

brain with investigation and invention, and gone to sleep with his cerebral organs excited and overwrought by his efforts. His studies flit before his dreaming mind like the mobile brilliants in a revolving kaleidoscope. On awaking he remembers something of this medley and farrago of critical phantasies, and from this nightmare of confused and contradictory thoughts and theories he elaborates a new phase in the science of theology, and this he propounds the next day to his class and to the world as the "last results" of criticism.

This is no overdrawn figure, though it may have the ring of satire; but what would be thought of the historian who, because he read in the first Prayer-book of Edward VI. evidences of a return to primitive Christianity, would pronounce the ancient Liturgies—such as that in the "Apostolical Constitutions" and the Mosarabic—to be the work of the early Reformation period? or, because the Greek text of the New Testament was almost unknown in the Western Church till the days of the Renaissance, would teach that the Greek Gospels and Epistles had their origin at that date, and were fabricated to meet the necessities of a religious crisis? Yet, if we had not independent history to controvert such propositions, the argument would be equally valid. In the Old Testament this appeal to contemporaneous history is barely possible; still, the discoveries made in Egyptian, Accadian and Assyrian relics go far to show that the historical grouping of events, as handed down in their traditions, bears a striking similarity to the Biblical documents; and the day may yet dawn, and that soon, when some conclusive evidence will be unearthed.

F. TILNEY BASSETT.

Dulverton Vicarage, May 14, 1890.



ART. IV.—SIGNIFICANT CHANGES IN ENGLISH JUDAISM.

THE prevalent idea amongst Christians concerning Judaism is that it is a kind of changeless system which has existed from age to age without any perceptible alteration; in the midst of change it has resisted change, like one of those curious organisms, the existence of which is prolonged simply because all the exhausting movements of life have been reduced to a minimum. And there can be no doubt that this has to a very great extent been the condition of Judaism for centuries. But for some time past this fossilized state of Oriental changelessness has been passing away, a new life has been stirring, and with it there has been a growing sense of restlessness. The influence of

the Rabbis has been on the wane, and modern education has suggested grave difficulties in regard to the Old Testament. The scepticism also which has been such a marked feature in Germany, in France, and in our own country has been making sad inroads. Many are drifting from the old landmarks. Rabbinitism is being discarded, old customs are being given up, and a widespread desire exists amongst the Jews to assimilate themselves, as far as possible, to their Christian surroundings. Some have even gone further than this; they have given up their Bible; and this is scarcely to be wondered at, for the Old Testament, taken by itself, is clearly incomplete; it inspires hopes which have never been realized, and it tells of a Messiah which, according to Jewish belief, has never come.

But while this has for some years past been the existing condition of things, many will read with astonishment the statements made in the "Jewish Quarterly" of last year. This review is conducted with very considerable ability by Mr. J. Abrahams and Mr. C. G. Montefiore, and the larger number of contributors to its pages are Jews. According to the prospectus in the first number, every section of Jewish opinion is invited to co-operate, and the promise is made that all contributions will be treated with perfect impartiality. The editors deplore the fact that Judaism in England has but a feeble interest in its own history and literature, and the best sources of instruction on the Hebrew Bible are to be found, not amongst Jews, but amongst Christian scholars. From the pen of Professor Graetz we have two articles upon the significance of Judaism, for the present and for the future, and in the former of these the significant question is asked, "How can Judaism maintain itself if its most distinguished sons, the cultured classes, turn their backs upon it?" "Even the fidelity of the poor," he adds, "is not secured, for they urge their children to adopt the culture of the time, and to strive to obtain equality and social position by means of scientific ability. This is the case in Germany, Austria, Russia, and the Danubian Principalities; it has spread even to the Turkish Orient, and has crossed over into Africa. How, then, shall the existence of Judaism be continued? or will it have no further existence? Has it already fulfilled its mission? And is it no longer anything but an unsubstantial ghost, fitting from place to place, and longing only for the rest of the grave?" This inquiry he answers by telling us in substance that it can only exist by sweeping away the whole ceremonial system, and all those observances and customs which have hitherto made the Jews a distinct people, by the adoption of what has been called a "minimum of religion;" and by the proclamation of humanity, and a rational Monotheism—for it is only by so doing that it can adopt a universal and cosmopolitan

