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# CHRISTIAN OBLIGATIONS TO THE JEWS



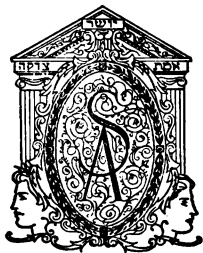
THE LION OF THE TRIBE OF JUDAH

• COMPILED

• BY •

B. A. M. SCHAPIRO •

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# Christian Obligations to the Jews.

COMPILED BY

**Benjamin A. M. Schapiro,**

*Founder and Superintendent of the*

*Brooklyn Christian Mission to the Jews,*

WITH INTRODUCTION BY

**REV. CHARLES CUTHBERT HALL, D. D.,**

*President of*

**UNION THEOLOGICAL SEMINARY, NEW YORK CITY.**

Containing 75 portraits of eminent Jewish Converts and other illustrations.

כִּי בְּאִשֶׁר גִּם-אַתֶּם מִלְּקַנְיִם מִמֵּרִים הָיִיתֶם  
אֲתִיפִי אֱלֹהִים וְעַתָּה הוֹחֲלֶנְתֶּם בְּמֵרִים שֶׁל-אֱלֹהִים : כִּן גִּם-  
אֱלֹהִים עֲתָה מִמֵּרִים לְמַעַן יִחַנו גִּם-הֵם עַל-יַד־חַנְיִנְתְּכֶם :

(Romans xi:30-31.)

CONTRIBUTORS—WITH PORTRAITS.



Typical of Israel.

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Benjamin A. M. Schapiro, and others.

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to  
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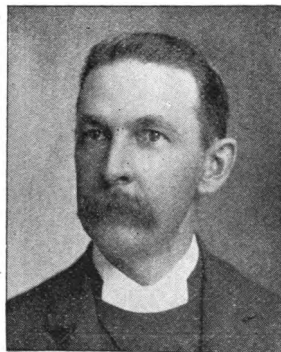


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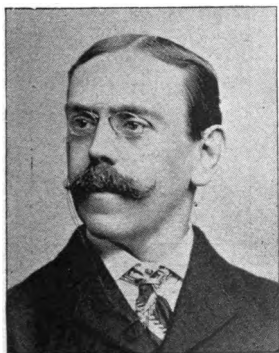
Christian Courtesy  
to the  
Compiler.



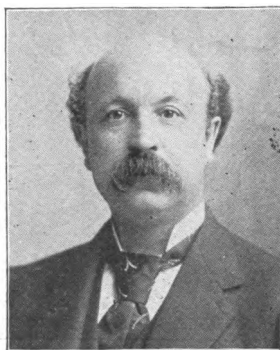
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BROOKLYN CHRISTIAN MISSION TO THE JEWS.



DR. CHARLES CUTHBERT HALL.

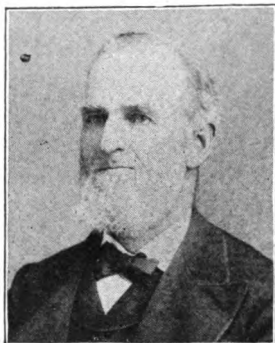


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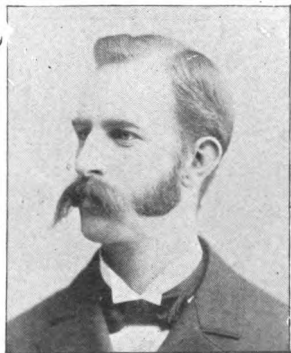


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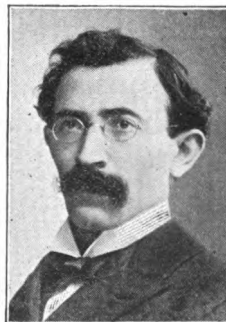
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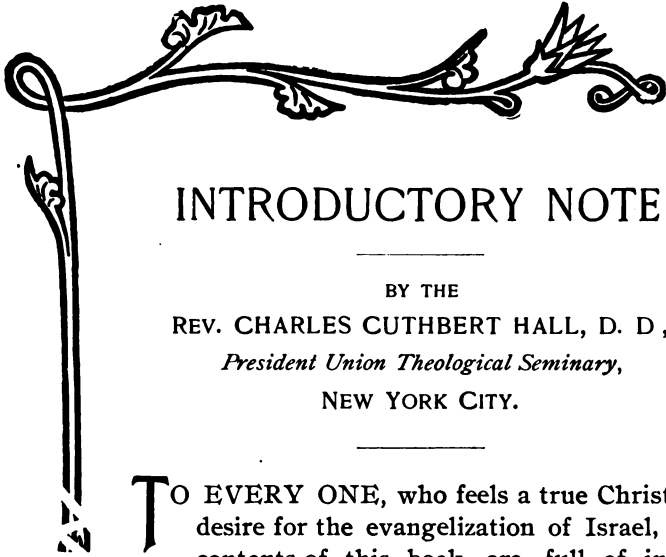
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MR. B. A. M. SCHAPIRO



## INTRODUCTORY NOTE

BY THE

REV. CHARLES CUTHBERT HALL, D. D.,  
*President Union Theological Seminary,*  
NEW YORK CITY.

TO EVERY ONE, who feels a true Christian desire for the evangelization of Israel, the contents of this book are full of interest. They record to some extent the story of a noble work and the convictions of a sincere and brave worker. The BROOKLYN CHRISTIAN MISSION TO THE JEWS has the confidence of those who know it best. Difficulties have beset its path from the beginning. Strenuous opposition from Jewish sources, has at times developed against it and slender support from Christian friends has made the problem of its maintenance far from easy—but, its growth has been steady, its influence has widened and apparently “God has set upon it the seal of His approval.”

