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"A light to lighten the Gentiles and the glory of thy people Israel."

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THE RESPONSIBILITY OF THE CHURCH IN RELATION TO ISRAËL.*

BY REV. B. B. SUTCLIFFE.

This subject is at once a condemnation and a commendation of the church—a condemnation in that such a subject should find a place on any Christian program, and a commendation in that it speaks of an awakening on the part of the church to a fuller understanding of her Lord's parting injunction. Among others, there are seven reasons which the writer sees for the responsibility of the church in relation to Israel.

1. The church is to give the Gospel to every creature.

There is little need to show that this is the business of the church entrusted to her by her departing Lord, but she needs to see that missions to the Jew is as peculiar and separate from all other work of missions as the Jew is peculiar and separate from all other peoples. There is and has always been since there were any Jews a great and well-defined distinction between them and the Gentiles. The Holy Spirit declares in the Old Testament that Israel shall not be numbered with the nations, but shall be separate and distinct

from them. In the classification of the race which the Holy Spirit gives in the New Testament the same unique place is given to Israel, as 1 Cor. 10:32 (... "the Jew, the Gentile, or the church") declares. Here is a distinction made between the unsaved Jew and the unsaved Gentile. While the church has, in a measure, acknowledged her responsibility concerning missionary work among the unsaved, she needs to have a vision of her special and peculiar mission to present the Christ of the Bible to the Jew. In the light of the text above Jewish missions should hold in the activities of the church as distinct a place as the Jew holds among the peoples of the earth.

2. It is a responsibility imposed upon the church by common gratitude.

The Jew, from a human viewpoint, gave to the church the Scriptures. The writings of Jewish men are the most prized literature in all the world, a literature upon which the church is founded and without which she would have nothing of value to herself or of blessing to others; indeed, she would have no existence.

*An address delivered at the annual meeting of The Chicago Hebrew Mission, Jan. 14, 1913, at the Reading Room, 1244 S. Halsted St. It is published in tract form. Price 2 cts. per copy.

THE MISSIONARY DEPARTMENT.

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ISAAC DE COSTA.

THE DUTCH HISTORIAN.

When in the closing days of the 14th century the persecutions of the Jews in Spain became more unbearable from year to year, many of the better class of Jews applied for baptism. But though the sign of the cross was made on their foreheads, and though in the eyes of state and church they were Christians and eligible for all offices of trust and state, these Marannos, as they were called, were Jews in their hearts. Secretly and at great risk, they practised Jewish rites, and anxiously waited for the time when they could escape the clutches of Spain and return to Judaism. After two centuries the opportunity to cast aside the masks came to the Marannos. Holland had cast off the Spanish yoke, and in the Dutch Republic these secret Jews sought and found in the closing years of the 16th century religious liberty and peace. Among the Marannos who came to Amsterdam in 1591 and settled down as self-respecting Jews, were the ancestors of Isaac de Costa, the celebrated Dutch Hebrew Christian. Born in Amsterdam on January 14, 1798, he was the son of the well-to-do merchant, Daniel de Costa and his wife, Rebecca Ricardo, who, like her husband, was a descendant of one of the old Jewish families. The mother alone adhered to the orthodox Judaism, which, however, never attracted the son. Since both parents delighted in a

retired life, the son naturally had the same retiring disposition, which, however, did not prevent an early, active and intellectual life. His marvelous talents caused quick progress in learning. At the age of eleven years he recited in a public examination some Latin verses of his own, and when only fifteen years old he was admitted to the Athenæum and at the age of sixteen he celebrated the deliverance of Holland from the yoke of Napoleon in a poem which was highly praised. But while the intellect developed, the body did not. He was sickly from his boyhood on and never enjoyed robust health. This, however, caused him to live more in the realms of thought and fancy.

To religion he paid no attention, until he unexpectedly heard Professor van Lennep speak in a lecture of the importance of Israel. This idea appealed to him, and he followed it up with greatest zeal. But alas, since it only made him proud of his Jewish blood, it profited him nothing that he thus jealously occupied himself with religious questions. A thousand doubts were awakened in his heart, until he, to escape the doubts, created a religion of his own, which was a queer mixture of all sorts of thoughts and fancies. One thing only he believed with all his heart, and in this belief he never weakened, namely, that the Jewish nation is superior to all others.

A little later, Professor van Len-

*After the German of Lic. J. F. A. de le Roi.

nep led him another step onward, when, in another lecture, he proved the superiority of the biblical account of the Creation over all others. This led the young Jew to read and study the Bible diligently. The truth of God's word mightily impressed the young student, but he resisted its influence and, from the reading of the Bible, gained only an increase of his Jewish pride, without finding rest.

A new step onward was made when the celebrated poet Bilderdijk attracted the poetically talented youth, for Bilderdijk was not only a great scholar, but also an earnest Christian. He showed the young Jew, Jesus Christ as the center of all individual and national life. De Costa was the more impressed with this idea, because Bilderdijk was an ardent friend of the Jews and announced that the conversion of Israel to Christ would have most glorious results for the whole world.

