

ARTICLE II.

THE MODERN JEW: HIS WHENCE AND WHITHER.

BY PROFESSOR HUGH MACDONALD SCOTT, D.D.

THIS is a subject of perennial interest. The Jew, like the poor, is always with us, and we cannot leave him alone. He does not dwell in heathen lands, in China, India, Japan, Africa. Half of Israel live in Russia, and most of the other half in Austria, Germany, America. His lot is cast with the Christian, and his future is inseparable from ours. "What advantage then hath the Jew?" Paul inquired, and answered, "Much every way." He so spoke in view of the revelation given unto Israel, while the Gentiles sat in the region and shadow of death. He also spoke as a prophet, for the way of the weary-footed Jew finally leads to the glory of Israel. The Hebrew, more than any other, must

"so forecast the years,
And first in loss a gain to match,
And reach a hand through time to catch
The far-off interest of tears."

But, for the present, the advantage of the Jew is hard to find and difficult to determine. Heine called it a "misfortune" to belong to Israel; and the anti-Semitic movement is as old as Abraham and Darius, and the Maccabees and Vespasian, and Richard the Lion-hearted of England. Every student of history or politics, of commerce, society, race, and religion, must consider the Jewish factor in his theme; and the consideration of it he finds to be like a two-edged sword.

The Israelite is everywhere present with the inexorableness

of law and destiny. The Talmud says that one of the horns of the ram offered by Abram in place of Isaac, was blown at the giving of the law on Sinai, and that the other will be sounded at the Day of Judgment. Between these blasts of Jewish horns, horns of law and judgment, moves the history of Israel as part of the history of mankind. For weal or woe they go together. The heredity of the Hebrew and the environment of the Gentile are in some way, under God, to shape the humanity that is to be. Until the last Jew is dead or converted to his Messiah, the Lord Jesus Christ, there will never be perfect peace on earth; for the Jewish question is at heart a Messianic question, and this, like all religious problems, can be solved only at the foot of the cross. Past and future of Israel and the Gentiles circle about Calvary. Here, and here alone, can Hebrew and Greek and Roman and American alike seek first the Kingdom of God and his righteousness, and here alone can all other things—the good things of life, liberty, and the pursuit of happiness—be added thereto.

We are to consider the past and the present of Israel, not in the expectation of solving a problem,—for the question concerning Israel will be answered only in the revelation of the Lord in the latter days,—but with a desire to set some elements of the subject before us, that we may pray more intelligently for the peace of Jerusalem, and labor more earnestly for the ingathering of the lost sheep of the House of Israel.

The origin and history of the Jew cannot be understood without an investigation into the tenacity of his *social* peculiarities, as well as a study of the continuity of his *religious* beliefs.

1. In the chaos of the Græco-Roman world which pre-

ceded and followed the birth of Christ, the Jews rose alone as a *race*. Civil wars, the fall of the Greek republics, the collapse of the Empire of Alexander, the fall of Carthage before Rome, the end of the Roman Republic and the coming of the Cæsars, destroyed the aristocracy of the ancient world. The racial types of Greece and Rome—kings, oligarchs, patricians—disappeared. The men of birth and culture, of ancient family and inherited genius, passed away, and the barbarous, undeveloped peoples flooded the Empire with confusion, ignorance, and loss of race bearers of culture and religion. The thoroughbred, highly civilized man, like the delicate, thoroughbred animal, quickly disappears when his race leaders fall, and he must share the lot of merely animal existence. It was not till the Germanic peoples reached maturity, in the twelfth century, that Christendom appeared, and European unity and culture were once more borne by a fully developed race.

Through the chaos of racial overthrow which marked the Middle Ages, the Jews remained, a thread of continuity, a link uniting with the past, the one small people that kept its racial type pure, and preserved through the centuries its physiognomy and character unchanged. The Jew was narrow; but, by his law, his synagogue, his guarded family, his Ghetto even, he saved himself, when all other civilized nations crumbled into ruin. He stood as no other for pure blood, for the sanctity of the race, for the unmixed household; and, as a result of such a stand, his position in the whole history of Western Europe has been most important.

