

# THE JEWISH ERA

Vol. 18.

CHICAGO, OCTOBER 15, 1909

No. 4

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

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PUBLISHED QUARTERLY, PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR

Subscription in Europe or other foreign parts, 5 cents extra for postage

Entered as Second-Class Matter February 25, 1892, at the Postoffice at Chicago, Illinois, under the Act of Congress of March 3, 1879.

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MRS. T. C. ROUNDS, EDITOR.

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## "YOM KIPPUR," THE DAY OF ATONEMENT.

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BY PROF. JULIUS MAGATH.  
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Ten days after the solemn ceremonies of the first of the year is celebrated Yom Kippur, the day of pardon.

When the Jews were still in their own land and the temple was still standing, among the sacrificial ordinances there was one which has to this day left its imprint on all languages. This word is "scapegoat," and it refers to one of the two goats which figured so prominently in the ancient Jewish ceremonies.

Now, however, although the Jews are scattered and dispersed among all the nations, and therefore no longer able to observe the ceremonies which were bound up with the Holy Land and the temple service, nevertheless they are not able to utterly forget the significance of this solemn occasion. "Yom Kippur" is therefore for the Jewish people the most solemn and holy day of all the days of the year. Even in large cities, where the tendencies are to laxity in religious things, this day is celebrated in a most particular manner. Even the kings of commerce and finance observe it, for not only do they close their offices and counting rooms, but

they give themselves up exclusively to the services of the synagogue, where they spend long hours in fasting and prayer, even observing the ordinances imposed by the rabbis of old. Jews far from religious centers and those who labor in country villages, in the mountains and in the deserts, all return to their families (if they have any), or at any rate seek out a Jewish community for the celebration of this day.

"Yom Kippur" has assumed the nature of a family celebration and the eve is ushered in with the following family ceremony:

A table without covering whatsoever is placed in the center of the principal room. A ritual, opened at the proper place, is placed on the table. Some live hens and cocks with tied feet and wings lie huddled together on the floor.

At the appointed hour, when the whole family is gathered, the male head of the house advances; he unties the wings and legs of one of the cocks, then facing the ritual, he whirls the fowl three times round his head and exclaims in a loud voice, "Be thou my redemption, my substitute for my sins. Let this cock go to death and to days of happiness and peace!" The other members of the family do the same, repeating

of Tishri, instead of reading it through in three years and beginning it, as used to be done, on the first of Nissan.—*The American Hebrew*.

## THE SOLUTION OF THE JEWISH PROBLEM.

A REVIEW BY REV. LOUIS MEYER.

Three books have appeared lately which deal with the Jewish Question and its Solution, and which, on account of the importance of the subject, deserve an extensive review. They are:

1. *The Jewish Question and the Key to its Solution.* By Max Green, M. D. George W. Jacobs and Company, Philadelphia. Pp. 197. 25cts. net.

*The same.* Yiddish Edition, pp. 193. 25cts. net.

2. *The Hebrew Christian and His National Continuity.* By Philip Cohen. Marshall Brothers, Ltd., London. Pp. 147.

3. *Proselytes of the Ghetto.* By Amos I. Dushaw, B. D. Publisher, J. Heidingsfeld, New Brunswick, N. J. Pp. 128. \$1.

Each book is well written, and holds the reader, if he is interested in the Jewish problem, from beginning to end. In Mr. Dushaw's there are mistakes in the text which ought not to be in such a book, for instance, Shatkin [Shadchan], Eddersheim [Ederseheim], Hengsdinberg [Hengstenberg, who was not a Hebrew, as the author thinks], and calling Bishop Schereschewsky a Polish Jew [he was born in Tanroggen, Lithuania].

The three authors are Hebrew Christians. Dr. Green is in charge of the missionary work of the Diocese of Pennsylvania, Protestant Episcopal Church, among the Jews in Philadelphia. Mr. Cohen is in

charge of the Mission to Israel of the Dutch Reformed Church of South Africa at Johannesburg, in the Transvaal Colony. Rev. Dushaw is a graduate of Union Theological Seminary in New York, has been engaged in missionary work among the Jews in New York, and is pastor of the Presbyterian Church at East Meredith, N. Y. Thus all three speak from experience, and their love to their own people and their desire for the salvation of them is very apparent.

Dr. Green's book is addressed to the Jews and Christians, though seemingly chiefly to the Jews, because it discusses as the Jewish question the strained relationship between Jew and Gentile, and comes to the conclusion that the only possible solution is for the "Jew to turn Christian," page 7, or "to become Christian," page 23. [We frankly confess our dislike of both expressions, and would prefer "to accept the Lord Jesus Christ."]