The young missionary, the Rev. Benjamin A. M. Schapiro, whom I have known from the very beginning of his Christian life, has been in charge of this work from its foundation. He is a consecrated and intrepid young man, manifesting in the discharge of his duty a spirit of apostolic earnestness and determination. He is really the pioneer of Jewish work in this great city where there are now about 100,000 Hebrews.

Undaunted by difficulties, which at times amounted to personal perils, he has turned not back from his original purpose to be a witness for Jesus Christ in the dense and thronging population of the Jewish quarter of Brooklyn. He has maintained an irreproachable personal character. He has pursued his work with singular quietness, neither magnifying his own deeds nor appealing for sympathy in his own privations. Love for his fellow countrymen has sustained him and confidence in the inspired Scriptures as a message for Israel, has filled him with enthusiasm. After long patience in the endurance of hardships as a good soldier of Christ, he has at length won the confidence and respect of many Hebrews. They are willing to hear him—and service after service, his Mission Hall, at No. 129 Boerum Street, Brooklyn, E. D., is crowded with eager young Jews listening to a pure Gospel. It is an inspiring place to visit; the writer has been there and has preached to a congregation of inquiring Jews that filled the house.

It is the prayer and hope of the writer, to whom Mr. Schapiro has been for many years a trusted and respected friend, that the publication of this book may awaken wide spread interest in the glorious cause, and provide for the Jewish Mission an ample and permanent financial support.

May friends be raised up about him to make it possible for him to realize his noble and high-minded ideal. His fearless consecration has won the respect of the writer, who heartily believes that he will accomplish a broad and lasting work for the Israelites. The Lord uphold him above all discouragement and use him mightily in the service to which his life and its powers are consecrated.

*Charles Cuthbert Hall,*

*Union Theological Seminary.*

NEW YORK, Nov. 5, 1897.



MOSES ON MOUNT PISGAH.

A BRIEF HISTORY  
OF THE  
BROOKLYN CHRISTIAN MISSION  
TO THE JEWS.

BY

GUSTAVUS LE LACHEUR, M. D.

Secretary of the Brooklyn City Mission and Tract Society.



DR. LE LACHEUR

Member of the Board, and Chairman of the Religious Meetings Committee, who guided the Mission through its infancy.

The Brooklyn Christian Mission to the Jews was organized in September, 1892, as an affiliated branch of the

**Brooklyn City Mission and Tract Society**, under the superintendence of Mr. B. A. M. Schapiro, a young student from Pennington Seminary, who felt that he was called of God to labor for the spiritual enlightenment of his brethren after the flesh in Brooklyn. Every thoughtful person who has watched the religious life of our city could not fail to observe the increasing multitude and the need of some overtures on the part of Christianity to these people; but it remained for one of their own number—a young Hebrew convert to the faith of the New Testament, to hear the voice of the Lord calling him to go forth and preach the glad tidings of salvation to his people. He was by birth and education, well prepared for the work, speaking several languages, and having a remarkable knowledge of the Holy Scriptures of the Old Testament and also of the literature and traditions of his people. It was in the year 1890 that this young man recognized in Jesus Christ his Messiah; and as he resided in Brooklyn, he became greatly impressed with the religious needs of his people, for whom nothing had been done in this city, and took the initiative steps towards the inauguration of a mission for them

Encouraged by the fact that such enterprise had been successfully put into operation in New York, as well as in London, Leipsic, Berlin and Vienna, Mr. Schapiro laid the matter before several Christian gentlemen of this city, and was encouraged by them to go on.

All were agreed as to the timeliness and the immense importance of the work, and after much deliberation and prayer, suitable rooms were opened in the Twenty-sixth Ward, among a dense population of German, Polish and Russian Jews. Services were announced, and visitation was begun in the name of the Lord Jesus.

From the first the mission was a success. It secured attention, awakened inquiry, aroused the opposition of the

synagogue, and the criticism of the Jewish press, and brought large congregations to hear the missionary, to ask questions and to come thus into contact with Christian truth and sympathy.

It is true that previous to this, many hearts had been stirred at the consideration of their condition, and many prayers offered in their behalf, but no results had been reached. It became apparent to the Christian Church at that time, that the Jews were practically without religion. Only about 5,000 gathered in the synagogues to observe the rites and ceremonies of their religion, while it was found that the younger generation was restless and dissatisfied—upon Judaism they had no grasp, and of Christianity they knew nothing. Thus was the truth revealed through the opening of this mission that these chosen people of God had an indisputable claim upon us, based upon the fact that the religion of the Lord Jesus, their Messiah, should be brought to their attention.

In process of time it became evident that this enterprise was the beginning of a large and permanent work, the demands of which would call for the earnest co-operation of the entire Christian community. The eyes of the whole church are now being opened to the truth that the preaching of the Gospel—as a witness to the chosen people—must certainly be done before the latter day glory can come in. The word of God declared it; and the Spirit of God is placing the burden of this present duty upon the most earnest men of the church to-day.

After two years of experiment, it was decided to establish the mission on independent lines, and in 1894, a new society was organized, with the Rev. T. B. McLeod, D. D., as its President, and the Rev. C. C. Hall, D. D., as vice-President. In January, 1897, the work was incorporated and the headquarters of the association was removed



to 129 Boerum street, where several new departments have been started, and are now in successful operation; the maintenance of which involves constant and increasing expense.

There can be no doubt as to our duty in providing for the needs of a work that was first commenced by divine

### AN ADMIRER OF OUR RACE.



DR. T. B. MC LEOD

Former President of the Society, and still a member of the Board,  
*A Gentile, an eloquent Preacher, and "Mighty in the Scriptures."*

command. "To the Jew first" applies as much to Brooklyn as to Jerusalem.