2. This race unity, covering thousands of years, is closely connected with the Jew's devotion to the history of his people. It is true his conception of history is very narrow and materialistic. Nevertheless, it is true that he, as no other man on

earth, looks back upon a long, continuous, and sacred history. Every fiber of his being responds to the touch of a religious past, and of an unbroken tradition. His history is a part of himself; and because of this past, so full of promise and prophecy, the Jew, more than all others, has lived for a future, which ever casts shadows of coming rest and blessing upon his pathway. He is a living monument of protest against the corruption of race. The bastard, the mixed race, is to him from the Old Testament downward the symbol of sin. He has a horror of hybrids, as of monsters against both nature and Jehovah. He stands as the great defender of national life built up through long ages of conflict, growth, and the leading of Providence from Ezra and Nehemiah to the present day. He is a living illustration, in his healthfulness, longevity, and energy, of a truth which the Gentiles have greatly ignored. The mixture of all the races of the earth in one common confusion—black, white, brown, yellow—would be as serious a blow to human excellence and progress as would the mixing of all the dogs in the world into one canine family, turning them into degenerates. The Jew has stood for the separation of noble individuals, of high types of a race, and their development amid proper surroundings to make them patriarchs and prophets, the bearers of natural culture, religion, and progress. Biology, sociology, Old Testament, and all human experience show the importance of this elect, covenant, separate treatment of mankind. It is as necessary and wise now as it was in the days of Nehemiah. The church stands for it, in a noble sense, as well as Israel does. The brotherhood of mankind must never be widened to make it grow over the graves of the noble races, such as the Celt, the Slav, the Anglo-Saxon, by means of which humanity has reached its present high estate.

St. Paul tells us that God made all nations to dwell apart, and determined the times of their natural existence, and their boundaries by mountains, streams, and seas, in order that, as separate nations in the way of national life, they should seek the Lord (Acts xvii. 26f.). National life, purity, unity, and development looked towards Jesus Christ. The holy nation of Israel was a model for all nations, and showed the way by which they as nations should turn unto the Lord. Think of the confusion of a blending of North America and South America! Imagine the races of Europe and Africa thrown promiscuously together! As Darwin repeatedly said, "Crossing obliterates characters." Such a mixing of races would destroy all the characteristic marks of higher civilization, culture, and morality; for, with physical deterioration would come also religious decay. Against all such demoralization the Jew utters his protest, and defends it with his life. He shows us what the consciousness of race does for man, whether he be Greek or Roman or Anglo-Saxon. Out of it grow patriotism, self-respect, honor, family dignity, and reverence for religion, which takes on new beauty when identified with all the vital traditions of race. What Jew is not thrilled by appeals to Abraham, Moses, and the prophets? What German does not feel a special throb in his heart at mention of Luther the great reformer, and Melancthon the *Præceptor Germaniæ*? Who among us does not bless God more gratefully at remembrance of such servants of his as Ridley and Latimer, Knox and Whitefield, Wesley and Jonathan Edwards, who were of our blood and spoke our language? Pure blood, pure race, true nurture, will tell for higher things among men as truly as among horses, dogs, and sheep. And as the animal world is elevated and ennobled by selecting the best types and developing them in chosen lines;

so the great masses of mankind, the confused tribes of Africa, Central Asia, and the islands of the sea must be lifted up by the conversion of individuals to high ideals, the separation of these in Christian homes, and the cultivation of them into a higher type, by means of which the race as such may be created and ennobled.

Among the Jews the noblest type, the Sephardim, or Spanish Jews, show the race of Israel at its best. Here for centuries the original nobility has been retained as nowhere else; though in later years they have mixed much with the Aschenazim, or German Jews. Chamberlain says,¹ that, in the East, where the Sephardim shun all union with other Jews, the observer can see, as nowhere else, the importance of Judaism for the history of mankind (vol. ii. p. 275). He writes: "Here is nobility in the fullest sense of the word, genuine nobility of race. Beautiful forms, well-shaped heads, dignity in speech and action, the typical Semite as is the higher class of Syrian or Arab. That from such men prophets and psalmists could arise I comprehended at the first glance—though I could hardly imagine such a thing among the Jews of Berlin." It was the noble types of this race, men like Moses, Joshua, David, and the prophets, and not the mass of the people, that rose up to high conceptions of Jehovah and a Messianic Kingdom. Exile, wars, persecution, were all discipline to teach the Jewish race the lessons of those God-given leaders; when the final dispersion came, the best of the race, the priestly men, the Levites, the fanatics for their religion, the purest Jewish blood, Chamberlain says, went to Spain, and under Roman rule kept their race the purest. Their descendants, occasionally still met in Salonica or Sarajevo in the East, such names as Spinoza, Montefiore, etc., in the West,

¹ *Die Grundlagen des neunzehnten Jahrhunderts*, II. Auflage.

show men of noble bearing, despising riches as compared with family honor and purity, men with whom the Hirsches and Rothschilds and Bleichröders cannot be compared in race nobility. They form a sort of Israel within Israel.

