

THE UNCONSUMED PEOPLE.

LAST year Maurice Fishberg, Fellow of the New York Academy of Sciences, wrote an interesting book ¹ in which he presents a great many observations to show that his people, the Jews, are not, and never were, a pure race, and to explain what he calls "our optimism as regards the ultimate obliteration of all distinctions between Jews and Christians in Europe and America." In the ninth *Encyclopædia Britannica* Wellhausen concluded his article on *Hebrew Religion* by endorsing the prediction of Spinoza that "the so-called emancipation of the Jews must inevitably lead to the extinction of Judaism wherever the process is extended beyond the political to the social sphere"; but he cheapened Spinoza's prophecy by adding, "For the accomplishment of this centuries may be required."

Whatever is to be or not to be in after centuries, in the past the Jew has a distinct and inextinguishable place; he is a fact to-day; and from him the world has received the Book which reveals the secret and the source of all the life that lives, and that can live on. It was a good reply that was given to Frederick the Great by one of his godly generals when the monarch asked for an argument in a single word to prove his Bible true, and the veteran answered, "The Jews, Sire."

Dr. Salaman has a recent article on *Heredity and the Jew* ² in which he studies "the facial expression" of his race in relation to Mendelism. He points out that what is readily recognisable in the Assyrian and Egyptian sculptures and drawings in the centuries B.C., and in a sketch caricature of a Jew in the Essex Forest Roll of 1277 A.D., is still so

¹ *The Jews—a Study of Race and Environment.*

² *The Eugenics Review*, iii. p. 187.

marked as to make it "quite easy to distinguish merely on sight as much as 80 per cent. of the Jews one meets," say in London or Berlin. In one of the galleries of the Exhibition of 1862, I forgathered with the venerable Dr. Keith, who then and there, in the world's momentarily biggest palace, entertained me to an hour's disquisition on unfulfilled prophecy. He told me that on some occasion when observing the coats of arms on a line of carriages he was specially attracted to one which bore on the panel the motto "FUIMUS—ERIMUS." Looking at the occupants he saw they were Jews with the characteristic facial expression of the long-enduring race.

The Jew still has his place, then, under the sun. In round numbers he stands for 12 of the 1500 millions of the world's population. But sample any outstanding group of the world's inhabitants, and the proportion changes. Of the enterprising company who set out to stride across the Atlantic on the ill-fated *Titanic* more than one in six were Jews; and among them were notably displayed the heroism and the human affection that claimed our admiration and our sympathy. In the progressive capital of the New World every fourth or fifth man is of this old Oriental stock. It is said that there are 3,000 Jews among the lawyers in New York and 1,000 among the physicians; and that of the young women under training for the profession of teachers 75 per cent. are Jewesses. When men of other races are transplanted to America they become Americans, perhaps retaining an adjectival indication of the country whence they came. They are French, Italian, Dutch, British or other variety of Americans. The Jew in any place, amongst any people, however his complexion or his condition may change, is always a substantive. The Russian or German Jew who has crossed the Atlantic is not a Jewish American, he is what he always was, only with

another national adjective—he is an American JEW. His tendency to rise is seen everywhere. Numbering about 1 in 200 of our population he numbers 2 in 100 in our House of Commons, 1 in 15 on the front Bench there, and 1 in 10 in His Majesty's Cabinet. A recent column in the daily paper¹ gives names of 120 millionaires who died during the last twenty years. I gather that at least 1 in 8 of these were Jews. In Berlin the 5 per cent. of the Jewish members of the Community pay 30 per cent. of the City taxes. They are six times wealthier than their fellow-citizens. For they have ever the bargaining faculty—perhaps hereditary from the ancestor who crossed the Jordan as a youth with only a staff in his hand and recrossed it in later years with a millionaire-like fortune picked up from among the feet of his more careless cousins in Padan Aram—faculty that sets the sons of Jacob in the front rank of the world's financiers. And they have the power not only of the purse, but of the press. So much so that Drummont, doubtless with something of the exaggeration of a bitter anti-Semite, maintained that it was the provocative articles on one side and the other written by Jews in French and German journals respectively that hounded on the fire-eaters of the two nations to engage in the Franco-German war, which brought disaster to the second Empire of France, and led to the passing of millions of money from one country to the other largely through Jewish hands. It is interesting to note that when Romain Rolland brings his *John Christopher* to Paris he lets him learn various things about the Jews. Thus, e.g., "They have many faults: but they have one great quality—perhaps the greatest of all: they are alive and human: nothing human is foreign to them, and they are interested in every living being. . . . They are an

¹ The Scotsman, June 7, 1912.

active balm in society, the very leaven of life." Again, "Look at the activity of the Jews in every kind of way: commerce, industry, education, science, philanthropy, art. . . . It is all very well for us to criticise and make fun of the Jews, and speak ill of them. We can't do without them." And again, "The Jews in Europe to-day are the most active and living agents of good and evil. If we were so unfortunate as to have the Jews driven from Europe, we should be left so poor in intelligence and power for action that we should be in danger of utter bankruptcy." How can any one anticipate with complacency the extinction of a people of whom such things can be said?

