

Supreme Being, by whose command all other beings have come into existence, to whose will and purposes all other beings are subservient, and for the manifestation of whose glory everything in heaven and on earth has been created, as the imaginations of man and the limited intelligence and imperfect works of man are beneath the infinite wisdom and wonderful creations of the Lord of the universe.

The selection of our people by the Almighty to be unto Him a kingdom of priests and a holy nation¹ was not made in order that we Jews should disbelieve His declarations that beside Himself there is no god, and no saviour, none like Him, and none else, and give credit to the Christian who tells us that there are two other gods united with the Eternal in the Godhead, and that there is another saviour. It was not shown unto us Israelites, that we might know, that the Eternal is the God, there is none else besides Him,² in order that we might accept as our spiritual guide and teacher the Christian who tells us that Moses taught us Jews the doctrine of the Trinityship of God, and that we believed in and worshipped a union of three gods in the Godhead until we abandoned the Mosaism of our fathers for the Rabbinism of the middle ages! It was not in order that we Jews should accept the statements and arguments of people who tell us, one minute, that they believe in only One God, and try, the next minute, to prove that the Hebrew Scriptures reveal the existence of a plurality of gods; who profess that they believe in the inspiration of those Scriptures, and then labor to pervert them in a way that makes them ridiculous; who tell us that the birth

¹ Exod. xix

² Deut. iv. 35.