3. We come now to speak of a third characteristic of the Jew. Besides his loyalty to his race and his devotion to his history, he centers his religion in the cardinal doctrine of *one God whose will is law*. The only creed recited by the Jew for two thousand years is the *Sh'mah*: "Hear, O Israel, the Lord our God is one Lord." The will of the Lord was the law in Israel. In close connection with this conception of religion is the social psychology of the Jew. His life, more than that of other men, is rooted in his *will*. The will of Jehovah and the will of the Jew stand forth together in the history of Israel. For, right or wrong, the Jew was stiff-necked, obstinate, willful, determined, stubborn. His will ran away with all his other powers. He was the worst idolator in all the Orient till after the Babylonian Captivity; and, when fully converted to monotheism, he became a fanatic for this faith. Outside this power of the will, the Jew is not superior to other men. He has never been a great philosopher, or warrior, or inventor, or literary man, or artist. The temples of Solomon and Herod were built chiefly through Gentiles. Jewish philosophers from Philo to Spinoza borrowed from the Greek and Christian culture round about them. Musicians like Meyerbeer, Mendelssohn, and Rubinstein were simply Jews writing Russian and German and Italian music. The Jew does not excel others in intellect, imagination, or moral sense. Where he does excel is in his reflection of the will of Jehovah, in his determination, his will-power, which sets all the energies of his being into persistent activity in study, business, politics, and presses them

on to a successful outcome. This persistency has, of course, its limitations. It makes the Jew strong, but it also makes him narrow, legal, and as a Hebrew capable of little progress. Renan writes of him: "The dreadful uniformity of the Semitic spirit knots up the human brain, closes it to every more tender thought, to every gentler feeling, to every reasonable inquiry, to set it face to face with the eternal tautology God is God." The fatalistic Mohammedan followed the Jew here also. He took the creed of Israel, "There is no God but Jehovah," and simply added to it the phrase, "and Mohammed is his prophet." The Moslem with a missionary spirit borrowed from Christianity, went forth to establish just about such a Messianic Kingdom as most Jews in the time of Christ expected and desired. What Mohammed did in the Greek and Persian empires was just what the Jews hoped their Messiah would do in the Roman Empire, viz. conquer it, make the conquering race dominant, and bring all others into subjection to Israel and Jehovah.

It is this narrow conception of the Jew which leaves no future of hope for Judaism as such. All the will-power of Israel is set to continue a pure race, devoted to a conception of religion which is largely Asiatic and national, and cannot become universal. Hence the Jewish religion and polity are just as helpless in the face of Europe and the nations of the earth as are the Sultan of Turkey and the faith of Islam. At the heart of the Jew, his history, his will, his religion, is the thought of ruling over the world. God made him so to do, he thinks, and his race has been preserved for that purpose. He identifies his race and his religion: neither can go farther than the other. The future belongs to Israel, as all the prophets foretold. But the Jews cannot think of this future supremacy of Israel apart from the Messiah, who is to be King of Israel in

her glory. A thoughtful Jew, Skreinka, recently wrote, "The existence of Judaism is conditioned by the retention of the Messianic hope." Upon that hope the Jewish religion rests; but that hope is ever so narrow, so national, so racial, that it carries a contradiction in itself. It is cherished by a fragment of humanity with no missionary impulse to give it to the world. The result is that the Jew takes a purely negative, a waiting attitude, practically saying to all men: "I have the true religion, but I offer it to no man: I simply wait till God will send all men to seek Israel as their guide and ruler in material and religious things." Such a sterile conception of his mission makes the Jew everywhere a stranger to the people among whom he dwells. His Messianic idea bears no fruit. He has no thought of a suffering Christ, of a Son of man who bears the burden of our sin and its sorrow. A Saviour for all men is a hope that does not touch his heart or his imagination.

