
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

the Confessional to confessor as well as penitent are a subject which no prudent defender of the Confessional, still less any of its opponents, can ever neglect. A. R. BUCKLAND.

ART. IV.—THE ROMANCE OF JEWISH MISSIONS.

I. IN EARLY CHRISTIAN TIMES.

ONE has sometimes heard it said that missions to the heathen contain many elements of interest which are entirely wanting in missions to the Jews. If this statement is founded on the fact that the enormous aggregate of heathendom, composed as it is of numerous races of mankind utterly diverse one from another, offers a greater opportunity to the pen of the writer, the brush of the artist, and the lens of the photographer than one single race of men, we willingly concede the truth of the remark. It is evident that mission work amongst the former is carried on amidst a variety of conditions—social, political, and religious—and a variety of rites, habits, and customs which are altogether absent in any appreciable degree of comparison from the latter. A Jew is a Jew all the world over, no matter in what particular country he may be living. His physical characteristics are the same; the colour of his skin, with a few noteworthy exceptions,[1] is the same; his religion is the same; his social habits are much the same; and his modes of thought are much the same. Mission work conducted amongst such generally prevailing conditions as these necessarily lends itself to a monotony which does not exist in that carried on amongst the hundreds of Gentile races in the world.

This concession, however, requires modification, because of certain minor distinctions amongst the Jews. These exist from the fact that they are a people dispersed throughout the world. There is the Eastern and the Western Jew, the German or Polish Jew and the Spanish Jew, the Orthodox, the Reformed, the Chassidist, and the Karaite Jew. The existence within the limits of one race of different types arising from variety of country, language, and sect, whilst it lends a certain amount of colour, light, and shade to missionary work, does not invest it with that marvellous kaleido-

general position, see also "Chronicle of Convocation," 1877, pp. 231, 232; and the Bishop of Truro (Dr. Gott), "Charge," 1897, p. 97.

[1] *E.g.*, The Falasha Jews in Abyssinia, the negro Jews in Loango, and the black Jews in Cochin (Malabar Coast).

scopic character which the radical distinctions of all other peoples, nations, and tongues do.

And yet, notwithstanding this variety of material for missionary enterprise among the heathen, that amongst the Jews possesses a charm which is wanting in the former. This arises from the *definiteness* of the one subject. A canvas, we know, may be too wide and too crowded, and its figures too many and too minute to excite any very special interest in any one of its particulars. We have all felt this when gazing on a large painting; the multitude of figures confuses us, and the eye wanders vaguely from one to another. We have experienced the same feeling when reading a book encumbered with too many characters. We cannot concentrate our attention on any one in particular. Thus, our interest in the painting or book, being diffused and not concentrated, is indefinite instead of being definite. We have found a *parvum in multo* when a *multum in parvo* would have interested us much more.

Missions to Jews, from their definiteness, offer us the latter. The fact that they, and they alone, are the people of the Book, and of the Land, and the brethren of the Lord invests them with a concentrated charm and halo of romance to which all the other races of mankind cannot lay claim. These high prerogatives challenge all possible rivalry for all time. The Jew, from his origin, his history, and his separateness, as well as from the fact that by his race, and especially by *the One* of his race, all other nations have been blessed, is an object of interest to the Christian to be sought in vain elsewhere. It naturally follows that there clings a romance around Jewish missions which cannot possibly surround missions to any other race.

We have to go far back indeed to find the ultimate reason for this. It lies primarily in the fact that missions to Jews proclaim to Abraham's seed the very same Gospel that was preached to Abraham,[1] although in fuller measure. Missions to Jews are the one link with the romantic past. They are like the stem which connects the fully expanded flower with its root.

Christianity itself is an evolution from Judaism. Our Lord sprang out of Judah, although He was the root as well as the offspring of Judah, as of David. His Church was born on Jewish soil, founded on Jewish apostles and prophets, though conceived in the counsels of eternity. The story of redemption and of "the Lamb slain from before the foundation of the world"—the most wondrous ever told—is enshrined in a Jewish setting.

[1] Gal. iii. 8.

Missions to Jews date from the angelic announcement to Jewish shepherds: "Behold, I bring *you* good tidings of great joy, which shall be to all people. For unto *you* is born this day, in the city of David, a Saviour, which is Christ the Lord" (St. Luke ii. 10, 11). The four Gospels are records of evangelization of "the lost sheep of the house of Israel" by our Lord and His apostles. All the *dramatis personæ*, with few exceptions, were Jews. The prologue was uttered by the aged Jewish seer, who stood on the borderland between Judaism and Christianity, the dawn of the latter being the Spirit-given sign that his life's long day was closing in. Simeon announced that Haggai's prophecy, that the glory of the Second Temple should be greater than that of the former (ii. 9), was fulfilled by the presentation within its sacred courts of Him who was the glory of His people Israel (St. Luke ii. 32). Their casting away and reception were involved in the fate of the Redeemer, who was "set for the fall and rising again of many in Israel" (*ibid.*, 34).