We have seen that this People, who during the currency of their national life knew themselves to be the people of God, bequeathed to the world in the hour of their national death the Bible containing the Old and New Testaments. If we approach the Book of books "as little children"—and it opens the door of its Kingdom to no others—its first verse will introduce us to God at His creation work in the beginning, and its last verse will leave us engraced in His beloved Son. It will tell us how we all came to be in need of "the Grace of our Lord Jesus Christ" in a world on which, when God had set man in His own likeness to rule it, the Creator's eye looked with satisfaction, while the Creator's word pronounced it to be "very good." It shows us a subtle, specious, snaky creature insinuating itself into the innocence of the earliest pair, murder in its heart and deceit in its tongue, persuading them to doubt the divine goodness, and to dare the divine judgment, till God had to put enmity between him and the mother of the race, and between his seed and her seed, which in the end should crush him. The Book is the story of the long-drawn-out conflict between the obedient, self-sacrificing saviour-seed and the deceitful, destructive, serpent-seed, till

in the end Grace reigns and the "great dragon . . . that old serpent" with his various aliases is led out in the last pages to his judgment and his final doom. The firstborn of the human race is a pattern of his seed. Cain slew his more righteous brother and said he knew nothing about him. He left also for a motto, to all who should go in his way down the road that grew broad and broader, "I'm not my brother's keeper."

He has many names in Scripture—this being ¹ concerning whom St. Paul says, "The *god of this world* hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them," and whom in another place he calls "The *prince of the power of the air*, the spirit that now worketh in the children of disobedience." "The prince of the world," as Jesus named him again and again, knew that his Overcomer was to take on the seed of Abraham, and did his evil utmost to destroy the chosen people. We find one of his earliest attempts at their destruction just in the hour when they were being born on the wilderness side of the Red Sea into their infant life as a nation. The same who in a later day entered into Judas and led him from the supper-table to the betrayal in Gethsemane, entered then into the Amalekite chief who led his bands to fight with Israel in Rephidim. But that Moses' hands were held up till sundown while on the hill-top he wrestled against spiritual wickedness in high places, it would have gone ill with the people for whom Joshua wrestled against flesh and blood in the valley. For when Moses let down his hand Amalek prevailed; and had Joshua failed to discomfit Amalek, Amalek had made

¹ It is noteworthy that leaders of Science who have lifted their heads above the mists of materialism that clouded the close of last century—like Dr. Alfred Russell Wallace in Zoology, and Sir Oliver Lodge and Sir William Barrett in Physics—have recognised that there is room for spirit agency in the works of creative evolution and providence.

an end of Israel. "And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar and called the name of it Jehovah-Nissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation." When they were finally prepared to enter into possession of Canaan, the people were reminded (Deut. xxv. 17-19) how Amalek, who feared not God and went in the way of Cain, had attempted their destruction; and they were commanded to "blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

The power attained by Amalek in Northern Arabia and Southern Palestine is attested in the Book of Numbers. The thirteenth chapter shows them heading the tribes that struck dismay into the spies who discouraged Israel from entering the Promised Land. In the fourteenth, we find that when the Israelites presumed to go up without the leadership of Jehovah, "The Amalekites came down and the Canaanites which dwelt in that hill and smote them and discomfited them, even unto Hormah." Forty years later their chief under the title of Agag (the Flame, the Fiery or Splendid, the Violent, the Powerful, the Vehement or Angry, as it is variously interpreted) is presented as the head of a kingdom, the highest that Balaam could see on his horizon when he had to foretell the future glory of Israel and say, "His kingdom shall be higher than Agag." And this strange prophet also said of Amalek, whom he called "the first of the nations," "his latter end shall be that he perish for ever."