The great Jewish historian Grätz could say of the crucifixion, "The Jews do not need this painful shock for their moral elevation, especially not among the middle class of our citizens." The Jew is too respectable, too intelligent, too good an observer of the law of Moses, to need a Saviour—that is his thought. Scratch the most plausible and liberal modern Jew, and too often you will find all the anti-Christian bitterness of the ancient days. A Spanish Jew, Moses de Leon, in 1880, called Jesus "a dead dog," and assigned his body to the dunghill. This hatred, Laible calls "the most national feature of Judaism." As he approaches Christianity, the Jew is seized with a rage and hate that resemble madness. To this day no believing Jew dare speak or write the name of Jesus. In recent years Hebrew scholars have collected all the vile passages in the Talmud against Christ, and published them in tract form ¹

¹ Chamberlain, Vol. i. p. 330.

for use among their people. After Rabbinowitz returned from Palestine a believer in Christ, he began to preach to his people in Russia to see where was the wound of the daughter of Zion that kept her in such sorrow. He attacked rabbis, the synagogue, the Talmud, the Old Testament, and Moses himself; but no Jew was troubled. Then he began to speak of the Messiah, the Son of David, the Man of sorrows, the suffering servant of Jehovah, whom he finally identified with Jesus Christ. Then the rage and fury broke forth, and he replied, "Here is the wound of the daughter of my people,—unbelief respecting the Messiah."

From the time of the New Testament downward, the Jew has been a thorn in the side of the Christian. He stirred Nero to persecute the church in Rome. He helped gather faggots to burn Polycarp at the stake. In the fourth century a synod in Spain warred against intermarriage with Jews. In the sixth century Gregory of Tours tells of forced conversions and opposition of Jews in Gaul. Under the Visi-Gothic kings here, Jews were active as slave-dealers and money-lenders. During the Arab rule in Spain, Jews were high officers of state, as Mordecai was in Persia; and when Christians seized power again, the Jews still held high places in church as well as state. The bishops and archbishops in Spain included not a few secret Jews. In the thirteenth century German princes put their finances often into Jewish hands, and the greed of gold marked the Jew in the time of the Crusades as much as now. Then as now, too, the people complained of Jewish usury and exactions. Shylock was abroad in all Europe. And then, as now, rulers were ever ready to check the financial tyranny of the Jew, who could act toward the Christian in a way that his law forbade him to do towards another Jew. The Emperor Tiberius, Richard the Lion-hearted of England,

Frederick Hohenstauffen, and other powerful monarchs tried to keep Jews from places of power. The reason was not always clear; but all men felt in some measure that Judaism was a foreign and hostile element in the national life. The distinguished historian Mommsen went so far as to call it "a state within a state"; and Goethe wrote, "How can we grant the Jew a share in our highest culture, when he rejects the very origin and source of it?"

We need not become adherents of the anti-Semitic party, and denounce Israel; but we may well inquire whether Jews as Jews, in their anti-Christian temper, may not form a community within a nation, that in its isolation, control of wealth, hold upon the press, grasp of business life and influence upon the credit of the country, may weaken the social life of the people, and the more loyal to its own traditions become the more opposed to the spread of Christian civilization. Voltaire, the great free-thinker, in the name of liberty, declared the Jew a danger to any nation. Many of the radical socialists of Christendom—Lasalle, Lasker, Karl Marx, Jacoby, and others—were Jews. The Jew claims to belong to the chosen people, to stand for the Lord and his Christ as no others, to occupy a peculiar and privileged position before all laws and courts of men in his God-given position in the kingdom of Jehovah. Hence there may always arise danger from some fanatical application of these principles, or even from their quiet reception in the hearts of this people. In such a publication as this, none of whose readers is an enemy of Israel, it is not out of place to consider these things, and ask how far the complaints of writers and merchants, peasants and rulers, artists and statesmen, citizens of all lands, all classes, all ages, were justified in their attitude toward the Jew. Is there any reason in the nature of Judaism, why for eighteen hundred years

Christian communities have risen in rebellion against these strangers in their midst, as soon as the Jews became strong enough to feel their own power?