Mr. Schapiro is an earnest student, a devout Christian

and is wholly consecrated to labor for the salvation of his people. He is eminently adapted by his past training and experience to do noble service in this part of the Master's vineyard, if he can have the prayers, the sympathy and financial support of the Christian Church, collectively and of individuals to sustain him in the upbuilding of this gigantic work, without which no man, single-handed, could hope to achieve large results.

During a period of five years, since the formation of the mission, the work of soliciting and collecting funds has devolved upon Mr. Schapiro; and although this has been the means of interesting new friends in the work, yet in conjunction with his duties of teaching, preaching and visitation among his people, it has been unquestionably too great a burden. Therefore, after the incorporation of the society, it was deemed advisable that the newly-incorporated body should attend to the financial details of the work, thus relieving the young missionary from the burden that had so long rested upon him.

If it were possible to give to the public a statement of the work in detail, during the years it has been Mr. Schapiro's privilege to labor in season, and out of season, among his brethren, fighting prejudice and enduring hardships as a good soldier of the cross, glorious, indeed, would be the recital; and the truth of the Lord's word has been proven. "My word shall not return unto me void."

To this Gospel light-house Jews, young and old, have been cordially invited and warmly welcomed. All genuine reasonable doubts have been dispelled as far as possible. The prophetic teaching of the Old Testament proved beyond a shadow of doubt to have been fulfilled in Jesus Christ. Little children have been gathered into kindergarten, sewing, singing and Sunday-schools. Thus, in the good soil of their young hearts the seeds of Gospel truth have been unceas-

ingly sown, which when watered by the dews of divine grace will doubtless bear much fruit to the glory of God. Tracts, Testaments and Bibles, in English, German and Hebrew, have been distributed, believing that God will bless such distribution to the saving of many souls.

The preaching services have been well attended, the congregations frequently numbering over a hundred, with a large number of attentive children. Among the adult attendants many have become earnest seekers of salvation.



THE LION OF THE TRIBE OF JUDAH

These have been visited in their homes by the missionary and have also been received by him in his own rooms to explain to them more fully the way of life. It is evident that the religious instinct which has been a marked and prominent characteristic of the Jewish race is by no means extinct. It is simply dormant; and were it warmed into life by the rays from the Sun of Righteousness, glorious indeed would be the outcome.

Although to the natural man the visible results of this work may seem meagre, yet to the intelligent Christian, who is familiar with the parable of the mustard seed, and who knows something of church history, the view ought to be entirely different.

God has given us a glorious opportunity to pay in some degree our debt to the children of Abraham.

We commend the continuance of this good work to God's people in Brooklyn. It needs prayers, workers, money, from a worldly standpoint, everything; but if we faithfully do our part, be it small or great, we know that He is able to do far more exceeding abundantly than anything we can ask, or even think.

כִּי כַּאֲשֶׁר גַּם־אַתֶּם מִלְּפָנִים  
מִמְרִים הֵייתֶם אֶת־פִּי אֱלֹהִים וְעַתָּה הוֹדִיתֶם בְּמִרְיָם  
שֶׁל־אֱלֹהִים: כֵּן גַּם־אֱלֹהִים עַתָּה מִמְרִים הָיוּ לְמַעַן עַל־יְדֵי  
חֲנִינְתְּכֶם גַּם־הֵם יִהְיוּ:

Romans XI. 30-31.



# CHRISTIAN OBLIGATIONS TO THE JEWS.

BY

BENJAMIN A. M. SCHAPIRO.

Dear Christian Friends:

In this endeavor to present to you anew the peculiar burden of obligations to the Jews which ever rests upon you, our hearts are cheered, our labors lightened, our hopes intensified by the knowledge that your minds are free from any prejudice against our people, and that your heart's desire and daily prayer is that all Israel may be saved.

It would seem an absolute impossibility for any true, thoughtful Christian who reads the Word of God aright to be forgetful, unmindful, neglectful of his obligations to God's ancient people. However, in view of the multitude of interests, social, charitable, religious, which are continually urging their claims upon your attention, it has seemed good for us at this time "to stir up your pure minds by way of remembrance" through a fresh enumeration of the reasons for these obligations.

## THE OBLIGATION TO LABOR FOR OUR PEOPLE AS A PORTION OF THE HUMAN FAMILY.

"Go ye into all the world and preach the Gospel to every creature," was our Saviour's command to His disciples. Thus were they introduced into the universal mission field.

The Apostle, John, on the rocky Isle of Patmos saw in apocalyptic vision the grand consummation of their labors, and listened to their last invitation to the Gospel Feast. "The Spirit and the bride say, 'Come,' and let him that heareth say, 'Come.' And let him that is athirst come. And whosoever will, let him take of the water of life freely." To every thoughtful mind it must be apparent that the broad scope of that word "whosoever" includes the Jews as members of the human family as well as the heathen, among whom the Christian Church is ever ready to promulgate the glad tidings of Christ's salvation. Should not all who believe in the Fatherhood of God recognize the Jews as brethren?

**If, therefore, not a shadow of doubt exists in the Church as to the imperative duty of preaching the Gospel to the heathen, we would respectfully ask: Are not the claims of the Jews to missionary efforts for their evangelization of equal force and weight?**

Our Saviour's commission and this last invitation seem like the Alpha and Omega of God's command that the Gospel should be preached alike to Jew and Gentile.