Then follows a discussion of the Jewish objections to the claims of Christianity and a setting forth of the ideas of the Synagogue concerning the nature and person of the Messiah, and the proof that the messianic prophecies are fulfilled in Jesus of Nazareth. Dr. Green here shows a good knowledge of the Talmud, and the reprint of the rabbinic passages in the original Hebrew in the appendix is a commendable feature.

The last chapter is the "key" to the solution of the question. It is really a plea with individual Jews to acknowledge Jesus as the Messiah, and in it we come to what we consider the weak point of the admirably written book. Dr. Green pays little attention to the fact that after all it is the Deity of the crucified Son of God which is the

chief stumbling-block in the way of the Jew, he rather wants us to believe that "the fear of assimilation, the instinctive dread of being Gentilized and lost among the nations has been perhaps the greatest stumbling-block in the Jews' path to a recognition of Jesus as the Messiah." He declares that the barrenness and sterility of Jewish missions of the present day have been caused by the fact that the efforts of the Church "have, in the large majority of cases, been attempts to transform the Jews into Latin Christians, Greek Christians, German Christians, or Anglican Christians, instead of helping them to become Jewish Christians." We do not accept Dr. Green's, nor Mr. Cohen's, statements that Jewish Missions of the present day are not successful, as far as the number of conversions and baptisms are concerned, because they do not try to prove their point, while on the other side reliable statistics of Jewish baptisms prove conclusively that modern Jewish Missions are at least as fruitful as Missions to the Heathen, wherever they are carried on with equal zeal and devotion. We do not believe in such sweeping condemnation, though we do not close our eyes to the need of improvement in methods and other things. We are inclined to think that our authors have fallen into a mistake against which Professor Heman of Basel, a strictly conservative authority on Jewish Missions, warned in well-chosen words when, at the anniversary of the Basel Friends of Israel Society, June 29, 1909, he said, "We must be careful not to use a wrong measure for it (viz., the Jewish Mission) and its aim and purposes. The London Jews Society (of whose centenary he was speaking) never

imagined that it is the aim of the Mission to convert the whole Jewish nation, and to bring it into the Christian Church, as it is, and must be, the aim of Missions to the Heathen to bring all heathen nations into the bosom of the Church. The Jewish Mission knows well that the Jewish nation as such must wait until the fullness of the Gentiles be come in. It understands that the great mass of the Jews still remain in unbelief, and few only, according to the election of grace, are being attracted to Christ," and, "The Jewish Mission is conscious of the fact that it has a limited aim only, limited to the present time, limited to individuals from the Jewish nation, because the time must come when the fullness of the Gentiles be come in and all Israel will seek for deliverance." *Der Freund Israels*, 1909, iv., p. 55.

With Professor Heman we consider it a misapprehension of the aim and purposes of the Jewish Missions of the present day, when we are asked to adopt measures to hasten the conversion of the Jewish nation as such, or when the work is called sterile, barren, and unfruitful, because the numbers of baptism are small (about 2,000 annually).

In like manner we are not prepared to endorse Dr. Green's statement that the fear of assimilation has been perhaps the greatest stumbling-block in the Jews' path to a recognition of Jesus as the Messiah. We do believe that the fear of assimilation, the persecutions of the Jews, past and present, the inconsistent life of Christians, and similar things, are *stumbling-blocks* in the way of the Jew to a certain extent, which must be removed, but, after all, it is, "Christ crucified, unto the Jews a stumbling-block." The offense of

the cross is not in the least changed by Dr. Green's "key," the removal of the fear of assimilation.

We will not discuss the question whether this fear really exists to such a great extent in our day, but, granting its existence, we will look at Dr. Green's remedy, by which he will overcome the fear. He turns to his Jewish brethren, saying, "Nor let the fear of being assimilated with the Gentile world and losing our identity be a stumbling-block in our path. Until all Christendom shall attain to the unity of the Faith, there will be Anglican Christians, Lutheran Christians, Roman and Greek Christians, and many other kinds of Christians, and until then, we can be and remain Jewish Christians;" and, "In order to accept Jesus as their Messiah, the Jews need not at all close their own synagogues. Jesus is no stranger to the Synagogue. In the age of the Apostles communities of Jewish believers in the Messiah peacefully thrived throughout all Judea and Galilee and Samaria. We need but revive those ancient Messianic communities to re-establish the Jewish Apostolic Church—or shall we call it Synagogue?—built upon the foundation of the Apostles and Prophets, the Messiah Jesus Himself being the chief cornerstone" [pages 141, 142, 143]. Dr. Green does not define what he understands under the Jewish Apostolic Church, but, if we look into the first passage we find "Jewish Christians" contrasted with "Anglican," "Lutheran," "Roman," and "Greek" Christians, or with denominations. Thus we are led to think that the author recommends the resuscitation of a primitive, but now extinct denomination. But, lo! in the Yiddish edition we