Is there not a radical difference in the race feeling, the historic traditions, the religious convictions, and the ethical standards of Jew and Christian, which will ever keep them restive when they come into contact? Does not each claim the earth and the fullness thereof for God and his Christ, the one turning to the Christ that is and the other to a Messiah yet to come? No Jew can be faithful to Judaism as it has come down to him, and be truly neighborly with the Christian, or apply the same standard of right and wrong to both. He doubtless often is brotherly in behavior and perfectly just in dealing, but he is not, in doing so, following the teaching of the synagogues and rabbis. It is this deep chasm of Jew and Gentile, circumcised and uncircumcised, clean and unclean, covenant people and the nations beyond the covenant, tribes of the Messianic King and the babel of heathen opposing Jehovah and his anointed; it is this broad separation that belongs to the very heart of the faith of Israel as an *elect* people, which is the saddest feature in the life of the Jew when looked at from the point of view of the Christian. There is an element of judgment also in this separation, which must not be overlooked. It began at the cross, when the Jews cried, "Crucify him, crucify him." It is part of the hardness and blindness and deafness and sonship of Satan of which Jesus spoke. In it lie the veil, the darkness, the broken olive tree, the scattering among the nations. It is true we must not interpret the Old Testament to teach intolerance towards Israel; yet we must recognize the error of the Jew and the veil upon his heart, if we are to preach in power the truth of the revelation given the Christian. Chamberlain insists that the mod-

ern Jew is not a product of the Christian Middle Ages. "He fashioned his own fate. The first Ghetto," he adds, "stood in Jerusalem. It was the high wall which separated the orthodox in faith and life from the Gentiles, and forbade them to enter the Jewish city. Neither Jacob nor Solomon nor Isaiah would recognize in Rabbi Akiba, the great authority of the Talmud, their descendant, not to speak of such descendants as Baron Hirsch or the diamond millionaire Barnato" (vol. i. p. 344). Most rabbis, however, taught that Gentiles have no part in the life to come; hence the claim of some liberal Jews that their religion is "the religion of humanity" seems but a fresh illustration of that blindness of heart which has in part fallen upon Israel.

These strongly marked qualities of the Jew, of race and will, make him egotistic on the one hand and incapable of world-wide sympathies on the other. Hence, in the presence of all the sorrows and darkness of the heathen races, or the tyranny of Islam, or the needs of famishing Hindus or orphaned Armenians, his heart is little stirred. His intellect does not reach full cultivation, and his heart remains cold to many a noble appeal. What does the international millionaire care for patriotism or sentiment, for Turkish atrocities or slave horrors on the Congo, so long as his bonds and mortgages are safe? The money power in the hands of a universal Israelite alliance is but one illustration of the chilling influence of Judaism upon its people. The world-wide interests of the Jew are material, not religious; financial, not humanitarian. Hence he has no ideals for all men beyond those of trade and commerce. The great truths of regeneration, a Kingdom of God for humanity, a mission of grace to the world, and sharing the burdens of man as man lie outside current Judaism. Its faith centers in ten millions of people, and leaves the other

1490 millions out of sight. From the time of the exile in Babylon, the Jews have been dependent upon other nations; and have lost the power to connect their religion with free national life. In the narrow world of will and conscience they are free; but in the outer world they are still captives in exile. Herder truly said: "The Jewish people perished in its education, because it never reached maturity of political culture on its own soil, and consequently never attained the true sense of honor and liberty." To save his race and religion the Jew lost his place among the nations, and is now incapable of mediating between religion and culture, church and state, race and humanity. A purely humanized Jew is no longer a Jew; and so long as he is true to his religion, so long will he be at variance with humanity and all the powers that work together to bless the world.

4. This inconsistent, and in a sense impossible, attitude of the Jew towards modern thought and life, everywhere permeated by Christian influences, has led many in Israel to seek to adjust themselves to the new without surrendering the old; and it is pathetic to see the attempt of modern Jews to make Judaism do the work of Christianity. Judaism is full of divisions, and every shade of belief and unbelief prevails within it. There are the Karaites in Russia and the East, a small sect which rejects the Talmud and holds only to the Old Testament. They refuse to marry with other Jews, and are so non-aggressive that Russia exempts them from the laws passed against other Jews. The Spanish Jews, also, in the East lead a quiet life, and decline to intermarry with outside Hebrews. Race exclusiveness tends to form mutually exclusive Israels within Israel.

