

marauding hosts across the mountains. Victory was on the side of Delphi and the shrine was saved. When Rome extended her conquests, Delphi held its peace on all national subjects. She did entertain private inquiries, as we see from the shrewd counsel she gave to Cicero. She was obsequious in the time of the Emperors; in the reign of Domitian was silent.

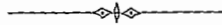
Siluit postquam reges timuere futura  
Et superos vetuere loqui.

Sacrilegious hands began to violate her holy place; her statues had gone, together with her articles of value and curiosity. Delphi was ransacked at the hands of Nero, and it had suffered the same fate nearly a dozen times before. The last blow inflicted on it was when its sacred tripod was taken to adorn the hippodrome of the new Eastern metropolis. Thenceforth Apollo spake no more.

The oracles are dumb;  
No voice or hideous hum  
Runs thro' the arched roof, in words deceiving:  
Apollo from his shrine  
Can no more divine  
With hollow shriek the steep of Delphos leaving:  
No nightly trance or breathèd spell  
Inspires the pale-eyed priest from the prophetic cell.

MILTON, "Ode to the Nativity."

J. H. WHITEHEAD.



#### ART. VI.—JEWS AND CHRISTIANS.

WHAT a wonderful race it is which is called by the name of Jew! Scattered, yet united; dispersed from their own country, yet unalterable in their patriotism; speaking different languages in the divers lands which for centuries they have inhabited, and taking from each varying manners, customs, and complexions, yet united in principle and in faith. In Russia they have 3,000,000, in Austria 1,644,000, in Germany 562,000, in Roumania 263,000, in Turkey 105,000, in Holland 82,000, in France 63,000, in Great Britain 92,000, in Italy 40,000, in Switzerland 7,000, in Scandinavia 7,000, in Servia 3,500, in Greece 2,600, in Spain 2,000. Among the different peoples of Europe they count 5,400,000. Asia probably contains 300,000, Africa 350,000, America 250,000, Australia 15,000. At the present time it is probable that of the 1,479,000,000 who inhabit the world, their race comprises some 8,000,000—about  $\frac{1}{187}$  part of the whole. Dis-

persed they are, disunited and fragmentary; yet there is no nation on the face of the earth which has had so great an effect upon the rest in politics, morals, and religion. In their own country, to which the eyes of all the civilized world turn with a reverent and affectionate interest, long as it has lain desolate and in the hands of the stranger, we learn with interest that their own people are once more becoming more at home; in the holy city Jerusalem there are said now to be 42,000 Hebrews, and 100,000 in Palestine.

How is it with them amongst ourselves? In London they are said to be 67,000; in other parts of Great Britain 25,000. Amongst our most honoured and most powerful citizens are men of their race and faith; so great is their influence that without their consent and approval no great national enterprise can be undertaken. They are examples to all the world of liberality, generosity, patriotism, hospitality, and many virtues. We speak of our difference in religion with all respect and sympathy; we share the same faith as themselves, with the additional teaching which a section of their people gave us nearly nineteen centuries ago.

We cordially regret that unjust and unchristian prejudice prevailed so long that it was only the other day, thirty-six years ago, that they received amongst us their full rights of citizenship. We lament with them that in Eastern Europe, Africa, and the East they still labour under many disabilities. One of the most enthusiastic meetings of modern times was that which met in the Guildhall to protest against the persecuting policy of the Russian Government. We heartily sympathize with the Israelite Alliance of Paris, with the Anglo-Jewish Association of London, and with kindred societies in Germany and Austria, which are working for the removal of those inequalities. Amongst ourselves we think that they are now welcome and happy. In London, for instance, they have their special Board of Guardians, which a year ago spent £18,700 in relief of their own indigent poor, dealing with 32,800 applications. They have a large orphan asylum of their own at West Norwood; they have many admirable charities; in several hospitals there are Jewish wards. Under the London School Board there are several schools attended almost entirely by Jewish children, with Jewish teachers and Jewish religious instruction. They have six large elementary schools of their own in London, the chief of which is the Jews' Free School, Bell Lane, Spitalfields, the largest and one of the most successful elementary schools in the world. Schools and charities of the same character are connected with the principal provincial congregations, of which Liverpool has two, Manchester five, Leeds two, Birmingham,

Newcastle, Hull, and Sheffield each one. We think that now at length they seem to be at home and comfortable amongst their English Christian fellow-citizens.