While we freely admit that our people did reject and crucify the Lord of Glory, is it not equally true that they have drained to the bitter dregs the cup of suffering resulting from such a sin? Have you any reason to believe that because of this atrocious sin it is God's purpose that they shall be forever debarred from His love and mercy? By no means. Repentance and remission of sins were to be preached to all nations, beginning at Jerusalem. Christ gave that command to the Apostles because it was the will of the Father that Israel should be saved, and also His own love for the chosen people who were His kinsmen according to the flesh, for was He not also a Jew? What but divine love could have called forth that tender, compassionate lament from the Redeemer of the World: "Oh! Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." Luke, 13-34, as He foresaw the destruction of the fair city and its inhabitants. He who is unchangeable, with whom there is no variableness, neither shadow of turning, loves them still; for is He not the same, yesterday, to-day and forever?

How implicitly the Apostles obeyed their Master and the glorious results of their labors among our people are fully related in the records of the Day of Pentecost. The Christian Church at its inception was composed mainly of Jewish converts. St. Peter with his Gospel keys opened the kingdom of heaven—first to whom? To the Jews.

And what of St. Paul, that chief of Apostles in intellectual ability, in extent of missionary labor, in splendor of triumphant results, in abundance of revelation? Though justly styled the "Apostle of the Gentiles"—"to the Jew first" was ever his motto. It was his invariable custom upon entering a town or city to take his position in a synagogue, if the place contained one, and to address himself first to the Jews, afterward to the Gentiles. Paul's course of procedure is our encouragement in preaching

Christ to our brethren. Doubtless Paul was constantly actuated by a strong conviction of obligation to his kinsmen according to the flesh.

#### THE SAVIOUR'S TEARS.

As to the city He drew nigh,  
The Son of God dissolved in tears;  
E'en then, when at the point to die,  
Stronger than death His love appears.

'Twas for His countrymen He wept,  
Through unbelief His bitterest foes;  
For them He mourned before he slept,  
Of them was mindful when He rose.

For them He gave the parting charge,  
When on Mount Olivet He stood;  
To show them and the world at large,  
A pardon written with His blood.

They for whom thus the Saviour cared,  
Cannot to us indifferent be—  
His people still, distinct and spared  
Through all their long captivity.

For them the earnest prayer we pour,  
For Israel's restoration plead;  
Soon may it come—that glorious hour—  
Like life reviving from the dead.

ANON.

#### THE GREAT SPIRITUAL BLESSINGS FOR WHICH CHRISTIANS ARE INDEBTED TO OUR PEOPLE.

We never like to be reminded of our obligations, but our dislike to have our duty pointed out does not obliterate its claims or destroy its existence.

Let us consider in what these spiritual blessings consist. You are indebted to us for the preservation of that priceless legacy from God, the Holy Scriptures. Unto us were committed the oracles of God. Through Moses, the great Jewish lawgiver, you have received the Ten Commandments, the foundation of all law, moral and civil. You chant Jewish psalms. You quote the Proverbs of Solomon. You learn lessons of patience and

submission to God's will from the patriarch, Job. You grasp faith's deepest meaning from Abraham, the father of our people. Your souls are borne aloft on the wings of poetry and passion by the writings of the Jewish prophets.

Our Divine Master gave His sanction and authority to those portions of Holy Writ found in the Jewish canon. They were publicly read by Him and His disciples in the synagogues. He expressly declared: "I came not to destroy but to fulfill the Jewish law."

Besides, the priceless bequest of the Old Testament, your only authorized history of Christ's life upon earth, came from Jewish pens. Our people were the first to spread the tidings of a Redeemer's love for the lost and sinful throughout the Roman provinces. Your one vision of the world to come was transmitted to you through the medium of a Jew—St. John. The Church was pure as long as the Jews had anything to do with her. Thus the treasures of New Testament teachings, the rich vintage of moral and spiritual culture, the grand development of human character, have all come to the world through us.

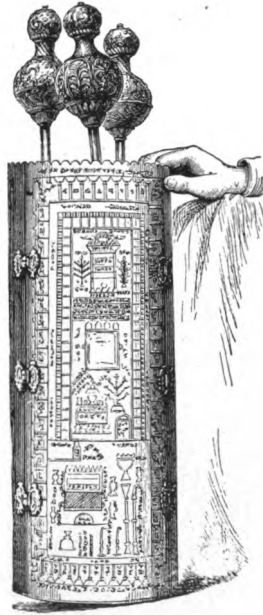
It is universally conceded by Gentile-Hebrew scholars that Jewish commentators have done good service in solving difficulties and reconciling apparent contradictions in the Old Testament Scriptures, thus giving a true spiritual interpretation of their meaning. As masters of the cognate dialects they were the leaders in the harmonic study of the Semitic languages. Their familiarity with the language that they spoke and wrote has made them the best transmitters of the Jewish traditions respecting the meaning of words and passages—their wonderful knowledge of the letter of the Scriptures, their proverbial acuteness and ready memory make them, as it were, living concordances and give to their commentaries a value unequalled by those of Gentile students.

The Lawgiver, the Psalmist, the Prophets, the Apostles and the commentators have long since gone to their reward, but their descendants are with you unto this day. In view of the many benefits accruing to the Christian Church from our ancestors, should not her gratitude find expression in labors of love for these "lost sheep of the house of Israel?"

Nineteen hundred years ago there was a meeting of the Church composed of Jewish believers held at Jerusalem to consider the question of admitting Gentile converts into the Chris-



tian Church. At that time what was the attitude of those Jews toward the Gentiles? They were liberal to the extent of laying aside ceremonials given in the Mosaic law, which they had hitherto deemed obligatory, and overcoming a prejudice that always existed in our people's mind against the Gentiles. By thus entering into Christian fellowship with others not of their own race, the Jewish converts of that early period gave convincing proof that they had adopted the broad cosmopolitan basis of



“VIGILANT CUSTODIANS OF THE OLD TESTAMENT.”