Generations passed and the desert wanderers became a kingdom. The LORD bade Samuel say to their first king, "I remember that which Amalek did to Israel, how he laid

wait for him in the way, when he came up from Egypt. Now go and smite Amalek and utterly destroy all that they have, and spare them not." Saul's failure to carry out the divine decree lost him his crown. He took it upon himself to spare the king and much else that he had been commanded to destroy. The fawning ways and specious words of this Agag, however, were lost on the sage old prophet who had the mind of God. Samuel exposed the tiger-heart of the man whose sword had made women childless, and hewed him in pieces before the LORD. It is with a kind of poetic justice that the faithless Saul is reported to have received his death-stroke at the hand of a member of the race he had spared. So, at least, the prowler who on the stricken field of Gilboa despoiled the dead monarch of his crown and bracelets declared when he brought these to David and said, "I am the son of a stranger, an Amalekite" (2 Sam. i. 13).

The enmity of the tribe that Saul failed to exterminate is seen in later days. A psalm of Asaph—the 83rd—appeals to God for help against His enemies. They had taken crafty counsel against His people and said, § "Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance." This was the traditional Agagite ambition, and Amalek has his place in this confederacy of "that old serpent" who never wearied seeking occasion for the destruction of the people from out of which his own Destroyer was to arise.

In the days of Ahasuerus, the ruler of the world from India to Ethiopia, the devourer all but gained his end; and still through the agency of an Amalekite. With the sleek plausibility of his kind, Haman, the son of Hammedatha the Agagite, had wormed himself into the favour of the great king, till he set him above all the princes of his world-wide realm and commanded all his servants in the king's gate to do him

reverence. Among these was a true Israelite who had too much reverence for the word of God to let him bow to an Agagite. Haman, swelled with pride at the friendship of the king and the fawning of the crowd, could not brook that a Jew should treat him as though he were a nobody. Full of wrath he thought scorn to lay hands on Mordecai alone. He determined in the evil heart of him to destroy all the Jews throughout the whole kingdom of Ahasuerus. Like others who have sold themselves to wickedness he was superstitious to a degree, and for days and months kept casting lots until he could find a lucky date for carrying out his devilish design. Mordecai the while possessed his soul in patience, having known from his childhood that "The lot is cast into the lap, but the whole disposing thereof is of the LORD." The fateful Purim time at last had come. Haman obtained the king's decree for the wholesale slaughter of "all Jews, both young and old, little children and women, in one day." The knives of the slayers were ready sharpened, and their keenness to slay was whetted by the license given to take the spoil of the slain for a prey. The posts carrying the decree had gone out, hastened by the king's commandment; and the king and Haman sat down to drink, and the prince of the world was gleeful. But the king had a sleepless night; and judgment fell not on Mordecai and the Jews, but on their enemy and adversary "this wicked Haman."

The book that bears fair Esther's name tells the story of the deliverance and the retribution. Of the tribe of Benjamin, as was Saul the king, she was of the mind of another Benjamite, the Saul who is also called Paul, and who said, "I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning

the flesh Christ came." The Saviour of the world had not yet come in Esther's time. But surely it was His Spirit that led her to stand between her race and impending doom when she said to Mordecai, "I will go in unto the king, which is not according to the law; and if I perish, I perish." This queenly soul has sometimes been apologised for and sometimes blamed because she had Haman hung on the gallows he had prepared for Mordecai, and with him his ten sons. She needs no apology: and no one may criticise her who has not been like her a self-sacrificing saviour. The Bible that discrowns Saul for letting Agag live, crowns Esther for sending these Agagites to execution. The stalwart king had softly yielded to Agag's blandishments and in sparing his enemy disobeyed his God: this trembling but true-hearted queen in her obedience simply carried out God's ancient Exodus decree for the extermination of that old-serpent-brood.

Amalek and his enmity thus came to their end. Israel lived, to love on. "The bush burned with fire, and the bush was not consumed." In the fullness of time the long-foretold seed of the woman appeared in Bethlehem, and wise men came to royal David's birthplace to see the young child that was "born King of the Jews." Not to stop at the attempt of the primeval enemy to take the life of the infant Messiah with Herod as his tool, and later to deflect Christ after His baptism from the path of obedience and suffering, if we look at the title on the Cross where the wicked one seemed to have at last triumphed we read, "The King of the Jews." Born King of the Jews, he died King of the Jews. And yet—the tragedy of it! it was at the demand of His own despising and rejecting people that Pilate hung Him there. In agreeing to the sentence of their chief priest that it was expedient that He should die that the nation might not perish, they sealed their own death warrant as a nation. The apostolic company to whom He showed Himself alive after His