In the Western world, however, where the Jews have come out of the Ghettos and breathe the air of Anglo-Saxon and

American liberty, they fall into two great groups,—the orthodox Jews, who seek to retain Bible, Talmud, and the synagogue service of eighteen hundred years ago; and the Reform Jews, who endeavor to bring Judaism into agreement with modern life and thought. The orthodox include the Spanish Jews, also many from Russia, Poland, Roumania. They look for a personal Messiah, believe in the prophets, and hope to return to Palestine.

The Reform Jews boast much of the progress they have made since Moses Mendelssohn, in the eighteenth century, led them out of the Talmud and the Ghetto. They call their synagogue a temple, put organ and choir in it, seat the worshipers in family pews, treat the Old Testament chiefly as literature, reject a personal Messiah, and have little or no sympathy with Jews returning to Palestine.

Dr. G. Gottheil has an article in the *American Journal of Theology* for April, 1902, in which he describes this Reformation in Israel. It really meant the infusion of German thought and culture into Judaism. It is indirectly a product of Christianity. Hence Josephine Lazarus, in her book "The Spirit of Judaism," says that the idea of *duty* taught by Israel must join itself to the "sacred and immortal love" which Christianity brings, if humanity is to be blessed. "Judaism," she adds, "gives the Ten Commandments, and Christianity the Beatitudes; but only the two together can yield the perfect ideal—the love that is simply the highest duty, and duty that is lost in love." Moses Mendelssohn was unconsciously a disciple of Luther and Paul and Jesus, as well as of Plato and Isaiah and Lessing, when he preached his reform to the Jews of Germany. Under his influence the sermon became central in the synagogue, as in the church; Jewish theological seminaries arose after the Christian model; and historians of Judaism ap-

peared like the historians of the church. For eighteen hundred years after Josephus, the Jews had no historian. German-Christian influences produced Jost, Graetz, Geiger, and others.

But this reformed movement has now been checked by an anti-Semitic agitation, which began about 1880 with the expulsion of Jews from Russia, and has spread over Europe. This check helped produce a third class of Jews, the extreme Reformers. They claim that true Judaism is "a religion without inconvenient customs or unreasonable dogmas, without miracles or any mysteries." Its creed is one God and a moral life among men. It is an Ethical-Culture movement as preached by men like Felix Adler. This religion of humanity, it is claimed, the Jew possesses, and it is his high mission to teach it to the world. This liberalism has carried many Jews into utter unbelief and secularism. Miss Lazarus says, that, while the religion of Israel is spiritual, "there is no people whose kingdom is so absolutely of this world, and who are so prone, so apt, so eager, to take advantage of all its opportunities." In Germany it is said that "ninety-five per cent of the Jewish youth is atheistic, and at best utterly indifferent. The other five per cent are divided between orthodox and reformed."¹ In England, we are told, "the synagogues are less and less frequented"; and Jewish mothers lament everywhere, "We are raising up a generation without religion."

This type of easy, cultured Jew, when smitten by anti-Semitic persecution, feels it keenly, because the heroic element has gone out of his character; the stuff that makes martyrs has largely disappeared. His Judaism is to him little more than an accident, and he protests most rhetorically against

¹Quoted by Miss Lazarus, p. 130.

being blamed for it. Modern ideas have led these Jews to seek in external things to live as the nations about them. But in so doing they have lost their religion largely in social and literary amenities. They have become men without a mission; and such men in time become very lonely in heart. Miss Lazarus writes: "If Judaism would be anything in the world to-day, it must be a spiritual force." Now it cannot be such a force by keeping aloof; hence, she continues, "we must cross the Rubicon, the blank page that separates the Old Testament from the New, and read with fresh eyes, fresh hearts, the life and teachings of the one whom the world calls Master" (p. 62). She claims that Jews and Christians must enter a church large enough for both, call one another brothers, and labor together for God and man. The Jews should preach "a universal religion." Beyond this, Israel cannot go, and remain Jewish. These are the teachings of the pagan philosophers in the third and fourth centuries, when they saw that the future belonged to Christianity. They called for an ideal religion broad enough for Plato and Jesus, for Aristotle and Paul, in which all men might unite, with Jesus as the religious Master of them all. Is God leading thinking Israelites to such a position, from which they must pass into the Christian church?