Christian living that Christ came to inaugurate. Should not Christians of this nineteenth century be even more largely imbued with the spirit of the Master?

Whatever charge may be brought against our people, it must be acknowledged that they have ever been zealous, vigilant custodians of the Old Testament. Each word, yea, more, each letter

has been carefully preserved, and thus God's Word in all its fullness has been handed down to the Christian Church.

God has made our people the defense, the bulwark of the Church in all the ages. In them He has provided an irrefragable argument against that form of skepticism prevailing in our day known as "The Higher Criticism."

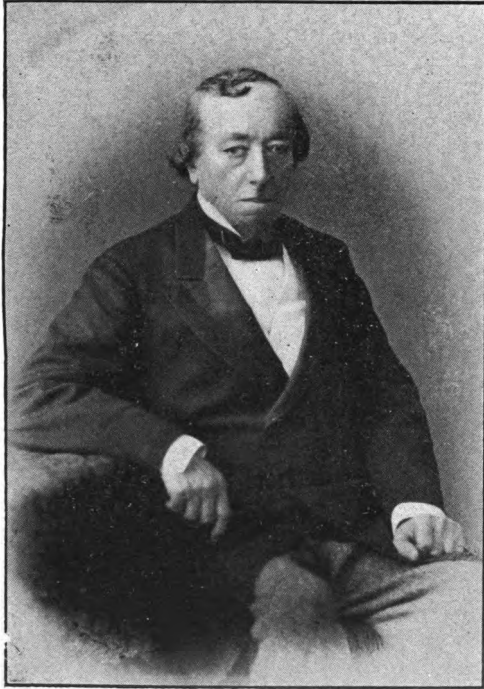
Take away from the Bible the historical statements and the glorious light of our blessed Christianity would be shrouded in Egyptian darkness. Our knowledge of God, of the Holy Spirit, of the atoning work of Christ, of the everlasting life beyond the grave, all turned into dreary, endless night. The very existence of our people is an unanswerable argument against these attacks upon the Bible. Long and weary have been the wanderings of these, our people; until we have become acclimated natives of East and West. As bloodhounds follow the trail of a fugitive, so have our footsteps been dogged as a shadow by the horrors of massacre, famine, banishment, and oppression, and cruelty in every form. Yet we ineffaceably remain the monuments of God's eternal purpose, a veritable miracle of mankind. In every grade of society we have found a place; here a statesman, there a pedler; now seated in the philosopher's chair, again eking out a scanty subsistence in the crowded sweat shop; yet in all these varying environments we are Jews still. We can become Christians, but Gentiles never. Well may you say with Moses of old: "The Lord, thy God, hath chosen thee to be a special people unto Himself, above all the people that are upon the face of the earth." We are everlasting witnesses of God's truth, resisting any attack upon our individuality. Where today are our ancient enemies? You seek in vain for the Egyptians, the Assyrians, the Babylonians, the Romans, not a single representative of these once powerful nations can be found. The Persians alone remain a nation, conspicuous for not having persecuted God's people.

Amazing race! deprived of land and laws,  
A general language, and a public cause;  
With a religion none can now obey,  
With a reproach that none can take away;  
A people still, whose common ties are gone;  
Who, mixed with every race, are lost in none.

*"We can become Christians, Gentiles never!"*

Four times have our people endured the crucial fires of calamity:

1. The Babylonian captivity, when the whole nation was carried into slavery, the land was left desolate, the holy vessels of the House of the Lord were used at their captors' unholy revels.



"HERE A STATESMAN."  
BENJAMIN DISRAELI,  
*A Hebrew-Christian,*  
Earl of Beaconsfield. K. G., Prime Minister of England.

2. The invasion by the Syrians, under Antiochus, whose troops massacred the inhabitants of Jerusalem, when the whole city became a prey to the rapacious invaders; when our people

were subjected to the death penalty if they practiced their peculiar religious rites and ceremonies; when the Holy Temple was



" THERE A PEDDLER "

dedicated to the worship of Jupiter Olympus, and his statue was erected with burnt offerings and sacrifices.

3. The Roman invasion two hundred years later, when nearly two millions of our Jewish people perished by the sword; when the slave marts of the world were glutted with Jewish captives; when the sand of the Roman amphitheatres became red with the life blood of Jewish gladiators forced into deadly combat with each other or with the wild beasts of the forest for the amusement of their savage masters.

4. The rebellion under the false Messiah, Bar-Cochba, at which time the plough of the oppressor was driven over the very foundations of Jerusalem, and a Roman settlement was established under another title as if to obliterate the name of Jerusalem from the cities of the world. Four similar calamities would have been sufficient to utterly annihilate any other people, but we remain. The past history of our people, the Jews, and the authority of God's word are indissolubly united. Until the critics can remove from the world this wonderful record, it can never impair the infallible authority of God's Word, or undermine the claims of the Bible to be in very deed a true history of human events. Is it too much to believe that God intended to add this invaluable service to the list of the other obligations which ought to endear the Jews, our people, to Christian hearts?

"Mid the raging storm of cruel doubt,  
There is one fact always true,  
Which all the ages cannot wipe out,  
And that great fact is the Jew."

After the final disintegration of Israel as a nation and our dispersion throughout the world, did our calamities cease? By no means. Our history has been a long continuation of persecution.

In the third century a decree went forth in the Roman Empire that no Christian should have any intercourse with a Jew, and even forbidding the latter to enter a Christian church. While the early Church was composed entirely of Jews, Gentile converts who sought admission thereto were received into full fellowship. But when the Gentiles became the predominating power in the Church, the Jews were thrust out from the spiritual mercies of Christianity.