character, and compete with Unitarianism and Christianity." The ritual observances of the law, he informs us, were given to wean the people from the idolatry of polytheistic worship, and are not of any permanent significance. To touch a corpse, or to come into contact with death, was a protest against the mummy worship of Egypt. The prohibition to eat the flesh of certain quadrupeds, birds, fishes, and reptiles, was a protest against the Egyptian worship of animals; the ceremony of the red heifer was the destruction from amongst them of the red bull, which was worshipped in certain districts of Egypt; and the rite of the scapegoat was a warning against the lascivious goat-worship, mentioned by Herodotus and Diodorus Siculus; and in the ceremonial connected with it we are to see simply the symbol of unchastity driven out of the camp of Israel. These, he insists, must all be set aside, retaining only what he calls "the essence of Judaism," that is, an "ethical idealism," which means "humanity in the highest sense of the word, and a pure rational Monotheism freed from all mysticism and disfigurement."

The Reform Movement has (as is well known) been slowly spreading amongst the Jews, and reform, speaking generally, means some kind of rationalism; but the actual position at which the movement has arrived will come upon many with feelings of surprise. Mr. Montefiore, commenting upon Dr. Ritter's "Text Book of Reformed Judaism," published last year in Berlin, tells us that according to the teaching of this book there must be an "abandonment of every national and political element, such as the dietary laws, the Tifillin, and the Tzitzith; the Sabbath must be transferred to Sunday, so that the sanctifying objects and results may be enjoyed by the whole community; the worshipper, when entering the Synagogue, should bare his head, and the service should be conducted, not in the sacred Hebrew, but in the vernacular; we may not ask God in prayer for any particular boon, for no special interposition on the part of God is possible; and miracles are to be regarded as allegoric, poetic veils through which the higher ethical meaning is to be elicited; orthodoxy may believe in a personal Messiah and the renewal of the national life in Palestine, but reform has abandoned both these articles of faith, and clings only to the slow progress of mankind in knowledge, goodness, and pure religion; and to this Judaism is to contribute its share, but there is nothing said respecting the hope which religion offers of a life beyond the grave."

These statements are sufficiently startling, but they are comparatively weak when compared with those which appear in an article upon English Judaism, by Mr. Israel Zangwill. At p. 379 he says: "If Israel is to bring light to the nations, it must first have light within itself, but to say that Anglo-Israel has this light is to utter an empty compliment. We are not

irradiated with the light of the new knowledge, and we seem to have lost the light of the old. English Judaism is an immense chaos of opinions. We do not know where we are. We have endless disputes in the press when the real issue is obscured; endless arguments when neither party is convinced." Again, he says (p. 389): "Converts from alien races may be regarded as a *quantité négligéable*, while deserters from Judaism are daily becoming more numerous, and the orthodox East End itself contains a very nest of Atheistic Socialists." With regard to this last sentence it may be mentioned that the two principal text books on Socialism—Marx's "Critique on Capital," and Lassalles' "System of Acquired Rights," in which the attempt is made to show that capital is robbery—are written by Jews; and last year, in the columns of the *Worker's Friend*, a paper which apparently emanates from a London Socialistic Club, a banquet was advertised by the Jews to take place upon the day of atonement, the one fast day of the Jewish year—thus, in the most emphatic sense pouring contempt upon the most sacred rites of Judaism.

