

# עדות לישראל

*"Witness to Israel."*

A sixteen-page monthly in the Hebrew language devoted to Jewish interests.

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56 Mildmay Park, London, N., Eng.

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## THE PECULIAR PEOPLE.

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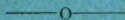
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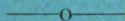
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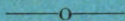
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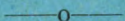
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THE REV. WILLIAM C. DALAND,  
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"The Lord hath chosen thee to be a peculiar people unto himself."  
Deut. 14:2.



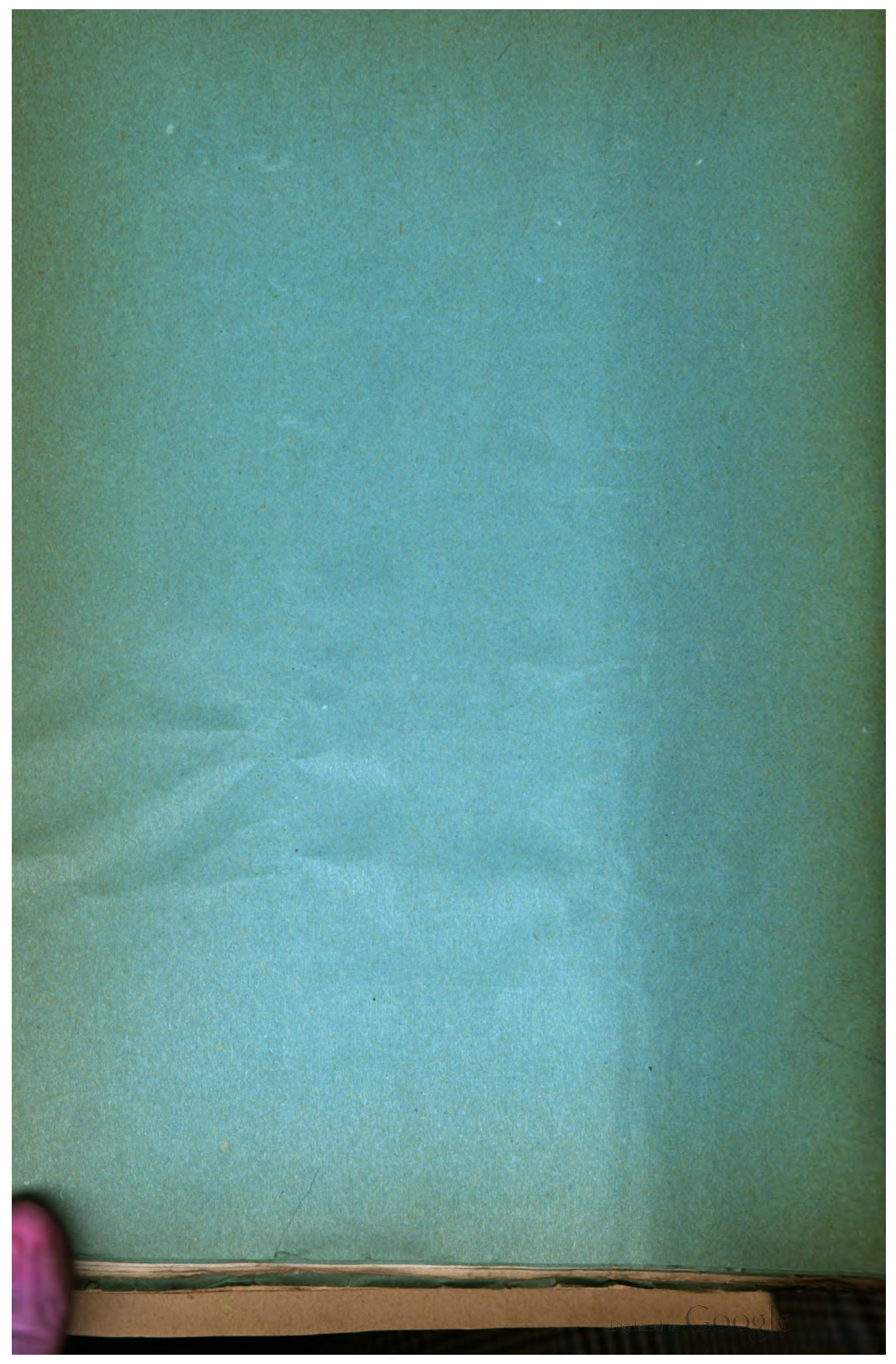
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# THE PEULIAR PEOPLE.

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

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

הַבִּיטוּ אֶל-צִוֵּר חֲצַבְתֶּם  
וְאֶל-מִקְבַּת בּוֹר נִקְרַתֶּם  
Isa. 51 : 1.

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

VOL. II. ALFRED CENTRE, N. Y., DECEMBER, 1889. No. 9.

**JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.**

ONE thing above all others arouses a just resentment in every loyal Jewish breast, and that is an assumption by Gentiles of superiority, racial, mental, or spiritual.

RIGHTLY this is so; for the Jewish race bears the stamp of Jehovah's choice, and no one who has Jewish blood in his veins can forget that fact. Though we have all one Father, and though one God hath created us all, yet He chose and planted Israel "a noble vine,"<sup>1</sup> which even if it becomes the "degenerate plant of a strange vine," is still dear to Him as His own.

CHRISTIANS not of Jewish blood ought to remember this. Now, in no way, perhaps, is the quick resentment of injured Jewish dignity more surely aroused than for Christians in enlightened lands to employ missionaries to labor amongst Jews as though they were "heathen." The end, honestly sought, and with the best of motives, will most surely not be attained, and other and evil results will as surely follow.

1) Jer. 2: 21 שִׁירָק.  
2) ibid. סִירֵי הַגַּפֵּן נִכְרִיָּה.

THIS fact was very strongly felt by the founders of THE PECULIAR PEOPLE, and it is still our firm opinion. And this is our reason for existing not as a missionary publication, to supplement paid emissaries' and to chronicle their doings, but to be a representative organ for Christian Israelites, and to be a medium between believers in Christ and Jews who do not accept His Messianic claims.