In 1813 Bilderdijk and de Costa became personally acquainted, and after the first meeting the great poet said to his wife, "That young man will become great." At another visit of de Costa, Bilderdijk put his hands upon the head of the young Jew and blessed him, and de Costa's heart was touched. From that time on he loved the poet like a father, and trustingly revealed to him his spiritual as well as his intellectual life. At the same time, he came into close relations with the most prominent followers of Bilderdijk, some of whom became very prominent afterwards, and among whom was his Jewish cousin, Capadose.

Soon the young man attracted more and more attention. His poems were greatly admired, and his other writings were highly praised. The public praise intoxicated him, so that he found no

time for quiet thinking, because a certain restlessness, which could not be appeased, was in his heart.

At this crucial point he met Hannah Belmonte, who was related to him, and was beautiful and brilliant. Deeply attracted by her charms, he asked her hand in marriage in 1820. The parents gave their consent, since their daughter loved de Costa, but insisted that he should pass his final examination before the betrothal should be published. But even in this joyful time, the doubts and questions in de Costa's heart increased and tortured him continually. He sought relief in literary work and commenced the writing of a history of the Jews in Spain and Portugal, in which he expected to prove that Jewish leadership and rule alone could save the nations. In his historical researches for this work, he came upon the work of a Spanish Hebrew Christian, Don Juan Heideck, entitled "Defense of the Christian Religion," and he carefully read it. He soon became convinced that the Jewish and the Christian religion are closely connected, and he went to Bilderdijk for counsel. His wise help deepened this impression, but still de Costa did not come nearer to the truth. The Man of Sorrows, the Saviour of sinful men, who must suffer and die for *his* salvation, was repulsive to him. The Messiah whom he wanted was a king. This opposition to the truth brought him no peace, on the contrary, he became so depressed that he was tempted to lay hands on himself. Terrified, he cried out in his anguish, "My God, forsake me not," and as he thus cried out in faith, his soul perceived the Saviour as he had been described in Isaiah 53. Peace came to his troubled heart, but after all, his heart had not yet

been surrendered to Christ. Again he went to Bilderdijk and revealed all to him. "Become a follower of Christ," was his answer, which impressed itself indelibly upon his mind. Later he repeated it to his cousin Capadose, who, terrified, cried out, "Look out! they are trying to convert us!" and quickly left the room. But both young men were so deeply impressed that they found it impossible to find rest through simple flight from Christianity, and they decided to study the New Testament together. This they did with great zeal.

About this time, 1821, de Costa was married, and at first it seemed as if his soul had found rest. But neither the sweet companionship of his wife, nor increased literary work, which proved very successful, brought permanent rest to his heart. At last he confided in his wife and learned, to his amazement, that she had not only been occupied with the questions of religion for years, but that she had already decided that the salvation of her soul was to be found in Christ alone. Thus he now had a faithful helper at his side, who was willing to walk the way of truth with him—and since her life was always so consistent, he could not often enough repeat how much she had done for his spiritual life.

It now needed only a firm resolution to free himself from that burden which had so long oppressed him, yet he shrank back. Seemingly it was regard for his father which kept him back from open confession of Christ in baptism, but when the latter died in 1822, there was no change. What, then, was the real obstacle? It was not lack of knowledge and of faith, for he was now fully persuaded that the religion of Jesus Christ was true. The obstacle was

only his proud spirit. He was a moral and religious man, a brilliant and much-admired poet, and it was exceedingly hard for him to condemn himself before the Crucified One, like the thief, to see only guilt himself, and to seek only pardon, only mercy, only redemption at the accursed tree; therefore, he continued as before, though living a life of torment.

At last God laid hold of him in a different manner. His cousin Capadose had also found Christ. As soon as he heard the voice of truth in his heart, he had obeyed and publicly professed Christ, though he was repudiated by his family. When Capadose himself told this to de Costa, the latter broke down. He was ashamed of himself, and he humbled his pride. Without reserve, he acknowledged that he had so long resisted the truth, and he hurried with his wife and Capadose to Pastor Egeling at Leyden. This servant of the Lord baptized the three on October 20, 1822, after a full course of instruction. At the close of the day de Costa was able to say, "Today I am happy, and my heart is filled with gratitude to God, because he has brought me unto this day." The time of trouble and restlessness of heart was over. He was at peace, and that peace never was disturbed again.

At once de Costa was found in the front rank of the soldiers of Christ and of the Gospel in Holland. A miserable rationalism was found in every sphere of life in Holland. De Costa attacked this enemy of the Gospel. In 1823 he published a pamphlet of one hundred pages, entitled "Accusations Against the Spirit of the Century." He laid bare the unbelief of the people and demanded that Christ again become the center of the life of the individual and of

the nation, of science, state and church, so that the service of self must become a service of God. The impression which this pamphlet made cannot be described. It had revealed the evil of the age and pointed to the only remedy. Great excitement followed, and all turned against the disturber of the peace. The public officials and leaders were so aroused and filled with such rage against de Costa, that they prevented his employment in the university or in civil service ever afterwards. But, on the other hand, the pamphlet awakened multitudes of sleepers, and it is due to de Costa's influence primarily, that Christianity again became a power in the public life of Holland.