read that until all Christendom shall attain to the unity of the Faith, "Gentile followers of the Messiah will be divided into English Christians, German Christians, and into many other kinds of Christians, and until then we can be and remain Jewish Christians," p. 154. While it is possible that English Christians is meant for Anglicans, German Christians is not equivalent to Lutherans. It refers to Christians bound together by common language and common descent, so that it cannot refer to a denomination which is composed of Christians of all races bound together by a common belief. Thus Dr. Green's plea here is for the gathering together of Jewish believers as believers bound together by common descent and common language. Dr. Green, then, means that wherever numbers of Hebrew Christians are willing to unite in specific congregations within the denominations, and show the necessary preparedness for such organization, we are inclined to endorse his views, though we know that at present such congregations are impossible (or almost impossible) in the United States on account of the scattered condition of the American Hebrew Christians. If Dr. Green means the reviving of a denomination, the former existence of which is much doubted by some, but not by the writer, we are unable to endorse his views. In a new edition of his book he should make clear what he means.

Mr. Cohen practically commences where Dr. Green leaves off. He speaks to Hebrew Christians, but also to the Gentile, and boldly pleads for a Hebrew Christian organization of some kind, but not a Hebrew Church. "Let it be clearly understood that we are seeking to form neither a new

'sect,' 'church,' nor 'union,' and neither another 'Zionist' nor a 'new national movement.' This is not the object of our appeal. The great burden of our message is that we Hebrew Christians should be true to our nation, and that we see to it that our continuity should be handed down to our children."

This book contains a number of statements with which we do not agree doctrinally. For instance, he says, "if, when we pray for Israel's conversion, an immediate acceptance of Christ is not meant (since, as some hold, a return to Palestine in unbelief must precede their national conversion), surely it must follow that the sooner our people return to their own land the better for them and all concerned. Therefore our heart's desire for their good, as well as for the glory of our Lord, should urge us on, not only to sympathize with them in a passive way, but to do all in our power actively to help them to regain the land, and to direct them to the prophetic aspect of their restoration." It is right that we must direct our Jewish brethren to the prophecies, but the majority of those who believe in the restoration of Israel to Palestine in unbelief will refuse to accept Mr. Cohen's statement that *they* must help the Jew to regain the land, for the Lord clearly says, "I will bring again the captivity of my people," and, "HE that scattered Israel will gather him," and, "Ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." Again, Mr. Cohen says, "If the present system (*i. e.*, of missionary effort among the Jews) should succeed, as its supporters ardently hope, we should have no Hebrew

race." Here Mr. Cohen is out of harmony with what the leaders of the present system of missionary effort among the Jews declare to be the scriptural aim and purpose of their efforts (see our quotation from Professor Heman's address above).

We personally cannot endorse Mr. Cohen's statement that I and my family have become the inmates of a second Ghetto (pp. 28 ff.), and are to the Jews "Meshumads" (a term of reproach for all Hebrew Christians), to the Christians "Jews," and to the Gentiles "Nobodies," for our personal experiences are not of that kind. Such sweeping declarations cannot be applied to the United States. There the Central Conference of American Rabbis passed unanimously the resolution to express its grief at the demise of Leo Kupernick, though "he had left the faith of his fathers," Year Book, C. C. A. R., 1906, p. 126. There the famous Rabbi Felsenthal, the strong opponent of Christian Missions, in his vitriolic pamphlet, "Criticism of Christian Missions," submitted to the Central Conference of American Rabbis a set of resolutions, in which we find one which says, "That we recognize as a Jew everyone born of Jewish parents, and that, in accordance with well-known principles, laid down already in the oldest and most authoritative parts of our Jewish literature, we do not exclude anyone from the house of Israel who belongs to the race of Israel. Everyone connected with us by racial ties we consider as a fellow-Israelite. Though, strictly speaking, he may not be our *Glaubens genosse* (fellow-believer), yet he is our relative, a member of our larger family, our *Stammens-*

*genosse* (kindred)," Year Book, C. C. A. R., 1907, p. 32. Does not that prove that the leaders of Judaism, at least of the most influential branch, in the United States consider a Hebrew Christian still a Jew? And we are inclined to think that this is just as true in England, because the English Jewish Year Book, 1909, contains, as a number of its predecessors have done, two pages of "Celebrities of Jewish Birth or Descent," and clearly states, "They have ceased to be members of the Jewish community, and in the majority of cases have become attached to the Christian Faith."