IN order to this end we mean to be perfectly fair in all things to both parties, and we have, without subterfuge, adhered to our platform, which was, in the beginning, very clearly stated. We aim to be undenominational in the only true sense, that is, to be *inter-denominational*, since no one can be absolutely *un-denominational* without, in some respect, denying his convictions of right. THE PECULIAR PEOPLE is the organ of no missionary society, and works in the interests of no denomination, as such; "*But for the truth.*" 2 Cor. 13: 8.

YET—and it pains us to say it, for we dislike to speak so much of ourselves—we are misunderstood on all sides. Jewish people shun THE PECULIAR PEOPLE as the missionary organ of a Christian sect; Christian people, quite generally upon the same supposition, shun us as not of their own party; and very many—we had nearly said *almost all*—of the missionaries to the Jews, and missionary periodicals, shun us as *enemies to missions!*

WE need, therefore, to define more exactly our position as to missions themselves. We believe, for example, in the propriety of sending Christian missionaries to the thickly populated districts of south-eastern Europe, those compact centers of Talmudical Judaism, into which neither a true Christianity nor the light and spirit of recent times

1) Though just here we must say that we would not be understood as speaking against salaried missionaries in general, for our Saviour said "the laborer is worthy of his hire." Luke 10 : 7. But we mean that, as a matter of wisdom, we do not approve the sending of salaried men with the specific object of working among Jews in enlightened Christian lands.

has penetrated; but we think that in enlightened lands the torch of the gospel should be held aloft by the churches as such, and not by and through distinctively missionary labor. Let every Christian let his light shine; above all, let true converts from Judaism let theirs shine; but let us all bear in mind the words of Jesus of Nazareth, "*If, therefore, the light that is in thee be darkness, how great is that darkness!*"

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## THE FUTURE OF THE JEWISH RACE.

BY THE REV. L. C. ROGERS.

Comparative ethnology is a science of very great importance. It leads us and all but compels us to admit that there is one Father (God) of all, and that all mankind are brothers. Very many ethnical facts can best be understood by these admissions. God, the one only and true God, is manifest in the history of nations, and all mankind have sprung from one common pair. This is the teaching of the Hebrew Scriptures; this is the faith of the Jewish nation.

The Hebrew people have a remarkable history; and nothing in their history is more remarkable than their perpetuity, their indestructibility as a race. They have been hated in turn, and unreasonably, by every civilized and semi-civilized nation of the earth, ancient and modern; they have been pursued and persecuted, and yet they live. They have often been expatriated and denied many of the civil and religious rights accorded to other nationalities, and yet in the lands of their dispersions they have not been promoters of political revolutions, nor disturbers of the public peace. They are, on the other hand, quiet sufferers. They nobly and tenaciously adhere to the faith of their fathers, and revere the teachings of the Old Testament prophets.

What, now, we may ask, has kept them thus steadfast? What has saved them from becoming extinct? There are two principal reasons for this. The first is that they exist under the primal blessing of Jehovah, the Jehovah God of Israel. This blessing was laid upon Abraham, the immediate progenitor and head of the Hebrew nation. "I will make of thee a great nation, and I will bless thee,"

etc. Gen. 12: 2-4. "And I will make thee exceeding fruitful," etc. Gen. 17: 6. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17: 7. "And I will make thy seed to multiply as the stars of heaven," etc., (Gen. 26: 4, 5) "and as the sand which is upon the sea shore," etc. Gen. 22: 17. "And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth then shall thy seed also be numbered." Gen. 13: 16. This primal blessing ensures the perpetuity of the persons or things blessed; "for there the Lord commanded the blessing, even life forevermore." Psa. 133: 3, Compare 1 Chron. 17: 27; 2 Sam. 7: 29; Psa. 21: 3, 4; Isa. 65: 8, 9; Isa. 51: 2; Psa. 89: 19-26; Jer. 33: 20-26. God's original Israel cannot be stamped out, it cannot be obliterated. It has been repeatedly tried, but in vain. Whoever else may be included in the above references, certainly Israel is not excluded.

But in the second place, Israel has the promise of a glorious future after the days of her affliction are ended. This has given her perpetuity; this has saved the generations from infidelity and despair. See Isa. 59: 20, 21. This exceeding great and precious promise has been the sheet anchor of hope for ages, and will continue to be until "the veil that is spread over all nations" is destroyed, and death is swallowed up in victory. See Isa. 25: 6-8. Israel's future is pictured in Isa. 60: 1-5, 13, 14, 20, 22. See also Zech. 14: 4-11. In no proper sense can it be said that this prophecy has as yet been fulfilled. See also Isa. 8: 16-18. This was spoken for the encouragement of the faithful Jew who held to the law and the testimony. A very convincing passage will be found in Isa. 2: 1-4. This is as yet an unfulfilled prophecy. A striking passage relating to the second and final restoration of Israel's remnant is found in Isa. 11: 11-16, and the following chapter is a hallelujah of thanksgiving to be sung when this is consummated. See Isa. 27: 12, 13; 35: 10; 65: 8-10. The book of Jeremiah contains similar promises. As a specimen take Jer. 31: 38-40. The history

of Israel down to the time of the "latter days" is briefly sketched with a graphic pen by Hosea 3:4, 5,

If any learner desires to know how fully the teaching of the New Testament on this subject is based on the Old Testament let him read Paul's letter to the Romans, the eleventh chapter.

Much remains to be said on this deeply interesting subject; but what is now said will serve, the writer trusts, to awaken interest and lead to further study, and to a true and saving faith in the word of God.

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### SOLEMN QUESTIONS ADDRESSED TO HEBREWS OF CULTURE.

BY FRANZ DELITZSCH.

(Continued from page 176.)