A new Judaism, which shall include Christianity, is the gospel of these most advanced Hebrews. Claude Montefiore, in the Hibbert Lectures, advocates it. He declares that some of the sayings of Jesus have sunk so deep into the human heart, that it is not probable "that any religion which ignores or omits them, will exercise a considerable influence outside its own borders." That is a striking confession. It says that Israel is to give to the world a universal religion; but to do so it must adopt the teachings of Jesus. Wernstock, in his book

"Jesus the Jew," occupies the same ground. He repeatedly says: "Without Judaism Christianity would have had no foundation. Without Christianity, the spirit of Judaism would have wielded no universal influence." "Without Jesus and without Paul the God of Israel would still have been the God of a handful, the God of a petty, obscure, and insignificant tribe" (p. 28). He holds that "modern civilization owes a debt to Christianity which it can never repay," and which Jews should gratefully recognize. A prominent rabbi in a letter wrote recently: "Who publishes the bibles to-day? The Christian. Who reads them? The Christian. Who is willing to sacrifice an entire day each week for ownership and spirituality? The Christian. Who shows reverence, awe, respect, decorum, and silence in the house of worship? It is 'the Israelite of the spirit,' whom I call Christian."¹ No wonder Miss Lazarus says: "The times are full of signs." Here is Montefiore demanding a "new body of doctrine" for mankind, which must include the gospel of Jesus; and many other Jewish teachers saying that no religion can cover the earth without taking Christ with it.

Intelligent Jews are bewildered. Esther Ansell, in Zangwell's story, declared her life "a forlorn hope, an impossibility," and Josephine Lazarus writes: "We are wandering in the wilderness again." Emma Wolf says that true Jews and true Christians "hold the same broad love for God and man." But how the Jew is to help the Christian in labors of love neither she nor Miss Lazarus can tell. She takes as the motto for her book, St. Paul's words: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." These earnest, liberal Jews cannot pour out their desires without blending New Testament utterances with those of the law

¹ Quoted by Wernstock, p. 70.

and the prophets. Miss Lazarus says: "We stand upon the threshold of we know not what—unable to go backward, not daring to go forward" (p. 85). The Jew as well as the Gentile needs "the divine-human life," she confesses, "of which the type has been given to the world by a Jew" (p. 91), meaning, of course, Jesus Christ. Humanity, she reiterates, hungers and thirsts for the love of Jesus side by side with the *law* of Moses; "and in these circumstances," she continues, "our people are crying for bread, and we are giving them a stone" (p. 153). Her bread for Israel is the message of Jesus "living . . . in the larger spirit of our faith in a universal Father." Her whole book is an appeal to Jews to become missionaries of a religion of love to all the earth, which means at bottom to become Christians and preach the gospel to every creature. She sees no hope for Israel save in having "the life and spirit of Christ," which are everywhere shaping the destinies of the world. Compared with this, she tells us, Jewish literature shows "not a breath of the Spirit, not a hint of the spiritual life truly so-called" (p. 169). It has nothing of "the perfect love which casts out fear," the peace which passeth understanding and, because of these things, she appeals to her people to listen to Jesus saying: "Come unto me, come learn of me. I will make incarnate in myself this power and will to love, and thus reveal the Father to his children." The churches do not follow Jesus in his mission of love; therefore she calls upon Israel to follow him in doing what others fail to do. This liberal Judaism in America has about one hundred and fifty rabbis and synagogues following its teachings in varying degrees. What the outcome of this wonderful ferment of thought within Israel will be none can tell. It may well call Christians to prayer and increased sympathy and effort.

Conversions are taking place constantly from Israel; and we may hope that indirect Christian influences will prepare the way for still larger turnings to the Lord. The reformed teachings of Moses Mendelssohn led many into the church. In Berlin alone two thousand five hundred were baptized, about half the Jewish population of the city then. The rich and educated Jews especially became converts. Pastor de le Roi estimates that in the nineteenth century 224,000 Jews became Christians, of whom about 85,000 entered Protestant churches. The German census of 1900 reported 586,833 Jews in a population of 56,367,178. Since 1871, the Jews have diminished in proportion to the population by one-third of one per cent. This decrease is due partly to conversions. The conversions in the period 1895-1900 were 2,888. Intermarriages of Jews and Christians also weaken Judaism, for, according to statistics for 1901, of 3,281 children born of mixed marriage, in Prussia, seventy-six per cent became Christians. It is likely in most cases it was the mother who was an Israelite. It is estimated that in America ten per cent of Jews make mixed marriages, with perhaps similar results as in Germany.