The provision for their spiritual wants we look upon with warm and friendly sympathy. They represent the religious worship in which He whom we believe to have been their Messiah Himself had His human religious life. In the East of London they have a number of Hebras, or lesser congregations, which have been united into the Federation of Minor Synagogues. Eleven of the larger assemblies are federated together in the United Synagogue. They have their college for ministers in the West, with its extensive library. They have in the East their rich and valuable library at the Beth Hamidrash, where are held the sittings of their Beth Din, their ecclesiastical tribunal, at which points of their law are decided. Like ourselves, they have their ecclesiastical divisions. The mandates of their Chief Rabbi are binding only on the orthodox Jews; the Reform Congregations, although approaching every year towards an understanding with the others, still have their own authorities. The 3,000 Sephardim, or Jews from Spain and Portugal, have a different pastorate and a slightly different ceremonial from the Ashkenazim, the more numerous Jews from Germany and Poland. The religious designation "Jew," in fact, covers as wide a variety of differences as the religious designation "Christian," from the strict and enthusiastic tenets of the Chassidim of Russia and Galicia to the advanced Agnosticism of the Society of Ethical Culture in New York. We hear with sympathy that their religion is to them a real life, and their worship a matter of living importance. Only the year before last the orthodox Jews under the Chief Rabbi, influenced by English ideas and customs, made improvements in their liturgy, such as the omission of redundant and superfluous petitions; the public reading of the Ten Commandments; the introduction of English prayers, and the organization of special religious services for children.

Notwithstanding all these steps towards taking root amongst us, the great mass of these people, who are neither well off nor highly educated, are greatly shut off from us by race, habit, and language. If their position and circumstances permitted them to mix more amongst us, the difficulties of mutual understanding would not be so great. They live also in that part of London where, through the prodigious rapidity of the growth of population, and the ignorance and unelevated habits of the people, Christianity as a life has little or no attractive power. Eighteen hundred years of bitter hostility and cruel persecution have ingrained in their very heart of hearts an entirely hateful view of the Christian faith. Any-

thing that comes from Christians presents itself to their minds in a suspicious and alien form. Could anything, again, be more fatal to any attentive study on their part of St. Paul and St. Peter and St. John, their fellow-countrymen of old, than the calamitous and disastrous division amongst ourselves? Think what must be the feeling of a faithful adherent of the spiritual principles of the Old Testament who comes, as most of them come, from Russia and Poland, towards a religion which seems in its outward form to consist chiefly of the idolatry of pictures and the worship of the Virgin?

We who believe that Jesus, the Son of David, that perfectly unique personality in the whole history of the world, was indeed worthy to be the Messiah of whom all the prophets had spoken, are supremely anxious that in spite of all these difficulties, ingrained through eighteen centuries of distrust, hatred, and misunderstanding, the Hebrew people should have the happiness of recognising Him as well. The final vision must be the work of the Holy Spirit; but how can we overcome the preliminary obstacles, which are at present like a thick veil drawn between us? In the daily Hebrew hymn there is this touching and beautiful verse:

In Thy mercy, have compassion upon Thy people, O our Rock,  
And upon Zion the habitation of Thy glory,  
And upon the dwelling of the house of our excellency;  
The Son of David shall come and redeem us;  
The breath of our nostrils is the Lord Messiah.

How shall we persuade them that the Son of David has already come and redeemed them?—that the Lord Messiah has indeed for eighteen centuries been the breath of the nostrils of all who know His truth and glory?

There is one difficulty which did not exist in so acute a form in the days of St. Paul, the Apostles, and the primitive Church. When the Gospel of Christ was first published it was preached by Jews to Jews. Now it seems to come to them from the hands of aliens and Gentiles. Then those who were converted remained Jews. They continued their old worship, they kept their usual feasts, they frequented the synagogue and the temple, they undertook and performed vows. It was not till the year 135 A.D., after the final revolt of Jerusalem under the Emperor Hadrian, that the Jewish Christians broke with their old customs. Up till then they had been Jews as well as Christians. That was to them a great help. After the revolt, in which 580,000 Jews were slaughtered in Palestine, the Christian Jews were allowed to return to Jerusalem on condition of giving up everything that was distinctive of the Hebrew faith. This they did, and the line of severance between Jew and Gentile became complete. It was only the little remnant

of Jewish Christians who remained at Pella who still continued Christians without renouncing the character and customs of Jews. And they gradually died out. Anything which would bridge over this chasm, and restore to Hebrew converts the natural liberty of primitive days, would greatly help to break down the almost insurmountable barrier which eighteen centuries of prejudice and separation have raised between Jew and Gentile.