HITHERTO we have drawn our proofs of the fundamental facts and truths of Christianity exclusively from a comparison of them with the Holy Scriptures of the Old Testament. Now we turn our glances toward the Haggada contained in the Talmud and Midrash, the evidential value of which ought not to be underestimated. The strictest followers of the Talmud view the Haggada, in its relation to the Halacha, which fixes the sense of the law, as a purely subjective and fanciful conceit. Yet, nevertheless, even these seize upon the Haggada, whenever it is of value to show that, far higher than the crude and early determination of justice limited to the Jewish nation, there is a humane ethics in accordance with which noble Israelites have at all times acted. For example, in the *Shulchan Aruch* it is stated as an accepted proposition of right and duty for the Israelite to keep the lost property of a Gentile and not to give it back; but the Haggada commends a practice far above this unjust proposition, and relates that the disciples of Simeon ben Shetach bought for their master, who supported himself by flax-combing, an ass, on whose neck they found hanging a pearl. "Now," said they, "thou needest no longer to worry." "But," said he, "doth the owner know of it?" And when they said that he did not,



he replied, "Go, then, and restore it to him." *Jer. Mezia* 2:5. The Haggada is full of ethical maxims and examples which break through the letter of the written law and the consequences of the traditional law, and touch the spirit of Christianity and its universal and humane morality. Accordingly we read (*Joma* 23 a & c), "Those who allow themselves to be injured and injure not in return, those who allow themselves to be abused and abuse not in return, who act from love, and rejoice in suffering, of them saith the Scripture, 'Let them that love him be as the sun when he goeth forth in his might.'"<sup>1</sup> Such sayings, which harmonize with the declarations of the primitive Christian records, are often found in the Talmud and Midrash, and how often have they been offset by mediæval fanaticism and anti-Semitism! Far from lacking evidential force, the Haggada is brought forward even at the present day by the defenders of the Talmud and *Shuchan Aruch*, as a classic witness to save the honor of the nation, and not alone for this end, but also to take away from Christianity and its great universal thoughts their priority, by referring to the religio-ethical maxims, which, like pearls in a jeweller's shop, are scattered partly in the tract *Aboth*, and elsewhere throughout the Talmudic literature. We do not wish here to dispute about this, but we content ourselves with the remark that with the exception of a very few declarations all these parallels to the New Testament are later than the first Christian century, and, therefore, if original and independent, they yet follow chronologically.

But they reason unjustly, and employ an inconsistent mode of argument, who, with a proud self-consciousness, exalt those parts of the Talmud and Midrash which harmonize with Christian ethics, and, on the other hand, disparage those portions which agree with the Christian doctrine, as contrary to the spirit of Judaism, and as having come in through yielding to Christian influence. Nathan Krochmal, in his *More Nebuche Hazeman*, who otherwise finds sense and reason throughout the Haggada, condemns these

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1) Judges 5:31.

parts as mystical transcendentalism. There is a Hebrew pamphlet entitled *נצח ישראל*, whose author has cast a superficial glance at Church History, and views these Haggadas as the mire of Christian doctrine deposited in the Talmud and Midrash since the Council of Nice, A. D. 325. Freer from blame is a work on this point by Rabbi Schwartz, in Gablonz, which lies before me in manuscript. It sets out from the proposition that since the Talmudic period there arose within Judaism a two-fold tendency, one mystical and one rationalistic. That is just. The rationalistic tendency viewed a strict observance of the law which justifies and saves, as the principal thing for the present, and all the future, and allowed to the Prophetic Word almost no influence upon its thought. The Messiah, if it to any extent held fast to a belief in a future Messiah, was in its view a king who should adhere to the Law and secure for it a universal force. The difference between the present and the Messianic future was considered simply as this, that at some time the *שעבוד מלכות*, that is, Israel's servitude beneath the Gentile world-power, would cease. Maimonides, the later representative of this rationalistic tendency, embodied the Messianic conception, rather political than ethical, into his system of Talmudic law. The mystical tendency, on the contrary, hoped in the Messiah a restorer of what was lost through Adam in the Fall, a conqueror of the serpent, the mediator of an eternal redemption, and the re-entering of God into human history. Its Messianic idea was not merely an impression from without upon the longing for freedom, but was drawn from the sense of sin and guilt within. It is this conception of the Messiah which floated before Jesus, and upon the realization of which He wasted and sacrificed His life. He did not create it, but only transferred it from an ideal into a reality. Although it does not appear in the Jewish literature just preceding Christianity, and although Jesus' disciples only gradually deepened their external and rationalistic view of the Messiah to this inward mystical and spiritual conception, yet still the Haggada of the Talmud and Midrash prove that it was nothing new and foreign to

the Jewish consciousness. Even if not national, it was by no means without foundation; for the Word of God in the Old Testament gave it its characteristic features and color.

In the idyllic picture in the 11th chapter of Isaiah, which corresponds with the close of chapter 65, the prophet says that when the Messianic kingdom shall be set up a new order of things will ensue similar to that in Paradise, before sin came bringing disharmony with the Power governing the world. The Midrash *Bereshith Rabba*, ch. 12, finds this future renewing of the world indicated in the fact that the word *toledhoth* (generations) occurs but twice in the Bible with a doubled ו, *i. e.*, in Gen. 2:4 and Ruth 4:18. When these two passages are combined, the opinion is stated, reasoning from the numerical value of the letter Waw (=6), that the doubled ו signifies the six things which were taken from the first man,<sup>1</sup> and which will, one day, be restored through the mediation<sup>2</sup> of the Messiah, the son of David, who is descended from Perez, or, as is expressed by another teacher, "Although all things were created perfect, yet, since the first man fell into sin, they have come into disorder, and they will not be restored to their primitive condition till the Son of Perez appears." Among the six things mentioned above, which were taken from Adam is his ו, *i. e.*, his glorious splendor, his shining exterior, which was the appearance of his innocence shining forth from his person; for, as is indicated in Judges 5:31 and Job 14:20, the love of God makes the countenance sunny, but God's anger takes away the brightness. All this agrees with the Christian conception of the work of God in Christ. It begins within, unseen and spiritual, and its end and culmination is a new birth (*παλιγγενεσια*) of the earthly and heavenly world (Matt. 19:28), a restoration (*αποκαταστασις*) of the lost (Acts 3:21), a releasing of the creature from the bondage of corruption (Rom. 8:21), prepared and assured by means of the resurrection and ascension of Jesus Christ to the right hand of God.