We are told again (p. 398) that :

All over the world the old Judaism is breaking down. In Germany the reactionary work of a Hirsch has no seed of life within itself; the constructive work of Mendelssohn has failed; the plutocracy is ennobled, and goes over to Christianity—most frequently to the Catholic form of it. The educated are chiefly agnostics, and are not even inspired by that hollow ghost of racial unity which is born of interest in one another's births, marriages, and deaths. In Austria the Jewish teachers have openly broken with Judaism; in Australia Judaism is an anæmic invalid; in America the most liberal doctrines of natural religion are preached by salaried Jewish ministers. American Judaism reflects the very form and pressure of the age. Rabbi Krauskopf, of Philadelphia, expounded before a vast audience at a Sunday-sabbath service, at which a new ritual compiled by him was used, the method by which we advance from the old to the new. We refuse, he says, to look upon Judaism as the absolutely perfect and God-given religion. We discard the belief that the Bible was written by God, or by man under the dictation of God; and therefore, infallible, and binding upon all men and ages. We discard the belief in the coming of a personal Messiah who will lead us back to Palestine, and then establish a theocracy to which all nations of the earth shall be tributary. We reject the belief in a bodily resurrection, in the torments of hell, the rewards of Paradise, prophecy, and all Biblical and Rabbinical beliefs, rites, ceremonies, and institutions which neither elevate nor sanctify our lives. However comforting and useful they may have been in their day, they are now obsolete, misleading, and frequently injurious.

And yet this is the creed, if creed it can be called, which is put forward as Judaism. In England "the idolatry of blind Bible worship has died out among the cultured; both orthodox and reformed Judaism seem to suffer from that defect, which Oriental thought regarded as so serious—sterility.

Both Biblical and Rabbinical Judaism seem to have had their day, and the cloak which could not be torn off by the tempest of Christianity and persecution bids fair to be thrown off under the sunshine of rationalism and tolerance." Again, he asks the question of Professor Graetz,—Has Judaism a future? And his answer seems to be that "Judaism will have a future if the future has no Judaism!" The real struggle of the future, he adds, will be "between the essence of Judaism and the essence of Christism, the scientific morality of Moses and the emotional morality of Christ; and a compromise between the religious provisions for moral geniuses and those for moral dullards will perhaps form the religion of the future!"

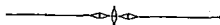
Here, then, we have a sketch of modern Judaism, and specially of Judaism in England, drawn by the pen of intelligent Jews themselves, and appearing in a review which pledges itself to unreserved truthfulness and impartiality, and which certainly, in many respects, exhibits very considerable ability; but it may be said that the picture here presented is only applicable to that section of the Jews which is in sympathy with the Reform movement. This may be partially true, but with the exception of Dr. Ritter's book, these writers make no such limitation. The condition of things described is in many respects a dark and melancholy one, and shows us how terribly the philosophic speculations of our time have told upon the Jewish faith; and yet, if we reflect for a moment, we can scarcely wonder, for the Old Testament cannot stand alone, and the puerilities of Rabbinic literature will not bear the light of modern criticism.

We have been accustomed to think that it was the religion of the Jew which kept him continuously distinct, but now a process of disintegration seems swiftly to be going forward in almost every direction. The late Professor Deutsch, a few years ago, said in a German paper that "Judaism was rapidly losing ground by ceaseless disintegration," and it is not a little remarkable that the official statistics that very year in Vienna showed that 232 had been admitted by baptism into the Church. And this is exactly what is taking place at the present time; with this difference, that each year brings with it an accelerated movement. The religion which has stood the lapse of ages seems at last to be giving way, and a unique opportunity is presented to the Church of Christ, an opportunity for which she has prayed and waited in vain for centuries. Nothing can be clearer than that man cannot live long upon mere negatives; the human mind will search for positive truth. Dissolution must be followed by reconstruction in some form, and whether that form will be materialism or Christianity depends upon the energy and effectiveness of the missionary efforts which are put forth.