What we need is more love, affection, brotherliness, kindness. We must make the transition easier for the Hebrew. He must no longer live in isolated and unassimilated masses in the midst of an unsympathetic Gentile population, but become one of us, in nation, heart, and association. Thirty-six years is but a short time for the Hebrew to have forgotten the disabilities and suspicions from which during long centuries he suffered. We must not treat each individual Hebrew as if he personally and of his own deliberate choice had rejected Him whom we believe to be the Messiah. Nineteen centuries of un-Christlike treatment and of national concentration have made it almost impossible for him to share our faith. He has been thrown back upon himself, and he has not thought of Christianity as even a possibility. By far the larger number of Hebrews in our country know absolutely nothing about Christianity, except that they pass their lives amongst large populations who bear the name of Christian, but who are no recommendation to any faith whatsoever.

We must try to persuade the Hebrews that it is worth their while to inquire about this strong, inalienable belief of ours that the Messiah did come nineteen hundred years ago. How is it, that whereas there are in the population of the world 8,000,000 Hebrews, there are no less than 393,000,000 of those who agree with the Hebrews in accepting the Holy Scriptures of the Old Testament as the Word of God, but who also believe that the Messiah was that marvellous Person born of a Hebrew mother, Jesus of Nazareth? Ought they not as patriotic Hebrews to look, with an earnestness which they direct to no other subject, into the history of that character, so unique in His influence, who has added no less than 393,000,000 of believers to the adherents of the Old Testament Scriptures, and whom those 393,000,000 believe to have been Him of whom the Law and the Prophets continually spoke?

Thirdly, we ought, I think, as Christians, to take much more trouble than we have taken hitherto in supplying them with short, clear, and succinct statements in their own language of the reasons for our belief. These ought to be accessible to every one of the 92,000 Hebrews in this country, and part of their familiar literature. Our religion teaches us every item

and precept of theirs; and as they are living in the midst of us, who have so much and of such incalculable importance in common with themselves, it is not too much to ask that they also in their turn should try to understand our principles, our beliefs, our reasons, and our hopes. Is it really possible that Jesus of Nazareth could have been the narrow ascetic, the harsh enthusiast which He is sometimes represented to have been by those who reject alike both Old and New Testaments? If that had been the case, how could His character have riveted the love and loyalty of so many millions of the human race in all lands and in every century? How is it that the varied and manifold predictions of the prophets and seers foresaw in so unexpected and unexampled a way the different events of His humble earthly life? If He was, according to the view of those who rejected Him, an ignorant zealot, where was the consummate genius which constructed such a life and such a history? The life and the history were well known in the earliest times of His followers; we have their letters alluding to the facts, and quoting the prophets; the four independent biographies of Him which had passed from mouth to mouth were written down, we now see, at the early date at which it has always been said that they were written. If they do not represent a real character, who was the inventor and the forger? Produce to us, we say, such a sublime genius. Why were not the long list of facts detailed by the Gospels denied at the time? Opposed they were, but not controverted. And the great fact of all, the rising from the dead, which turned the man of sorrows, the suffering Messiah of Israel, into the triumphant King of glory, has not that a wonderful testimony? For what other fact will you find twelve men writing during a long course of years, in which they underwent every kind of humiliation and persecution, daily to face death rather than be silent? Is it possible that if they inquire closely and seriously they can come to the flippant conclusion of a recent unbelieving writer that St. Paul was an ambitious man who wanted to lead a new sect? Was it not exactly the other way? Was there not every possible reason why St. Paul should have remained with the Pharisees, and succeeded to the religious supremacy of his nation after his teacher Gamaliel? What had he to gain by thirty years of scorn and opprobrium as the scum of the earth? Who can study his genuine, noble, lofty, self-denying character and come to so ludicrous a conclusion? And if our Hebrew brothers say that their nation as a whole rejected Jesus of Nazareth at the time, and that this fact is enough for them, is that true? Did the nation reject Him as a whole? Were there not hundreds of thousands all over Palestine who followed Him about, and wished to make Him an earthly King? Was

it not merely the presumptuous and usurping Pharisees who stirred up the populace of Jerusalem to reject Him, because they saw in Him that which would upset that personal authority which they loved better than anything else? They understood His appeal to the true spirit of the Old Testament, and they saw that it meant annihilation to those favourite traditions by which they had overlaid the law of God, and that was the reason why they were determined to destroy Him who dared to set them right; that was why they made the people cry out, "Crucify Him! crucify Him!" And when we see Him rejected by the chief priests, and hanging on His cross, is not that just what we should have expected from Isaiah? "*He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him: He was despised, and we esteemed Him not. . . . He was taken from prison and from judgment, and who shall declare His generation? For He was cut off out of the land of the living: for the transgression of my people was He stricken.*" And after the mighty fact of His resurrection, it was seen that at last was fulfilled that other mysterious utterance of the same prophet: "*Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.*"