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(1) אדם הראשון.  
(2) על ידי.

Further, while the rationalistic conception sees in the serpent of Paradise only an emblem of wicked desire,<sup>1</sup> that of the so-called mystic conception represents it as the instrument of Samael, *i. e.*, the demoniac power of evil and of death, and in this sense it is often said that through the counsel of the serpent<sup>2</sup> man brought death upon himself, and that death, even if not in that special case, yet in general is the result of sin.<sup>3</sup> Sin and death accordingly will not cease till the head of the old serpent<sup>4</sup> is crushed, and that is just what is hoped in the appearance of the Messiah, as is paraphrased by the Jerusalem Targum (Gen. 3: 15 b); "For them (mankind) there is no salvation, and for thee, O serpent, there is no salvation; but they (mankind) will one day<sup>5</sup> attain comfort and restoration as far as the heel in the days of King Messiah." As the other Jerusalem Targum shows, there lies at the bottom of this the thought that the struggle going on through history between the serpent and mankind is marked by a continual conquest and yielding, a crushing of the head, *i. e.*, a victory of those who hold fast the law of God, and a bruising of the heel, and thus a yielding of those who forsake God and His law. But the coming of the Messiah determines the victory and brings healing even to the bruise upon the heel, which mankind has suffered from the serpent, while the serpent himself remains under the curse. At all events the Targum says that the promise interwoven in the curse of the serpent will find its final fulfilment through the appearance of the Messiah, and that is an agreement with Christianity which cannot be too highly estimated.

The ancient synagogue also acknowledges the Messiah as the Mediator of an eternal redemption. The Jerusalem Targum, on Gen. 49: 18, designates the salvation upon which the hope of the dying patriarch is fixed as the final, eternal

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(1) יצר הרע.

(2) בעטיו של נחש.

(3) אין מיתה בלא חטא.

(4) נחש הקרמון.

(5) שפיותא בעקבא.

salvation, and paraphrases it in the following language: "Our father Jacob said, My soul waiteth not for the redemption of Gideon, the son of Joash, for that is a temporal redemption, and not for the redemption of Samson, the son of Manoah, for that is a redemption which will come to an end, but for the redemption which Thou hast promised to bring to Thy people, the children of Israel, through Thy Word,<sup>1</sup>—for this redemption my soul waiteth." And there is added, "For Thy redemption is an eternal redemption." In another reading the passage signifies, "No, but for the redemption of the Messiah, of the son of David, who one day will redeem the children of Israel and bring them back from exile,—for this redemption waiteth my soul." According to one of these readings God accomplishes this enduring redemption through His word,<sup>2</sup> who is the means of His revelation in the world and in history, and according to the other it is through the Messiah, the son of David; that is, if we combine the two readings of the personal human mediator of His revelation, in whom—involuntarily this thought forces itself upon us—His Word,<sup>4</sup> as it were, became flesh. We are very far from wishing to attribute to Jewish declarations New Testament thoughts in their apostolic sharpness and depth of meaning, but our interest in the difference between the two is exceeded by our interest in their relative agreement. In the statement of ancient Jewish doctrine one may have as his object to show how different its representatives are from Christian ideas even when they apparently agree. But it is much more the object of the one who states Christian doctrine, especially of one who would like to win Jews to Christianity, to show that the ancient Jewish theology (that is that theology which was not yet influenced by a tendency in opposition to Christianity,) contains as an addition to the Word of God in the Old Testament germs of thoughts which at-

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(1) במימרך.

(2) פורקן עלמין.

3) In the New Testament through His *Λόγος*.

(4) מימרא.

tain their development and their perfection in Christianity, or forms of thought which Christianity has filled with a new and advanced contents given by revelation. Even Ferdinand Weber, in his *System of the Theology of the Ancient Synagogue*, translated by George Schnedermann and myself (1880), has in a one-sided manner laid too much stress on the differences. He says, for example, that the theology of the ancient synagogue never connected the Messiah and the essential Word of God<sup>1</sup> at the same time referring to Isa. 9:6 and 7, where, as a seal of the prophecy of the birth of the Messiah, it is stated, "The zeal of the Lord of hosts will perform this." This is rendered by the Targum, "Through the Word<sup>2</sup> of the Lord of hosts will this be performed." But with a justice equal to that with which Weber refers to the difference between Jewish and Christian conceptions, and no less scientifically, we here affirm the resemblance of the one to the other. For as the Jewish theology, in addition to the Old Testament witnesses (*e. g.*, Psa. 33:6; 107:20), views the Word as the medium of power in the creation and government of the world, so does the Targum on Isa. 9:7, designate the coming of the Messiah into the world as the work of God through His Word, or what is the same thing, His *Logos*.

"The Word (*ὁ Λογος*) was made flesh," says John (1:14) and then continues, "and dwelt among us . . . full of grace and truth." Without any doubt the apostle here means that in Jesus the Messiah the divine Shechinah appeared in human form. For the ancient Jewish theology called the Shechinah<sup>3</sup> the dwelling of God, the presence and especially the gracious presence of God among men, God Himself as in His holiness coming and dwelling here below with His own; as is said (Aboth 3:3) "When two sit together and discourse over the words of the Law, there is the Shechinah present with them." And the ancient Jewish theology also affirms as the end of human history, that

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(1) מימרא.  
 (2) בממרא.  
 (3) שכינה.