With these facts before us, let us turn to the results of Christian endeavour. We have read in past years many reports of the work of the London Society, and we have watched for years with deep interest the progress of Jewish evangelization; but never before have we read a report more full of hope and encouragement than that which has been presented for the present year. Never before have we felt the call to action so imperative, and never before have we heard the voice of God speaking so plainly. Already the movement from the negative to the positive has commenced, and a distinct approximation of the Jews towards Christianity is traceable in many directions. At Harrow, for a long time, an effort had been made to obtain a house where the many Jews who attend the school could be located. For eight years such a house has been provided, but instead of the Jewish boys going there, more than half of them are to be found in the Christian houses, attending chapel, and some of them actually helping in the choir; and what is true of Harrow is true in a lesser degree of some of the other great schools of the kingdom. Nor is this drawing towards Christianity confined to the upper classes; it extends to all ranks in society. A clergyman, who has large parish schools, mentions the fact that one-third of the scholars are Jews, and that they are never withdrawn from religious instruction. And in the first report of the Education Commission, Mr. Waller, the secretary of the Wesleyan Education Committee, states that though there are many Jewish children attending their schools, they are very rarely withdrawn from the usual Christian instruction. Two years since the secretary of a branch of the Young Men's Christian Association stated that sixty Jewish young men had recently applied to be admitted as members, and it is well known that many, in different parts of the country, who are not baptized regularly attend the services of the Church. Last year Mr. Barnett Saul, B.A., of the Jews' College, took a first class prize at the London University, for proficiency in the Hebrew text of the Old Testament, the Greek text of the New, in the evidences of the Christian religion, and in Scripture History. The Rev. T. M. Eppstein, Principal of the Home Mission, speaks of two hundred inquirers, of forty receiving baptism, and of eighty more making application for the sacred rite. And the Rev. M. Wolkenberg, from the Midlands, tells of "a work extensive, progressing, and penetrating all classes of Jews. There are no startling incidents, no sensational episodes, but a quiet leavening process is everywhere discernible." And the Rev. T. C. S. Kroenig, of Hull, says: "The Jews all over the world are in a state of anticipation, and never before did they admit as a body that mission work had made an inroad upon them." We might multiply testimonies of this kind almost without limit. We might tell of cases of conversion which are happening every day, but we refrain; we have said

enough to show that the present is an exceptional period. Judaism seems like some ancient fortress, before which the armies of the Church of God have assembled; but age after age has passed, and little impression has been made. During the last fifty years more energetic efforts have been put forth, and as the smoke and dust of the conflict partially clear away, here and there we may have seen a tower which has toppled over, or a bastion which has been demolished or overturned; still the defences have retained much of their former strength. But now a strange phenomenon is taking place: the ground beneath the fortress seems to be heaving and parting asunder, and the walls are being shaken as by an invisible hand. Those old ramparts which have withstood the assaults of centuries are giving way, and the whole is rapidly become a mass of irrecoverable ruin and disorder. The defenders have lost faith in their defences; some are deserting the fortress, and others are in communication with the enemy, and are actually asking us to enter in and take possession. Is this a time for us (when God seems specially to have intervened) to fold our arms and do nothing? Shall we not rather listen to the whisper of the Divine Spirit, and take up the battle cry of Israel's ancient leader, blow the trumpet of deliverance, and each man endeavour to "ascend up straight before him"? If we would only unitedly do this in the strength of the Lord, all difficulties would be speedily overcome, and the city would be taken; but to do it we want more enthusiasm, more of the spirit of the Master. Let us ask Him to pour out upon His Church a deeper interest in this great and blessed work! During the next five-and-twenty years the question of English Judaism will be to a great extent settled; and that question is nothing less than this, whether the masses shall be allowed to drift over to materialism, and so be lost to the Church of God; or whether they shall be enrolled beneath the banner of the cross of Christ. We are passing through a seminal period, a crisis in the history of Israel, and the use we make of the present will most assuredly determine the conditions of the problem for many years to come. May God give us grace to be faithful, to respond to the call, and to make some personal sacrifice to bring the Jews to the feet of our blessed Master and Lord.

J. EUSTACE BRENNAN.



ART. V.—COVENANT *VERSUS* TESTAMENT.

WITH ESPECIAL REFERENCE TO HEB. IX. 15-18.

WE have not come to a satisfactory conclusion as to whether the book, which contains the records of our Lord and His disciples, ought to be called the Scriptures of the "New Testa-