## THE WANDERER.

Alone with God upon the hills,  
Beneath the stars of night,  
The tears fall bitterly and fast,  
With only heaven in sight.  
Or with thy face upon the dust,  
Where Kedron's stones are grey,  
What words of longing and lament  
The angels hear thee say!

Alone with God upon the plains,  
Where cruel tempests beat,  
Thy drooping head all shelterless,  
And thorn wounds in thy feet.  
Maimed, heart-wrung, fainting, desolate,  
Who would not rather be  
An alien wanderer at thy side  
Than one who bruises thee?

What fearful ways He leadeth thee,  
Across the stranger's land!  
Yet comfort thou thy breaking heart,  
Because He saith: Upon my palm  
Is graven Zion's name;  
I am the Lord, who wait on Me  
Shall not be brought to shame."

M. E. H. EVERETT.

Subsequently the leading nations of the world contributed still more toward our estrangement and expulsion from the Church.

The earliest legislation of those countries was an ordinance against us. "They were excluded from the civil code; their property was confiscated; they were prohibited from owning land. At one time Christians were even forbidden to sell them the necessaries of life. From France, England and Spain they were driven out by thousands; many, including women and children, were slaughtered." Thus every act of injustice and cruelty that could be devised was perpetrated against us. Of our treatment in Russia it is not necessary to speak. Time and space will not here permit the further enumeration of those atrocities. It must, however, be a fact patent to the minds of all who are familiar with those events that our people saw nothing in the so-called Christian nations of that time to recommend to them the religion of Jesus Christ. Therefore, if prejudice now exists in the minds

of our people against Christians, upon whom does the blame rest? And how shall the Christian Church of this advanced period make compensation for injuries so great? Let us entreat you to awaken to a sense of the grave responsibility resting upon you, to endeavor by every available means to bring these misguided people, who are at your very doors, to a knowledge of Christ as the Messiah for whom they have so long and patiently waited; to bring them into the fold of the Good Shepherd, who has said of His flock: "They shall never perish, neither shall any man pluck them out of My hand."

## THE PHYSICAL AND MENTAL ENDOWMENT OF OUR RACE.

Still another reason presents itself for laboring in behalf of the Jewish people, viz., their remarkable vitality, physical and mental. Through the unspeakable horrors of massacre and other distresses they were reduced about two hundred years ago to 3,000,000, whereas now they number, as far as is approximately known, 10,000,000 or 12,000,000, of whom 5,000,000 are accessible to missionary effort, and 2,000,000 are residents of the United States.

Mentally they have achieved a high position in every nation among whom they dwell. In Europe and America they have obtained political prominence.

Commercially and financially they are unexcelled, in illustration of which we need only mention the name of the Rothschilds.

In literature, sacred and secular, they are shining lights. As historians they are unsurpassed. It was Neander, a converted Jew, who gave us the incomparable history of the Christian Church, while a host of others are conspicuous for literary fame. We find the Herschels as leaders in astronomical research. In mathematics, Sylvester, Jacoby, Cromecker and Cremona are splendid names. In philosophy the name of Mainonedes ranks among the greatest since Plato's day. No less than seventy Jews occupy professors' chairs in universities. In philology our race is pre-eminent. Attesting to this fact are the names of Oppert, Benfey, Bernays, Steinthal, Lazarus, Friedlander, Weil, D. Sanders, Littre and Ollendorf, "who has taught more people language than any other man."

## THE SORROWING JEW.

He is mourning alone, for no kind friend is near,  
His woe stricken spirit to comfort and cheer;  
Nor ever descends blessed sympathy's dew,  
To refresh the sad heart of the sorrowing Jew.

He thinks of the land where his forefathers lie,  
Beneath the warm touch of their own Eastern sky,  
And he wishes, perchance, he were laid by them, too,  
For earth has no house for the sorrowing Jew!

He thinks of that holy and high honored fane,  
When Jehovah would stoop to hold converse with men;  
He thinks of the glory Jerusalem knew,  
And thinks of himself, a poor sorrowing Jew!

Oh! hushed be thy sorrow, unheard be thy sigh,  
And hide the warm tear trickling down from thine eye.  
He thinks of the glory Jerusalem knew,  
And thinks of himself, a poor sorrowing Jew!

Yet woe to the man, though a prince on the throne,  
Who shall mock at a people God still calls His own,  
For He, whose great name is the holy and true,  
Hath sworn to avenge the poor sorrowing Jew.

Rouse! rouse ye, then, Christians; if Christians, indeed,  
Your hearts for the sorrows of Judah will bleed.  
Ye will mourn for her Temple, her glory laid low,  
Ye will mourn for her son, the poor sorrowing Jew!