resurrection called their fellow-countrymen with a clear and winning call to submit to Him, whom the God of their fathers had "exalted with His right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins." The nation heard the call and was given space for repentance, but all in vain. They did not know the time of their visitation. They used the opportunity to persecute and kill the servants as they had persecuted and killed the Master. Till, when the cup of their iniquity was full, the Romans, with the eagle flight of which their Moses had forewarned them, gathered round the walls of Jerusalem and laid them in the dust. Jews live on, as we see. But the people, as a people, is clothed like Lazarus with a winding-sheet. The nation; as a nation, is dead and buried among other nationalities all round the world. The majority of them have not yet given their King a chance to woo their love and win their allegiance. They still look for another. Some of them apostatise to become Moslems, as in Turkey, or nominal Christians, as in Germany, for the sake of position among the people with whom they sojourn. So Heine submitted to Christian baptism that he might be free to practise law, and went home from the desecrated sacrament to curse the Jew he saw in his looking-glass. Yet the Jews are more "naturally Christian" than any other people,¹ and many of them in all the centuries have become faithful followers of the once dead but evermore living Christ. Abraham, father of the faithful from among all the nations, was glad as he looked forward to see Christ's day; and those of his seed according to the flesh, who are also his children by faith, look back to that day and are sharers of Abra-

¹ *Trusting and Toiling*, Nov. 1910, tells us that according to De Le Roy 72,740 Jews were baptized in Evangelical churches during last century, giving a proportion of 1 protestant convert from among 150 Jews; while the converts in other mission fields numbered only 1 from among 525 of various races and religions.

ham's joy. The living Church of Christ which is His body has never failed to count among its members a notable contingent from among His unforsaken Israel.¹

Now the Holy Spirit who came at Pentecost to convince the world of sin, of righteousness and of judgment, has three witnesses to whom He can make appeal: (1) the Living Church: (2) the Living Book: (3) the Unconsumed People which in dying as a nation yielded up Church and Book to mankind. (1) The adversary of our race tried to crush out the life of the infant Church by martyrdoms upon martyrdoms, by the stones of the men who laid their clothes at the feet of young Saul of Tarsus, by the sword of a second Herod, by the fires of Nero, and the lions of other rulers of the world. (2) He consigned the Scriptures with them to destruction. (3) In the same fashion he dealt with the unwilling witness—the Jew. History tells us that Titus did not cease his deadly work till two-thirds of the Jewish people had been slaughtered. The Church grew apace; the Scriptures became more widely read; the Jews multiplied wherever they were scattered abroad.

Next, when pagan Rome had ceased to destroy, papal Rome was used in a more subtle way. (1) A hierarchy took the dominance of the Church, and priestcraft in Christ's name sought even to control the world. (2) The Bible could only be read at the will of a priest and according to his interpretation. Christ was left in the clouds, while men with little of His mind lorded it over His humble followers. (3) In these dark ages the Jew met something like a similar fate. Set as a subject of obloquy to other men he was shut off as far as might be and confined to the Ghetto, a creature to be if possible lost sight of and forgotten. The darkness began to pass away, when to a young German as he read the Bible chained to a pillar in his monastery, there shined in his heart "the light of the knowledge of the glory of God in the face of Jesus Christ." Martin Luther broke the bonds of priest-

craft, restored to Christ's poor something of their heritage, and put in their hands their title-deeds by giving them the Scriptures in the tongue of the common people. And sometimes the gates of the Ghetto opened, and it became possible for the Jew to come out and mix on human terms with the onward moving races of the world.

And what can the wiles of man's enemy do now? (1) As regards the living Church he sets preachers in her pulpits to proclaim that all men are sons of God and may, without any new birth, only by exercise of their own freewill and energy, become Christs, like Him who taught us to say, "Our Father which art in Heaven." (2) As to the Bible, it is to multitudes but as a book like other books to be taken up and dealt with or laid away according to their liking. So we may see a man of learning choose some sayings of Jesus that it pleases him to count alone authentic, and set them down like ninepins for others to bowl over. (3) And as to the Jew—he also is to the blinded just a man among other men, a negligible quantity among the mass of humanity, and doomed to disappear. Yet the Jew as he is, and always has been, and will always be, fits to the open-eyed reader of the Bible like lock and key; and I don't know what a Christian who expects the extinction of the Jews ere Christ's return can reply to the American Jew¹ who maintains that "had the Jews perished or been absorbed, the Christian's strongest proof of the authenticity of the Bible and the existence of his Saviour would have been lost."

The secret of the persistence of the Jews through the long generations is given in the words of the last of their Old Testament prophets when he says (Malachi iii. 6), "I am the LORD, I change not; therefore ye sons of Jacob are not consumed."

A. R. SIMPSON.

¹ Weinstock, *Jesus the Jew*, p. 33.