

The Western Jew differs *toto cælo* from the Oriental Jew. The former has become thoroughly modernized. In his determination to strive for the commercial and financial leadership in the West he has compromised with Western civilization and thought, and as a result has given up the landmarks of his fathers. Under the leadership chiefly of the philosopher Mendelsohn, Western Jewish thought has been entirely revolutionized, with the result that nearly the entire Jewish contingent in Western Europe and America belong to the "Reformed" class, which practically means a rationalistic, or, at least, rationalizing school of religious thought. The leaders of Western Jewish thought are in close touch and tone with the Unitarian system of theology. Add to this the further fact that they see in Jewish monotheism the highest religious ideal, in the acceptance of which lies the spiritual redemption of modern society, and it will become apparent what an arduous field of labor for Christianity Western Judaism is. The Jew does not regard Christianity as a superior type of religion to that of his own, but sees in the New Testament covenant a retrogression, not an advance, upon that of the Old. Not he, but the Christian, is, in his eye, the backslider and the one who has departed from the landmarks of Moses and the prophets. To convince him of this cardinal error is a herculean task; and it is only in natures peculiarly spiritual that this work can be accomplished. It is true that throughout Europe, and in America too, each year witnesses the conversion of hundreds of Jews to Christianity; but it is also true that in proportion to the time and labor applied the harvest is very small. The dictum current among the Jews that a Jewish convert to Christianity is by that very fact a hypocrite is, of course, a base slander. Some of the brightest stars in the theological firmament of the nineteenth century are converts from Judaism. We need mention only such names as Neander, the father of church history; Caspari, already named; Philippi, the greatest conservative dogmatician of the Lutheran Church in Germany in this century; Kalkar, the Danish historian of Jewish mission work, and the first presiding officer of the Evangelical Alliance at its sessions in Copenhagen. In Pastor de la Roi's new work, in three volumes, on the same subject, just completed, there is given in historical order the lives and labors of hundreds of prominent Christians who have been converted from Judaism. This new work is a revelation in its line. Yet comparatively the harvest has been small, and that chiefly because of the utter perversion of modern Jewish ideas and ideals.

Yet this is not the reason why the leaders in this work regard it as the part of wisdom to turn their attention to the Eastern Jew. They very properly regard it as the duty of Western Christianity to look after the spiritual interests of the children of the house of Israel who live in their midst. To do this is not a part of foreign but of home missions, and should be classed with the work among the churchless and Christless masses in our great cities. This is regarded as a fair demand of rational mission methods.