God will again make his abode with men. "The Shechinah," says an old Midrash (Tanchuma 129 b, Vienna edition), "dwelt originally here below, but after Adam's Fall He withdrew farther and farther into Heaven, and with Abraham began His gradual return." And another Midrash (Pirke de Rabbi Eliezer, ch. 14) says that the Holy Scripture speaks of ten descents<sup>1</sup> of God upon the earth, of which the tenth is to be expected at the last time. Does not this closely approach the thought that the appearance of the Messiah will be the deepest descent of God into human history? The Messianic names "Immanuel," and the "Lord our Righteousness," confirm this. Only the name, "Mighty God,"<sup>2</sup> (Isa. 9:6) which cannot, except with violence, be explained away,—*that only* passes the Jewish comprehension.

We now put together a few witnesses in regard to the Messiah from the ancient synagogue, which agree with the Christian testimony, except that Christianity regards what was said of the Messiah as fulfilled in Jesus.

1. As Paul says of Christ (Col. 1:16), that God created all things through Him and for Him, so likewise in *Bereshith rabba*, ch. 2, Resh Lachish says of the Spirit which brooded over the waters of chaos, "This was the Spirit of King Messiah."<sup>3</sup>

2. As Paul (Gal. 6:2) speaks of a law of Christ, and therefore of a Messianic law, whose commandments are summed up in the commandment of love born of faith, so likewise we read in *Jalkut* on Isa. § 296, that the Holy One—Blessed be He!—intends through the Messiah to give a new law.<sup>4</sup>

3. As in Matt. 8:17, the confession of the 53d chapter of Isaiah, "Surely he hath borne our griefs and carried our sorrows," is mentioned as fulfilled in Jesus; so likewise in the Babylonian Talmud (Sanhedrin 98 b) reference is made to the Messiah as taking human sorrows upon Himself in

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1 ירדות.

2 אל גבור.

3 דא רוחא רמלכא משיחא.

4 תורה דרשה.

that He is considered as a sufferer, like Job and Rabbi Judah the Holy.

4. As Peter, in his first Epistle (1: 19 ff), calls Christ the Lamb of God "fore-ordained before the foundation of the world," so likewise is it said (Pesachim 54 a) that the name of the Messiah was already made (came into existence,) before the world was made; and in *Pesikta Rabbathi* (Friedmann's edition, p. 161) it is said that He has taken vicarious suffering upon Himself since the six days of creation.<sup>1</sup>

5. John says in his first Epistle (2: 1 ff), "We have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins and not for ours only, but also for the sins of the whole world." And in *Jalkut* on Isaiah § 359, the Messiah promises to complete the work of redemption destined to Him from the beginning, when He says: "O Lord of the world, with inward exulting joy I take it upon myself on condition that no one of Israel shall be lost, and that not alone those who live in my days shall have salvation, but also those who lie in the dust of the grave, and that not alone those who die in my days shall have salvation, but also those dead who have died from the days of the first Adam till now, and that not these only, but also that those dead-born in my days shall have salvation, and not the dead-born alone, but also all those whom Thou hast in mind to call into being, and those not yet come into being. I will enter immediately into the agreement and will take it immediately upon myself."

6. In the first Epistle of Peter [3: 18 ff] it is affirmed that Christ, "Being put to death in the flesh, but quickened by the Spirit," went in the Spirit "and preached unto the spirits in prison;" and similar to this is what is affirmed in *Jalkut* on Isaiah, § 296, that the son of David will pray for the dwellers in the Underworld, and that the wicked who say Amen to this prayer will by this one Amen be saved from hell.

7. The Epistle to the Hebrews shows that Christ, as the antitype of Melchizedek, is far above Abraham [7: 4],

(1) מששת ימי בראשית.



higher than Moses [3:3], higher than the angels [1:4]; and exactly after this manner is Isa. 52:13, explained in *Jalkut*, § 238: "King Messiah will be higher than Abraham, and lifted up above Moses, and will stand far higher than the ministering angels.

8. In Hebrews 1:13 the question is asked, "To which of the angels said he at any time. Sit on my right hand?" And in *Jalkut* on the Psalms, § 869, we find among many mistaken interpretations, the New Testament thought: "One day the Holy One—Blessed be He!—will call King Messiah to sit at His right hand." So also Rabbi Akiba understands the 110th Psalm [Chagiga 14 1], though Rabbi Joseph the Gallilean, objects to this and finds in the throne of the Messiah at the right hand of God a profanation of the Shechinah.

9. To the question of the high priest [Mark 14:61, 62], "Art thou the Christ, the Son of the Blessed?" Jesus said, "I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Also the Talmud [Sanhedrin 98 a] presupposes the Messianic reference of Daniel 7:13: He it is who shall appear in the clouds of heaven, or riding upon an ass; and the Targum on 1 Chron. 34, remarks upon the name Anani,<sup>1</sup> "That is the King Messiah, who shall one day be revealed."

10. And as Jesus declares (John 5:25), "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." So likewise, according to Sanhedrin 98 b, the Messiah is called משיח,<sup>2</sup> and that too—as this symbolic name is explained in *Pirke de Eliczer*, ch. 32, and elsewhere,—as He who makes those who sleep in the dust of the grave to germinate, that is, who awakens them to new life.

"But," some one will perhaps object, "to put together these passages gives a false impression, for they are witnesses from different times and different books." As though we did not know that! But they all belong to the Talmudic period, or at least to the Talmudic literature,<sup>3</sup> and they all belong to the time after Christ, which, far from weakening the force of this testimony, only strengthens it in a manner astonishing and even startling. The second possible objection is that "what is there said is not the confession of the whole synagogue, but of single individuals." But these individuals are men whose authority is of the greatest weight, like Resh Lachish and Rabbi Akiba, and when the same

Cloud man, ענני (1)

2) Jinnon, Psa. 72:17.

3) We have intentionally omitted references to the *Sohar Literature*.

declarations are found in the Targum they appear as in a certain measure accepted by the consciousness of the people, or at least there is a decided tendency towards such an acceptance. And in the third place one may endeavor to resist the impression of these evidences by bringing up these points in which they differ from the Christian statements. But what we wish to show remains unmoved, and is not weakened by any of these objections. For in any case this shows that the fundamental ideas of Christianity have their roots in Judaism, in ancient Judaism, and not in that Judaism which later let go its hold of the Prophetic Word; and they likewise show that Christianity does not by any means force upon Judaism new and foreign ideas which it might not thoroughly assimilate if it only would. The fundamental question is and ever remains the question, "Is Jesus the Messiah, or shall we expect another?"