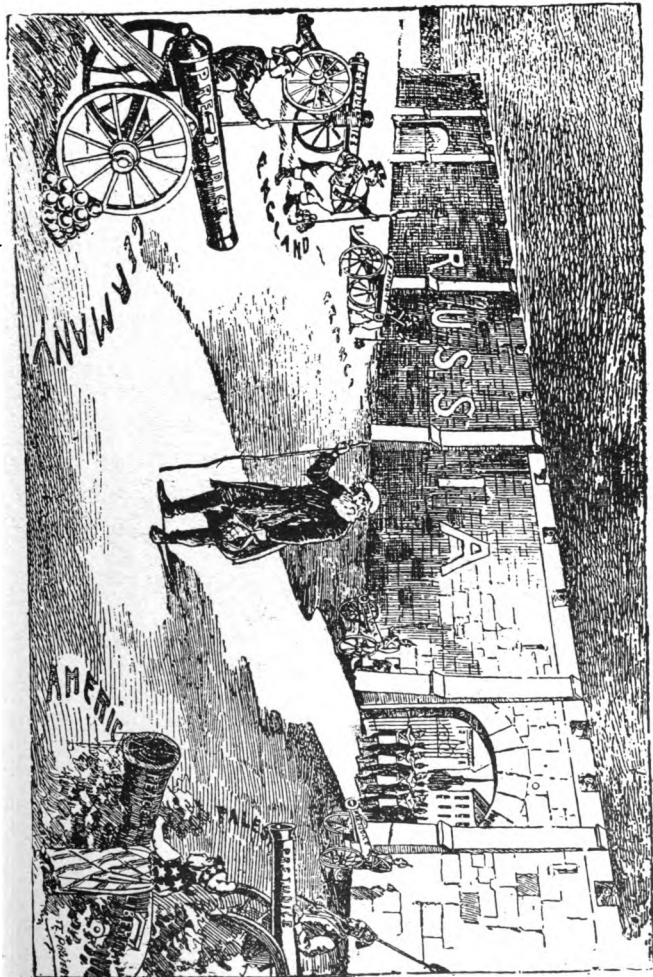
Oh, think ye with fear on the curse and the woes  
Jehovah has threatened on Abraham's foes!  
O remember, that He who was offered for you  
In the days of His flesh was a sorrowing Jew!

And thou blessed Spirit, whose life-giving power  
Alone can the feet of the wanderer restore.  
Oh, teach them their own pierced Messiah to view,  
And bring to His fold the poor wandering Jew!

ANON.



ISRAEL AND THE NATIONS



See page 28

## ISRAEL AND THE NATIONS.

Russia, to poor Jew—"Now, go."

Poor Jew—"Go where?"

Germany—"Not through my gates."

Austria—"Not this way."

England—"Such an invasion would be intolerable."

Poor Jew (looking homeward)—"I will go to Palestine."

Turkey—"Stay away from here."

Poor Jew (groaning, toward Jehovah)—"All gates are closed against me and mine but the gates of death."

The Nations (later)—"Lord, when saw we Thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?"

Judge of the Nations—"Verily, I say unto you, inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to Me."

(See illustration on page 27.)



*An eminent Hebrew-Christian.*

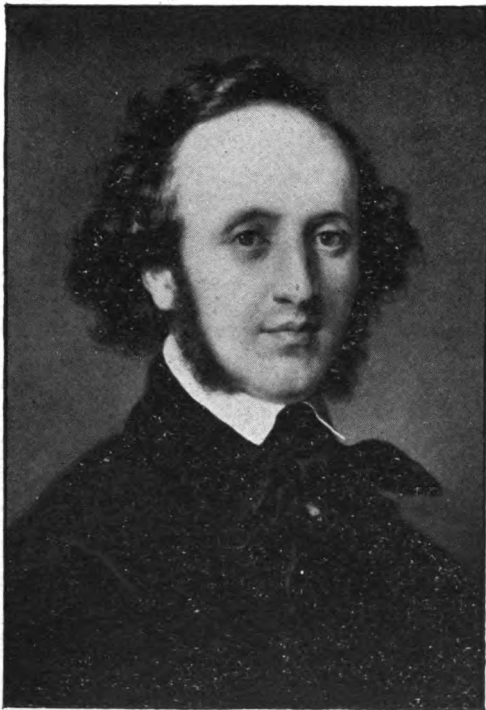
PROF. AUGUSTUS NEANDER, D. D., L. L. D.  
"Who wrote the best history of the Church."

Musically our hearts are thrilled by the thought of **Benedict, Costa, Joachim, Rubenstein, Sullivan, Meyerbeer, Mendelssohn,**

Rossini, Moscheles, Halevy, Herz, Hiller, David Goldmark, Rosenhain, Cowen, Grisi, Strauss—all Jews.

As statesmen we find Beaconsfield, Lasker and Gambetta as leaders in English, German and French governments.

On the other hand, such wonderful mental equipment has



FELIX MENDELSSOHN, THE COMPOSER  
*A Hebrew-Christian.*

given them an influence for evil that is incalculable. It was Baruch Spinoza—a Jew—justly styled the “father of infidelity,” whose pantheistic doctrines poisoned other brilliant Jewish intellects, thus laying the foundation of a widely prevalent skepticism that assails the authority of the Bible at the present day.

As leaders among Anarchists, Socialists, Communists and Nihilists, the names of Carl Marx, Lasalle, Lubknecht and Bebel are well known.



AN OLD HEBREW

" Their remarkable vitality, physical and mental."

Upon your colleges, theological seminaries and commercial enterprises there can be no doubt that the influence of the Jew is, in some cases, pernicious.

These facts indicate the untold power that Hebrew intellect is exerting in the world. Therefore a question of vital importance now arises: "What shall be done with a people so splendidly endowed with inherent possibilities of achievement? We answer let Christians of every nation make prayerful efforts for their evangelization that they may be dominated by the ennobling, elevating principles of Christianity.

#### FOREIGN MISSION WORK AT HOME.

To our mind it is evident that God has a purpose in sending these 100,000 Jews to our city. Were they inhabitants of the far-off islands of the sea, or the most remote portion of the earth, there can be no doubt that Christian churches of every denomination would vie with one another in the endeavor to bring them to Christ. To you who are so actively engaged in advancing the interests of foreign missions is given a grand opportunity to minister to the needs of a people whom God has sent to your very doors. Where shall Israel's wants be met more efficiently than by this generous, tolerant nation, to whom belongs the distinction of not having disenfranchised or oppressed in any form our race. To them you have extended the full privileges of citizenship, for which reason they will in time be better prepared by the removal of their prejudice to receive from you the Gospel.