De Costa had now found the place which God had meant for him. He was conscious that it was his duty to testify, with pen and tongue, for Christ throughout the land in the spheres of intellectual, public, and religious life, and unwearily performed his duty. He was joined in this great work by many of the best men of Holland, and many champions of evangelical Christianity in Germany, France, England, and in Switzerland, had their eyes upon him. To Christ, who had brought him salvation and peace, he called especially the Dutch people, and also his Jewish brethren. He published numerous historical and theological treatises, and his many poems caused him to be named the greatest poet whom Holland has produced in the nineteenth century. All his writings were pervaded by one spirit, and all spoke of Christ, though in very different tones and in various manners. He exerted especial influence by a series of Bible readings, which he gave in his own house and afterwards published. Many learned

through his influence to read, and love, and study the Scriptures. His poems and his patriotism reconciled to him not a few of his enemies. He was even offered a public reward, because he had awakened the public spirit of so many in dark days, but he declined it.

But while de Costa was a Dutch patriot, he also loved the Jewish nation. The Christians he pointed to the glorious promises to Israel, which are yet to be fulfilled, and he opened the prophecies to them. To the Jews he remained a Jew, and they themselves were obliged to acknowledge that his faith in Christ had not alienated him from them. In 1846 he was instrumental in starting the Netherland Society for Israel, and his interest in the evangelization of the Jews never ceased.

The large and ever-increasing activity of de Costa in the church, in literature, and in domestic and foreign missionary effort, is the more marvelous because he was always suffering from pain and weakness. At last he was laid upon a sick bed for many days, and often his pains increased to such degree that even his physician could not understand how he could endure such suffering. In those days it became clear to all that Christ was everything to him, and that the disciple followed the Master, bearing the cross. Even his bitterest enemies were now silenced. Public bulletins of his condition had to be published, because the people demanded them. Many came to his sick-bed, and and not a few received impressions for life. A more cheerful and triumphant death has scarcely ever been witnessed, with the words, "There remaineth a rest for the people of God," he fell asleep in the arms of his friend and

cousin, Capadose, on April 28, 1860.

Thus to the close of the life of this son of Israel, the power of Jesus Christ was made manifest. Without Christ he was, in spite of all talents and achievements, an unhappy man, who brought forth no real fruit. With Christ, all became new. All his talents developed harmoniously, his zeal became ardent, his courage intrepid, his power mighty. Thus he brought blessing wherever he spoke or labored. All the wealth of his Jewish nature became truly fruitful. Now he no longer lived unto himself, but, like Paul, he was constrained by the love of Christ to bring as many as he could reach to the Saviour!

TWO VITAL MISTAKES.

There are two radical mistakes being made in these days in the carrying on of religious work. The *first* is the assumption that reformation may take the place of regeneration and the *second* is the added assumption that men may be saved in a mass. The whole teaching of Scripture is against such conceptions, and experience is as much against them as the Scripture. Reformation may do much for a man so far as his earthly life is concerned, for it may make him cleaner, healthier, better dressed and housed, more comfortable, a more agreeable companion and a more patriotic citizen. But reformation leaves a man spiritually just where it found him, namely, a lost sinner; for it never affects in the least his relationship with God or his hope of eternal life. Thus the deeper work of regeneration is needed, which is nothing less than the implanting of a new and divine life within the Spirit. In view of this it is impos-

sible that men should be regenerated in multitudes. Since faith in Christ must be personal, regeneration must likewise be personal. Hence the process is an individual one. In the final analysis, therefore, the Gospel must be preached to the individual as an individual, and if a man is to be saved it must be accepted by the individual as an individual. These are common fundamental truths. But they are being rapidly forgotten, and we need to recall them and to keep them well in mind.—*China's Millions.*

ZION.*

BY MISS A. A. POLLARD.

Oh, more than all of Jacob's homes
The Lord doth Zion love;
Her gates are precious in His sight—
He guards her from above.

CHORUS.

Oh, come and sing, together flow!
Awake! awake! be glad! rejoice!
The Lord of Hosts in Zion dwells—
She is His heart's desire and choice.

With judgment and with righteousness
The Lord doth Zion fill;
His rod of strength from her He sends—
There "Saviours" do His will.

The fire of the Lord doth burn
In Zion fierce and hot;
His jealousy for her is great—
Its fury spareth not.

The joy of all the earth is thee,
In beauty perfect found;
With singing the redeemed shall come
And tread her holy ground.

The Lord shall comfort Zion yet—
Each waste and desert place—
And gloriously He there shall reign
Her King in truth and grace.

*TUNE:—"The Cleansing Stream I See, I See."

Russia has just celebrated the tercentenary of the Romanoff dynasty. Although many of the sovereigns have been antagonistic to the Jews, the names of Peter the Great, Catherine II, Paul I and Alexander II stand out conspicuously in the dark night as stars of the first magnitude.