I hope to succeed in so clothing my words as not to give offense—I am the last one to lay an unholy hand upon an altar where the flame of devotion burns, and the yearning of the soul rises heavenward to our common Father. I know that religious convictions are sacred ground, and from the burning bush of religious convictions comes to him who would come there the call, "Take off thy shoes, veil thy countenance, for the ground on which thou standest is sacred." But I am here to give you my position, and giving it I do say that we cannot understand the doctrine of vicarious atonement, and therefore cannot accept it. But does not the old Bible teach that doctrine? Is not the New Testament the fulfillment of prophecy? Here comes again a point that must be illustrated.

We, the modern Jews, look upon the Bible with different eyes from what you look upon it. That is, the Bible speaks the language of the times in which it was written. The prophecies, so-called, are not foretellings of future events. They speak of events that transpired while the writers lived or could easily be foreseen coming in the nearest future. Come to us with all your texts and tell us that this chapter of Isaiah, or this Genesis, points to the coming of a Messiah who illustrates that doctrine, this argument will have no effect upon a thinking Jew. To him the Bible is a book of moral truths, independent of the historical truths of the facts, and no priest foretold to the Jew the coming of a future Messiah in the sense in which we are urged to accept the old interpretation of our old texts. Yea, we who know Hebrew often find that words which should be translated in the past tense have been translated as having reference to the future, and that much of the argumentation that comes from missionaries and from others, is based upon a mistranslation, and cannot be borne out by the facts. But suppose even that the old Bible did foretell this and that, we, the modern Jews, cannot be moved by that argument. We have great respect for the New Testament, though you may have a conceit that we never read it. I believe that some of the rabbis are better scholars in the New Testament than many of your Methodist exhort-

ers and others that speak in the name of Christianity, for the New Testament for us is largely a portion of our own Hebrew literature, and it cannot be understood until it be retranslated into the language in which it was first written, or at least into the language of Jesus and His disciples—the language of the Jews at the time when the Prophet of Nazareth lived, and when His disciples went out to carry His morality into the world.

Now, when we read the New Testament and find “for thus it is written,” this was “fulfilled,” with a quotation from the Old Testament, we are reminded by the style of our literature of that period, for we have a vast literature known as the “Midrash,” made up of explanations, interpretations, and sermons upon the old Hebrew texts; and in all these Hebrew writings we always find that texts from the Old Testament are quoted in exactly the same manner as they appear in the New Testament, and that “fulfillment” means in Hebrew occasionally something quite different from what the Anglo-Saxon word implies.

Finally, the Prophet of Nazareth says: “I am not come to destroy (the law), but to fulfill (it).” If we translate it into the Aramaic, it will read; “I have not come to destroy the law, but to fulfill, namely, to perform the law down to its last minutiae.” And Jesus is pictured in the New Testament as a Jew of Jews, full of Jewish spirit; and if ever a good Jew lived, it is He who is pictured in the New Testament. This bringing to us the texts of the Bible and arguing on this point will not convince us.

Another point—and again I hope I may state my opinion without giving the least offense to what is sacred to your religious convictions. We believe that Christianity has for many, many centuries yet a much more urgent mission than to come and convert the Jew. “In Darkest England,” as the General of the Salvation Army writes, in darkest America, there is a wide field of missionary work for Christianity, and the Jews might be saved for the last effort. In the meantime we can point to our family life, and challenge comparison with yours, and I believe the comparison will not be disadvantageous to us. We can challenge that, and believe that until you come to reclaim us we have pretty well succeeded in bringing up our children to be good men and good women. We can say, “Do we need your temperance agitation?” Where do you find a Jew that is a toper or a drunkard? He is the rarest of rare exceptions. We can say, “Where can you find a Jew that beats his wife, or beats his children as though he were a brute?” And then again we can wait your an-

swer. And so we can say to you without bitterness, "While we are faring so well, go to those who are worse than we are. Bring to them the gospel of morality and love. Teach them the powers of self-control. Teach them how to bring up their children. Teach them to avoid the fiery wine. Teach them to be what we try to be—good citizens." Do you ever see a Jewish tramp coming to you? We have him, but we have taken care of him. Our hospitals are there; we open the doors to all who come. We ask not for creed or power or condition; we open the gates of our hospitals to all. We have our manual training schools and the primary, established for the unhappy children, or the hapless victims of Russian tyranny. If a boy applies for admission, we do not ask, "Are you a Jew?" He is welcome to come. All that we do, and we say to you, "While we are doing this, please go to those who do nothing of the kind, and when you have succeeded in Christianizing them, then let us meet and argue, and perhaps one or the other will yield his position." I have no doubt who that will be. Neither have you any doubt who it will be. Yes, I say, "Go ye, pastors of the Christian churches, and tell your newly rich men of this country, and your newly made millionairesses that they should, perhaps, not say that a Jewish child should not be admitted to the private schools and to the dancing school where their children are admitted and where their children dance." We say all this, and in a spirit of the greatest kindness.

Now, to wind up, the Jew believes that to-day, as ever, he has a message to deliver to the world, and this is the message: Not to wrangle with you about God, or about the Trinity, or about original sin, but to illustrate that there is something higher than selfishness. Selfishness of nations: the Jew covers the whole world, and he says, "By being in the whole world, humanity is larger than any one nationality." Selfishness of class and condition: the Jew illustrates that the rich have duties to perform toward their poor fellows, and thus he preaches a humanity that is independent of condition. To illustrate, a fellowship independent of creed, in being together as we are, as inheritors of a common past and sharers of a common hope. That hope is this: That ultimately the world will learn and appreciate the eternal lessons of love, and that finally the day will come when neither Jew nor non-Jew will be found on earth, but when from the smallest to the highest all will know God, for the knowledge of God will then cover the earth as the water-drops cover the deep abysses of the eternal ocean.

הברית החדשה.
THE NEW TESTAMENT
IN HEBREW.

Translated by Prof. Franz Delitzsch.

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