The drama itself is unfolded in the first chapter of St. John's Gospel—a chapter rich, indeed, in its romantic surroundings and in its various Jewish characters clustering round the two great central figures of St. John the Baptist and our blessed Lord. St. John the Evangelist, about whose name has gathered all that is holiest and sweetest in early Christian history, relates how he himself[1] and four other young Israelites —Andrew and Simon, Philip and Nathanael—were brought into contact with the Divine Messiah, whose disciples they eventually became. On two successive days John the Baptist was preaching in the country beyond Jordan. With what results on the first day we know not; but on the second day, when John, looking for the last time on the Saviour of mankind, said, "Behold, the Lamb of God," his message did its work in the heart of two of his disciples, John and Andrew. The results of that second day's preaching to the small audience of two can never be estimated, for that day saw the commencement of the evangelization of the world, on the principle, "to the Jew first."

Passing over the ministry of our Lord and His disciples, as recorded in the Gospels, we must glance at the Acts of the Apostles, the most romantic missionary chronicles ever penned. Its first twelve chapters are mainly devoted to an account of the founding of the Church, and its progress in Jerusalem and Palestine generally, amongst the ancient people of God. They show how the programme of missions laid down by our

[1] There can be no reasonable doubt that the apostle himself was one of the *two* disciples of verse 35.

Lord was carefully followed: "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria . . ." (i. 8); for we read of "the Church which was at Jerusalem" (viii. 1), and "the Churches throughout all Judæa and Galilee and Samaria" (ix. 31). The early Christian Church was thus exclusively a Hebrew Christian Church, its preachers, teachers, converts, and martyrs belonging to the Hebrew race. It had been built upon Jewish apostles and Jewish prophets (the New Testament order of teachers so called of Acts xiii. 1; xv. 32), Jesus Christ Himself, of the seed of Abraham, being the chief corner-stone (Eph. ii. 20). When the clouds gathered, and persecution drove its members far and wide, the last part of our Lord's programme of missions, "and unto the uttermost part of the earth" (Acts i. 8), began to be carried out, and Israel commenced to "fill the face of the world with fruit" (Isa. xxvii. 6). We say "began" because the work is still going on. When the mission-field thus providentially became co-extensive with the world the Jews were not neglected. St. Paul, who had appeared upon the scene, chosen by the Lord to bear His name "before the Gentiles, and kings, and the children of Israel" (Acts ix. 15), made it his practice to preach "to the Jew *first*" wherever he went. We find him in the synagogues at Damascus (ix. 20), Salamis (xiii. 5), Antioch in Pisidia (xiii. 14), Iconium (xiv. 1), Thessalonica (xvii. 2), Berea (xvii. 10), Athens (xvii. 17), Corinth (xviii. 4), and Ephesus (xviii. 19; xix. 8). At Rome, as soon as he arrived, he received the Jews at his lodging, testifying to them of the kingdom of God (xxviii. 17 *et seq.*). Whether he was in Asia or in Europe, he never forgot his own people; no perils at their hands, no thrilling and romantic escapes deterred him from delivering to them his message. How many he brought to Christ we know not, but we do know that a large proportion of his fellow-helpers whose names are written in the Book of Life were men and women of his own race.

There are many other signs in the New Testament that the Gospel found its way amongst the Jews to a greater extent than is sometimes supposed. The Christians addressed by St. Peter in his first Epistle (i. 1) as "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia (*i.e.*, Asia Minor), and Bithynia, "were probably of the house of Israel, members of 'the dispersion.'"[1] The existence of an Epistle to the Hebrews is a proof of the important position which the Church of Jerusalem occupied, the first fourteen Bishops of which, in succession to St. James, were Jewish Christians.

Missions to the Jews, which for a time occupied the exclusive

[1] Milman, "History of the Jews," vol. viii., p. 377, *note*.

care of the Lord's followers, were thus cradled in romantic circumstances, which, indeed, have never been absent from any efforts made for their evangelization. This will be abundantly manifest from the account of modern missions with which it is proposed to follow the present article. W. T. GIDNEY.

ART. V.—MR. KIDD'S "PRINCIPLES OF WESTERN CIVILIZATION."[1]

I HAVE no intention of entering upon a detailed examination or criticism of Mr. Kidd's remarkable and, in many ways, most helpful book. My object is rather, by giving a brief outline of its contents—of the writer's position and argument, and of the conclusions at which he arrives—to encourage those to read it who wish to gain a better "understanding of their times," so as to know more perfectly what those who are wrestling on behalf of righteousness "ought to do." The book is not easy reading, but I believe that it will amply repay anyone who will study it with care.

The title of the first chapter, "The Close of an Era," describes Mr. Kidd's position. He believes that we stand just within a period marked "by a great change in the opinions and modes of thinking of society." In the past sixty years every department of knowledge dealing with the position of man in society has witnessed an immense transformation. This transformation consists, not only in the enormously increased contents of our knowledge, but in the ways in which we can use our knowledge. There is seen to be a solidarity of knowledge as well as a solidarity of life. The various fragments of our knowledge are seen to be intimately co-related, and, acting upon the experiences of the immediate past, it is seen that much of the knowledge we possess *implies* far more than even the same amount of knowledge would have implied in the past.

This is due to our knowledge of the principle of evolution, which in one form or another is now seen to be applicable to all spheres of knowledge and of thought; indeed, "the extraordinary reaches of the changes which this doctrine is to all appearances destined to accomplish are not as yet fully perceived by any school of thought" (p. 3).

Mr. Kidd next proceeds to show that almost up to the present time "nearly all the systems of political and social

[1] "Principles of Western Civilization," by Benjamin Kidd. London: Macmillan and Co., 1902.