Let us look, for example, for a moment at the Targum on Isa. 52:13-53. It begins (52:13), "Behold, my servant, the Messiah, shall do wondrous things." This personal conception of the Servant of the Lord is not retained in the course of the translation; the collective idea of Israel enduring judgment gains finally the upper hand, and the representation becomes gradually secular and warlike. But for our purpose it will suffice to refer to ch. 53:4, 5, where the Targum translates, "He [the Messiah,] will make intercession for our sins, and for His sake our misdeeds will be forgiven, while we thought Him scourged, smitten of the Lord, and loaded with afflictions, and He will build the temple which was profaned by our sins, which was dishonored by our misdeeds, and by His teaching will great peace come to us, and if we hear His words our sins will be forgiven." The translation contains unjustifiable alterations, but in spite of them the thought remains, which is indeed the fundamental thought of Christianity, that through the merits, through the word, through the intercession of the Messiah, forgiveness of sins will be wrought. If, then, the Jew recognizes in Jesus the Messiah, it is only the Messianic hopes of the ancient synagogue which he sees realized in Him. In accordance with these he may confess: "He has sacrificed Himself for us, He has proclaimed to us the way of salvation, and He appears before God as a high priest in our behalf."

There remains now but one more important point in which the Jewish Messianic idea and the Christian conception of Christ agree, one indeed little considered, and yet very significant, and which cannot be gainsaid.

(To be continued.)

# The Peculiar People.

חדשות הנעישות—NEWS—במחנה ישראל.

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PROFESSOR LEFMANN, of Heidelberg, the well known Sanskrit scholar, is a faithful and devout Jew.

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EVERY trace of the Ghetto, at Rome, the once famous Jewish quarter, has now entirely disappeared before the advance of modern improvements.

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THE German National Union in Vienna has been dissolved by the Lieutenant-Governor of Lower Austria, on the ground that its anti-Semitic agitation disturbs public order and tranquillity.

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WHEN Sir Henry Isaacs, the new Lord Mayor of London, took the oath of office, he was sworn upon the same Hebrew Bible which was used for that purpose by his two predecessors, Sir David Solomons and Sir Benjamin Phillips. This Bible is the property of Mr. Abraham Macotta, and was originally owned by his uncle, the late Mr. Moses Montefiore, a relative of Sir Moses Montefiore.

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M. ZADOC KAHN has now for the second time succeeded his late superior, M. Isidor. When M. Isidor was elected grand rabbi of France M. Kahn became grand rabbi of Paris, and now M. Kahn has been chosen grand rabbi of France. He is a man of eloquence, learning, and benevolence, and it is said that he was loath to accept his new position on account of being grand rabbi of Paris. Possibly, however, the two offices may in his case be combined.

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THE Hebrew Sabbath-school Union of Philadelphia supports two Sabbath-schools, two Sewing-schools, and one Kindergarten. These have now on their rolls over 2,000 Jewish children. They were established for the benefit of

the children of poor refugees from Eastern and South-eastern Europe. The work of these schools is most excellent, counteracting the bad influence of the street life of the children, and in a manner compensating for the lack of home training.

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### THE DUTY OF THE JEWS.

Having become convinced after reading the New Testament, which was written by inspired men of Jewish birth, that Jesus of Nazareth is our promised Messiah, I have been baptized in the Christian faith. But in becoming a Christian I in no-wise forfeit my birth-right as a faithful son of Israel, and still hope to participate in the future glories that await our nation. My love for you has remained deep and strong, and during the whole of my Christian life I have worked faithfully for the welfare and best interests of our dear and grand old race. Single handed, I have endeavored to stem the torrent of prejudice that is so wide-spread and pronounced. On land and sea, with no friends near to encourage me by their cheers, with no banner above to inspire me by its presence, and often with the iron deep in my soul, I have fought faithfully the battles of the Jew. I now recognize that the only way to improve the condition of our race is by the assertion of our manhood, in the expressed determination to strive once more to regain Palestine, the land of our hope, by peaceful means if possible, but if needful by force of arms.

No intelligent student of Scripture can doubt that it is God's purpose that we shall again possess the holy land; every true-hearted Jew indulges this hope, and expresses it very clearly, when he says, on the night of the Passover, "This year we take it here, but next year we hope to take it in the land of Palestine." When we recall how literally Scripture has been fulfilled in the history of our past, and is being fulfilled in our present condition, we can rely with absolute certainty that the prophecies concerning our future, with all their bright promise, will be brought to a glorious consummation in God's own good time, which I believe to be near at hand.

It was the radiant hope contained in these promises that sustained our fathers in the past, and enabled them to bear with resistless fortitude, during so many centuries, the bitter sufferings inflicted through the vindictive persecutions of their oppressors.

As concerning the present, even in this great and free country, we are despised and derided. In conversation and in song, in book and in play, we are libeled and made a jest of. Our most eminent citizens are refused admittance into social circles. In the colleges our talented young men, however noble-minded, are excluded from the most desirable fraternities; in the public schools our children are taunted and tormented; we are refused admittance to many of the hotels; by some we are accused of being a dirty nation, and by others of being a nation of cheats and a nation of cowards. I state these facts which every intelligent man knows to be true, not in the interest of discord, but in the service of peace, believing that the assertion of our manhood is alone needed to turn jest into praise, scorn into admiration.