Mission work among Jews, after a history of two hundred years, when started by the German Pietists, still moves very slowly. There are estimated to be ninety societies at work among Jews in all parts of the world, employing 648 missionaries in 213 stations, at a cost of \$673,000 a year.¹ During these two hundred years, one hundred and twelve larger and smaller societies have been engaged in preaching to the Jews. Still Israel is only touched by the gospel.

Race and religion are so inseparable for the Hebrew that it is doubly hard for him to accept Christianity, and Jewish Christian churches have not been able to survive. Social,

¹Thompson, *A Century of Jewish Missions* (Revell, 1902), p. 292.

family, and business considerations make it almost impossible for a Jewish Christian to remain a Jew ; yet in such an association seems to lie the hope of Israel.

In 1850, Israel Pick, a Bohemian Jewish Christian, whom Delitzsch called a "prophetic man," sought to organize Jewish Christian churches within Israel by retaining the Sabbath, circumcision, and other customs, but he died on his way to the Holy Land, in 1859, and the effort failed.

A little later (1860), in Roumania, through reading the New Testament, a group of Jews became Christians, and sought to remain such among their own people, observing the law of Moses as national usage, but looking to Jesus as Saviour from sin.

In remote connection with this movement was that of Rabinowitz in Kischinew, of whom we learned in 1884 through Delitzsch, and his own visit to America, at Mr. Moody's invitation, in 1893. He called his followers "the Israelites of the New Covenant." But Russian law prevented them from becoming a regular congregation. Important, also, was the appearance of the Hungarian Rabbi Lichtenstein in 1886. While remaining a rabbi, he published works declaring his love to Jesus, and urging Jews to give up the impracticable Talmudic traditions, and seek the Saviour from sin. Driven from his place in the synagogue, he came closer to Christians, but without seeking baptism, for he would not break with his own people.

About this same time a Hebrew monthly magazine appeared in America called *Witness to Israel*, and sought by rabbinical methods to present Christianity as the true Judaism. It demanded, however, circumcision, the Sabbath, and other ceremonial usages. Later it was moved to Galicia in Austria. Its founder, Lucky, had great influence among young Jews, who

came through him to believe in truths of the gospel. He also induced many Jewish Christians to take new interest in Israel as a people.¹ These and other agencies and influences have in recent years stimulated national feeling among the Jews. The tendency to identify themselves as far as possible with the life about them has been checked; and anti-Semitic opposition is being met by the revival of a national consciousness in Jewish circles.

Jews find they never were regarded by the nations as part of their life, and they are turning now more than ever toward the thought of self-emancipation. The study of Jewish history is taken up with new interest. "Maccabee societies" are being formed. Finally Dr. Theodore Herzl gave expression to this new consciousness in his essay, "The Jewish State," in which he advocated the establishment of the Jews in Palestine. This led to the "Zionist" movement, which may be called the awaking of Israel again to national consciousness. At the sixth Congress, just held in Basle, only national questions were discussed; though it was impossible to entirely keep out the religion that underlies the nation.

Jewish Christians are especially interested in "Zionism," and among them also the feeling of nationality is growing. The past year has seen two significant meetings, which set forth this feeling. One was a "Jewish Christian Conference," held at Mountain Lake Park, Maryland, which discussed the possible union of all Jewish Christians, and the part they might take in the national movements of their people. The other was gathered in London, at which missionaries to the Jews and their converts studied, in the light of the Scriptures, the advisability of organizing a Jewish Christian church, its worship and relation to the world-wide life of Israel. It

¹Cf. *Der Alte Glaube*, 1903, No. 46.

was stated at this conference that "the influence of the church upon Jews in Christian lands is seen most clearly in the extraordinary change of attitude which they have everywhere taken towards the person of Christ. . . . There appears on all sides among them a visible and increasing moral confidence in him." Religious Hebrews, national Zionists, Jews of various dispersions, orthodox and reformed, and Jewish Christians as well, seem to feel that a point of unusual significance has been reached in the religious and national life of Israel. Our limits will not allow us to pursue this inquiry further; enough, we trust, has been said to show how vitally the Jew is part of our life, and to interest us in his history and his future, with which our own are bound up by the purposes of God.