Nor are we here "Jews" in that evil sense of the word, which is implied in Mr. Cohen's statement, to the Christians. Since Christians is contrasted with Gentiles, we suppose that real Christians are meant. We must confess that, as far as our observations and our personal experiences in the United States, Great Britain, and Germany, go, Christians are inclined not to look down upon a believer because he is of Hebrew birth. Yea, rather, Christians are inclined to make too much of the Hebrew birth of young believers and fondle them, until they are spoiled, if the grace of God does not keep them. To us it has always seemed as if American Christians expect very much of Hebrew Christians, just because they are of that race from which the Redeemer came, and that they are sometimes greatly disappointed and, alas, show their disappointment quite plainly. Neither as church member, nor as pastor, nor as lecturer, have I met with anything that could induce me to endorse Mr. Cohen's sweeping statements concerning Christians.

In regard to being a "Nobody" to Gentiles (which expression

seems to be equivalent to "the World"), I personally have met with no more and no less prejudice than I met before my conversion.

To all this I must add that I have been a far more ardent HEBREW since I found Christ, and that my children are distinctly taught that they are *Hebrew* Christians, and frankly speak of their nationality to Jew, and Christian, and Gentile. They may be asked how a Hebrew can be a Christian, by teachers and by other pupils, but they have never had reason to complain that to the Jews they are "Meshumads," to the Christians "Jews," and to the Gentiles "Nobodies."

This personal disagreement with Mr. Cohen's proposition concerning the Ghetto, however, does not hinder us from heartily endorsing the necessity of a closer, better fellowship of Hebrew Christians throughout the world. We have labored in behalf of it for years, because we cannot close our eyes to the benefits which would arise to the cause of Christ among the Jews from such a live organization. But we consider the keeping of any Jewish ceremonies, even as national memorials, unessential to the efficiency of such an organization, which should be distinctively racial, but no "Church" nor "sect," and must be kept distinct from congregations, within the denominations, composed of Hebrew Christians.

Mr. Cohen, it appears from his last chapter, "Objections," is looking for much opposition from Hebrew and Gentile Christians. We have no doubt that he will find it.

While we by no means agree with him in some of his propositions and conclusions, we hope that his book will be read and studied, and discussed by those interested in the subject.

The third book, Rev. Dushaw's "Proselytes of the Ghetto," is quite different from the other two, though it deals with the same subject more locally. It is a highly sensational story, the scene of which is laid in modern New York. It is the most interesting of the three, and was to us so attractive that we read it twice in one day. It deals with real men, for Mr. Dushaw makes little effort to hide from those who are acquainted with Jewish Missions and Missionaries in New York, that he is describing certain men, though he gives them different names. We are inclined to believe that he described himself, his experiences, and his ideals in the person of one of these Hebrew Christian workers [Marx].

The purpose of the book is to show the remedy for the conditions which Mr. Dushaw describes. It seems to be concisely stated in an interpolation on pp. 116 and 117, from which we quote the most important items: "No man, Jew or Gentile, should be sent to preach to the Jews unless he has had a LIBERAL\* education, and is LIBERAL\* in his views on religion and life. The mere fact that a Jew is a convert does not necessarily qualify him to be a missionary. It is the same with the Gentile. A Gentile who may be interested in the conversion of the Jews is not necessarily qualified to be a missionary to them. The missionary should be a student of comparative religion, and be liberal-minded enough to say with John, "That was the true light" which lighteth every man that cometh into the world." He should also be a student of philosophy, science, sociology, socialism, history and literature....The missionary should be a man who is

\*The emphasis is ours. L. M.

able to appreciate the socialist's point of view and be able to point them to a higher socialism, the socialism that will emancipate the soul from bondage. The missionary should be able to see what there is in common between all systems and then lead their hearers to what he believes is the highest of all systems.... Finally, the missionary ought to be a good teacher, a believer in progress and in sympathy with his fellowmen. He should realize that truth is more essential than the views of certain schools and that heaven is larger than hell. God is love!

There is much truth in the demands of Mr. Dushaw, but we are not willing to endorse them all. If the Christian church were more cognizant of her responsibility for Jewish missions she would accept some of Mr. Dushaw's suggestions at once and thus probably greatly improve the work among the Jews. But we feel that after all Mr. Dushaw misses the most important point in a Jewish missionary by overlooking the supreme importance of consecration and prayer. None but men who believe the Bible as the word of God from Genesis to Revelation, none but men who humbly have consecrated their whole lives to the service of the Master and in pure and holy humility walk with Him, like Enoch, are able to bear the burden of the arduous task of approaching the Jews with the Gospel and to suffer reproaches and taunts from them. Wherever the Lord has hitherto given true success in Jewish missions it has always been in answer to persevering prayer.

All three books aim at furthering the cause of Christ among the Jews. They are utterances of deeply stirred hearts. May the Lord use them for His glory!