These are some of the things that we wish to lay before our Hebrew brothers: the oneness of the Old and New Testament, the fulfilment of prophecy, the investigation of the character and words and effects of our Messiah and of His followers. But we must show them something more. Hitherto one of their chief obstacles has been the ungodliness and unchristian conduct of multitudes of professing Christians. We must endeavour to set before them, each of us, the example of a truly Christian life. We ask them to look at the highest and best, not at those who are Christians merely in name. We ask them to examine the characters of those who have taken the Messiah to their very hearts, and in whose every word and action the Divine wisdom and goodness of the Messiah has shone forth. Let them look at such a genuine Christian as Charles Gordon, the hero of China and Khartûm. "If Christians were all like Gordon Pasha," said the Mahometan refugee, "all the world would be Christian." It is a terrible warning to ourselves if, by our own want of faith, and worldliness, and frivolities and sins, we and our fathers have been a hindrance to their belief. What the followers of the Messiah ought to be they will easily find in the New Testament: they are to be known by such graces as *love, joy,*

peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Many there are amongst us at the present day who are examples of these qualities, lights shining in the world. If they do not find them in us, they may blame us, reproach us, shame us, rebuke us; but they cannot deny the type and the ideal, and the pure and high realizations which it has produced in human life.

Above all, we must give them no cause to think we do not sympathize with them in the sorrows of their people and in their national aspirations. Some of our noblest poets have sung of them in strains which go to our very hearts:

Is this thy place, sad city, this thy throne?

Bishop Heber sang one about Jerusalem, which is our Holy Place as well as theirs,

Where the lone desert rears the craggy stone,  
Where suns unblest their angry lustre fling,  
And way-worn pilgrims seek the scanty spring.  
Where now thy pomp, which kings with envy viewed?  
Where now thy power, which all those kings subdued?  
No martial myriads muster in thy gates,  
No suppliant nation at thy temple waits;  
No prophet bard thy glittering courts among  
Wakes the full lyre, and swells the tide of song;  
But lawless force, and meagre want is there,  
And the quick-darting eye of restless fear;  
While cold oblivion, 'mid the ruin laid,  
Hides his dark wing beneath the ivy shade.

Have they ever individually considered with themselves why all this is come to pass?

O! weep for those that wept by Babel's stream,

wrote one of our most famous and popular singers:

Whose shrines are desolate, whose land a dream;  
Weep for the harp of Judah's broken shell;  
Mourn—where their God hath dwelt the godless dwell!  
And where shall Israel lave her bleeding feet?  
And where shall Zion's song again seem sweet?  
And Judah's melody once more rejoice  
The hearts that leaped before its heavenly voice?  
Tribes of the wandering foot and weary breast,  
How shall ye flee away and be at rest?  
The wild dove hath her nest, the fox his cave,  
Mankind their country—Israel but the grave!

We long for the day when they will be able to say with us, "*We have found the Messiah.*" Of all the glorious occasions in their history, we believe that such a time would be the most splendid and the most blessed. Then we believe would be fulfilled the ancient prediction: "*Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.*"



*The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw herself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall all be righteous; they shall inherit the land for ever; the branch of thy planting, the work of thy hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."*

Our interest in them can never cease. It was said by a brilliant lawyer (Lord Erskine) that their universal dispersion throughout the world, their unexampled sufferings and their invariably distinguished characteristics when compared with the histories of all other nations, and with the most ancient predictions of their own lawgivers and prophets concerning them, would be amply sufficient to support the truths of the Christian religion. If this be so in their present condition, how incalculably great will be the benefit to the world when these can see that they have given birth to the Messiah, the true hope of all mankind, the desire of all nations! *If the fall of them, wrote St. Paul, be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?*

Thrice happy nation! favourite of heaven!  
 Selected from the kingdoms of the earth  
 To be His chosen race, ordained to spread  
 His glory through remotest realms and teach  
 The Gentile world Jehovah's awful name.<sup>1</sup>  
 You, and you only, amongst all mankind,  
 Received the transcript of the eternal mind;  
 Were trusted with His own engraven laws,  
 And constituted guardians of His cause;  
 Yours were the prophets, yours the priestly call,  
 And yours by birth the Saviour of us all!

May God in His own good time hasten that golden day when they and we shall be all one in Him who was to "*come out of Sion, the Deliverer, and should turn away ungodliness from Jacob!*"

WILLIAM SINCLAIR.

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<sup>1</sup> William Hodson.