Men of Israel, do you forget the glorious history of our past, illumined as it is by the mighty deeds of the most illustrious men the world has ever known, and crowned as it was, by the special favor and friendship of God? Do you forget it is the voices of *our* fathers that have come ringing down the centuries, as the only true revelation of God's purpose and God's power, teaching men sweet lessons in faith and hope and love, and as these voices go surging on, must I add, that to the sweetest of the tones and the purest of the teachings your ears are ever closed? Should we blush because we are Jews? Nay; rather, let us exult, remembering that we come of the race that was born to be the leader in the vineyard of the Lord. Why, then, are we not still the leaders? Men of Israel, whilst reading the history of the Maccabæan wars, has not your sluggish blood been kindled into fire as if touched by some magic flame, and as you now recall those brave deeds of Jewish heroes, and then realize the sad condition of our race, do you not feel impelled to go forward and emulate

their grand acts of noble self-sacrifice, by striving once more to wrest the land of our fathers from the bondage of a foreign yoke? Or can it be that centuries of exile and suffering have destroyed the inspiration drawn from patriotic pride, which can alone unite a nation and carry it forward to victory? Whilst reading the records of the sufferings of our race, have you had no moments of anguish and as the scalding tears have fallen, has no despairing cry ascended on high, O, God! O, God! and shall it be ever thus? American Jews, do you forget in your present comparative happiness and freedom, that millions of our race, even at the present day, in foreign lands, many of them very flesh of your flesh, and bone of your bone, are still like unto slaves; persecuted, reviled, mocked, robbed, and spit upon; despised at home, oppressed abroad? What shame, what shame if you look on and make no sign!

We are accused of being a degraded race, which charge no intelligent man believes to be true, but if we are degraded, by whom have we been degraded? To their everlasting shame and disgrace, by the so-called Christian nations of Europe, who, by the grace of God, owe us so deep a debt of gratitude.

Our land is in the hands of a foreign power, although God has promised that we shall again possess it. He has in every age made use of man to carry out His purposes, and will continue to do so. Every faithful student of Scripture, who desires to fulfill in his earthly life the commands of God expressed therein, has to ask himself the important question, "What would He have me do?" And having arrived at a definite conclusion, with the courage born of faith in His almighty power, he must go forward in the path of duty, even if it leads to death.

Men of Israel, I think the time has arrived for us to make an effort to regain our own land; and the path of duty is clear to every true-hearted Jew who believes this; he will devote his time, his talent, his wealth, and, if needs be, his life, to the accomplishment of this great purpose.

I say again, I am not speaking in the interests of war, but in the service of peace; but if for the purpose of re-

gaining possession of the land of our fathers, war is necessary, then, by all means, let us have war in the interests of peace, and thus prevent the unborn generations of our children suffering as our fathers have suffered.

I will not attempt to dissect or refute every libelous statement that is made concerning us, but will refer to one: We are accused of being a nation of cowards. But no, no, no; ten thousand times no; it is not true that we are a nation of cowards; after centuries of persecution and suffering, we still find our grand old race with courage unquenched and courage unconquerable; let us rise in our might and prove this to the world. But first, let us turn to the Lord God of Israel, and ask him to endow us with strength and with power; and this blessing He will not withhold if we ask for it in sincerity and in truth, and when it is granted we will be carried along victorious upon the resistless wave of His almighty favor, until we are once more established in triumph in the land of our fathers, where we will again become the head of the nations, as is promised in His Holy Word. May the banners of England, America, and Judah, always wave in unity, peace, and love, and may the time speedily come when all nations will be united under the Christian banner of universal love, and then God's kingdom will come on earth as it is heaven.—*From a Lecture delivered by Mr. Mark Levy, "beneath a Jewish Banner," at St. George's Hall, Philadelphia, Pa., Sept. 11, 1889.*

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### \* נבול עולם.

I have been looking once more through my Jewish prayer-book, searching for ancient landmarks. It is true that the Bible itself is older than the prayers. Very few of us, when reading the Psalms of David, consider that it is almost three thousand years since the royal penman wrote those undying words of truth and prayer, and nevertheless, they are to us like the air we breathe, the water

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\* An Ancient Landmark.

we drink, which, too, have existed since the creation, and yet are to us as of to-day. But these Hebrew prayers have been, as it were, unused for almost two thousand years, for they have lost their meaning upon the lips of Jews, and in reading them one is entering as upon a vast solitude, where, for centuries, the foot of man has never trod. Among millions of human beings, I, perhaps, am the only one who takes notice of these words that once went up to the throne of the Almighty from a whole happy people.

In the blessing at the circumcision of a child, a very solemn occasion with the Jew even to-day, more solemn than a Christian baptism, we read the following:

הרחמן הוא יברך רך הנמיל לשמינה, ויהיו ידיו ולבו לאל אמינה, ויוכה לראות פני השכינה, שלש פעמים בשנה.

“May the All-merciful One Himself bless the tender one, circumcised on the eighth day, and may his hands and his heart be toward the God of truth, and may he be worthy to see the face of the Shechinah three times in the year.”

Alas! the Shechinah has long ago departed from Israel. The tribes do not go up any more, three times a year, to the feasts of the Lord, to worship in His holy temple, but the prayer has remained to remind us of the glory that has departed. Ichabod! Oh that Jews once more could glory in the Almighty resting in their midst, instead of priding themselves upon their Rothschilds and their Disraelis, or their costly temples where the Shechinah never enters! For the Shechinah has left the temple of Israel to take His abode in Jesus of Nazareth and His humble followers, and those that despise them and Him will never see the Lord of Israel nor the place of rest which He has prepared for them that love Him.

SOLOMON ROBITSCHKEK.

### A JEWISH CHRISTIAN CREED.

We are glad to give our readers, with a translation, the popular creed of the “Sons of Israel of the New Covenant,” or “New Testament Israelites,” prepared for Jewish Christian congregations by Joseph Rabinovitch.

עקרי אמונת עם ישראל בני ב"ח.

1) אני מאמין באמונה שלמה שאבינו אשר בשמים הוא אל חי ואמת נצחי בורא שמים וארץ וכל הגלויות והנסתרות ברבו ורוח קדשו הוא אחד הכל מטמ והכל בו והכל אליו.



2) אני מאמין באמונה שלמה שאבינו אשר בשמים הקים כפי ההבטחה לאבותינו לנביאינו ולנלכנו דוד בן ישי גואל לישראל את ישוע הנולד ממרים הבתולה בעיר בית לחם יהודה. הגענה נצלב סת ונקבר למען ישועתנו. קם מן המתים ויחי והנה הוא יושב לימין אבינו שבשמים ומשם הוא יבוא לשפוט את התבל החיים והמתים והוא המלך על בית יעקב לעולם ולמלכותו אין קץ.

3) אני מאמין באמונה שלמה כי על פי עצת האלהים הנחרצה וידיעתו מקדם היכו אבותינו בקשי הלב לפשוע ולטרות נגר משיחנו הארון ישוע למען להקניא את שאר גויי התבל ולרצות את כלם על ידי אמינתם במשיח על ידי המכשירים שלו למען תמלא הארץ רעה את ר' והיה ר' למלך על כל הארץ.

4) אני מאמין באמונה שלמה כי באמינת ישוע המשיח לכד יצדק כל אדם בכלי מעשי התורה וכי אלהים אחר הוא המצדיק את היהודים המילים מתוך האמונה ואת הערלים על ידי האמינה. ואין הכרל בין יהודי ליוני בין עבד לבן חורין בין זכר לנקבה כלם אחר הם במשיח.

5) אני מאמין באמונה שלמה בקהלה קדושה אחת כללית ושלוחית.

6) אני מודה בטבילה אחת לסליחת עינות.

7) אני מחכה לתקומת ותחית המתים ולחיי העולם הבא. אמן.

(Translation.)

ARTICLES OF FAITH OF THE PEOPLE OF ISRAEL, SONS OF ISRAEL OF THE NEW COVENANT.

1.) I believe, with a perfect faith, that our Father in heaven is the living God, true and eternal, who, by His Word and His Holy Spirit, hath created heaven and earth and all things, visible and invisible; He is One; of Him and by Him and for Him are all things.

2.) I believe, with a perfect faith, that our Father in heaven, according to His promise to our fathers, to our prophets, and to our King David, the son of Jesse, hath raised up for Israel a Redeemer, Jesus, who was born of the Virgin Mary, in the city of Bethlehem, of Judah. He suffered, was crucified, died and was buried, for our salvation; He rose from the dead and lived (again), and behold, He sitteth at the right hand of our Father in heaven; and from thence He shall come to judge the world, the living and the dead, and He will be King over the house of Jacob forever, and of His kingdom there shall be no end.

3.) I believe, with a perfect faith, that according to the counsel of God, determined and preconceived from the beginning, our fathers were smitten with hardness of heart,

that they should transgress and rebel against our Christ, the Lord Jesus, in order to provoke to jealousy the rest of the nations of the world, and to reconcile them all by their faith in Christ, through them that preach His Gospel, to the end that the earth should be filled with the knowledge of Jehovah, and that Jehovah should be King over all the earth.

4.) I believe, with a perfect faith, that by faith in Jesus Christ every man is justified without the deeds of the law, and that it is one God who justifieth the circumcised Jews by faith, and the uncircumcised (Gentiles) through faith; and there is no difference between Jew and Greek, bond and free, male and female,—they are all one in Christ.

5.) I believe, with a perfect faith, in one holy, universal, and apostolic Church.

6.) I confess one baptism for the remission of sins.

7.) I look for the resurrection of the dead, and the life of the world to come. Amen!

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#### BOOK REVIEW.

THE LILY AMONG THORNS, A STUDY OF THE BIBLICAL DRAMA ENTITLED THE SONG OF SONGS. By William Elliot Griffiths, D. D. Boston and New York: Houghton, Mifflin & Company.

This little book is a most welcome contribution to the literature of the Old Testament. It aims to bring within the reach of all readers of the Bible in the common and revised versions the results of the labors of those who have studied the Song of Songs in the original. The author follows the modern natural interpretation, the so-called Shepherd-hypothesis, and presents this view in a remarkably clear manner. He considers, in order, the life and times of King Solomon, the historic characters in the poem, the poetic background of the canticle, the dramatic structure of the poem, and the history of the book itself. He does not present a new translation of the poem as a whole, nor does he attempt a complete commentary on the text. He prints, however, the text of the revised version, with the dramatic

divisions, and subjoins a series of interesting "studies and comments" upon the more interesting points in the progress of the drama. The general reader will find this book very helpful; it will prove invaluable to the ordinary minister, as suggesting a reasonable and profitable use of this neglected book, in pulpit work; and to the critical student it will be by no means devoid of interest.

A DEFENSE OF JUDAISM *versus* PROSELYTIZING CHRISTIANITY.  
By Isaac M. Wise. Cincinnati and Chicago: The American Israelite.

We have hitherto omitted notice of this most interesting book, for the reason that it had been our hope ere this to make a review of it such as it merits. This we have not yet been able to do, since to discuss it adequately would take a great deal more space than our pages would admit. We hope, however, in our next number to begin a treatment of the matters presented by Rabbi Wise. This book was prepared during the last few months preceding its venerable author's seventieth birth-day, and it represents the fruit of a long life of thought on many questions of interest to the religious world, both Jewish and Christian.

The author, after explaining the reason why he writes the book, (*i. e.*, in self-defense against Christian missionaries,) proceeds to avow his position, which is, in brief, the rejection of the gospel narratives upon historical(?) grounds, the rejection, *in toto*, of the testimony of miracles, the positive assertion of personal immortality, and the universal salvation of all good (?) men without the Messiah. Then, after affirming that mundane happiness depends upon morality and intelligence, and not upon belief in Christ, Rabbi Wise proceeds to demolish, to his own satisfaction, all the Christology in the Bible (Old Testament,) from Genesis to Zachariah. He takes up all the passages oftenest quoted in detail. It will, therefore, be seen that a review of the book from a Christian standpoint, can hardly be accomplished in a brief notice. We recommend the book to all who wish to see the most advanced position of Reformed Judaism upon the question most vital to our holy faith.