Let us consider for a moment their condition.\* "Many are intelligent, law-abiding, useful citizens, but the masses are in deplorable need of uplifting from the low plane of ignorance and immorality to which they have fallen. Centuries of hatred and persecution in the lands from which they have fled have engendered in them a bitterness and contempt for all law, which they have come to look upon as tyranny. This has opened the way for the alarming progress of the spirit of extreme socialism and anarchism. Therefore, from a social as well as a religious standpoint, patriots and Christians must realize the vital importance of inculcating the principles of good citizenship, and bringing them into accord with American life. They need help to forget the bitter past, and encouragement now and for the future. They need to be led from their vicious environment into the pure atmosphere of true Christianity." They are practically without religion, the vast majority have severed themselves from their ancestral moorings, the faith of their fathers, in the search for something more

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\*From Dr. McLeod's Sermon on the Jews.

satisfying for their heart hunger, and until they anchor within the one safe haven of spiritual rest, they will undoubtedly drift into the broad sea of infidelity. Too long have we been regarded as outcasts and the offscouring of the earth; too long has the fact been forgotten that we are the chosen people, to whom pertained the adoption, the covenant, the glory and the promises. Far too long have we been scornfully looked upon simply as Jews, forgetful that we are also sinners for whom the Redeemer of the world died.

Again, the sordid, money-making characteristic of the Jews is the prevailing idea of us in the minds of most Gentiles. They seem to consider that we—Israel—have come into their midst for the sole purpose of gain. With this thought in the ascendancy the truth seems to be ignored that **WE ARE MADE IN GOD'S OWN IMAGE, WITH SPIRITUAL NEEDS THAT OUGHT TO BE MINISTERED UNTO THE SAME AS OTHERS.**

#### THE BELIEVER'S LAMENT.

Art thou a Christian? Hast thou cast thy load  
Of guilt on Him, the Lamb of God?  
Thy surety, righteousness? He shields thee well;  
Yet weep, oh! weep for Israel.  
There is no blood upon her doors for sin,  
And loud the dying wail is heard within.

Oh! weep for her who shrouded still in night,  
Sees not one ray of living light.  
Schooled, but untaught! chastised, but unsubdued!  
Unwon, though oft by mercy wooed!  
Loved, and yet lost! pitied, yet unforgiven!  
Without a home on earth, or hope in heaven!

Yes! till the glorious day of thy release,  
Till all thy woes and all thy wanderings cease;  
Till to new songs of joy thy harp awaken,  
And thou no more be termed forsaken;  
Till thy light rise, and kings thy glory see,  
Israel! our tears shall ever flow for thee.

ANON.

THE ATTITUDE OF THE FOREMOST PROTESTANT  
DENOMINATION IN ENGLAND TOWARDS  
THE EVANGELIZATION OF  
OUR PEOPLE.

To-day England is the leader among the nations that are engaged in this grand work. Houses of shelter and worship are built by them exclusively for the Jews, and everything for the amelioration of their peculiar temporal and spiritual condition is being done. Yet the 194 Protestant Episcopal Bishops there evidently think that still greater efforts should be put forth, as the following article from the encyclical letter of the Lambeth Conference assembled this year (1897) will show: "In preaching Christ's Gospel to the world, we have to deal with one great religious body, who hold the truth in part, but not in its fulness—the Jews. The Gospel is not merely the revelation of the highest morality; it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him, by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all.

"The Jews deserve from us more attention than they have hitherto received.

"The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from THE INDIFFERENCE OF CHRISTIANS TO THE DUTY OF BRINGING THEM TO CHRIST. They are the Lord's own kin, and He commanded that the Gospel should be preached first to them. But Christians generally are much more interested in the conversion of the Gentiles. The conversion of the Jews is hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any other in winning them, and although Jewish converts have one advantage, in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that Jews and Gentiles should be employed in the work."

On the second sub-head, "Judaism," your committee have to report as follows:

"The evangelization of the Jewish people is beset with special difficulties.

"At the outset we are met with the formidable difficulty of finding duly qualified missionaries. For this work men need to be well acquainted with Jewish modes of thought, and in a large number of cases it is advisable that they should be able to speak in languages with which the Jews are familiar. They have to do with a people who are either strongly imbued with rationalistic views, or deeply attached to their traditional forms as drawn they hold, from a religion once divinely given.

"Again, the consequences of receiving baptism are of the gravest character, the convert being cut off from his family and people as one dead, and cast adrift on the world; severe bodily suffering and loss of goods being sometimes inflicted besides. It is everywhere found that the fear of these terrible results keeps back from baptism many whose life and practice appear to point them out as believers in our Lord; and the necessity of providing in some way for those who have the faith and courage to confess Christ, increases the difficulty of the case.

"The evidence at the disposal of your committee appears to show that the great mass of the poorer Jews know practically nothing of the Old Testament. But it seems clear that the Jews are increasingly willing to listen to Christians who speak to them of the Scriptures of the Old Covenant, and are learning to regard as a great teacher Him who is the theme of the New Testament.

"The New Testament, which has been translated into Hebrew and other languages for the use of the Jews, is widely read by them, but the doctrines of the Holy Trinity and of the Atonement seem almost insurmountable obstacles in the way of many.

"When religious knowledge has spread among the Jews the breath of the Holy Ghost may come, and the dry bones will live again. Our position with regard to the Jews is specially favorable in this respect, that their Scriptures are our Scriptures, and their God and Father are our God and Father.

"It is impossible to doubt that a fairly considerable number of Jews in each year do earnestly and honestly seek baptism, and from such it should not be withheld. But we read the signs of modern times in the ancient prophecies (Isa. 27-12, Jer. 3-14), "Ye shall be gathered, one by one, O, ye children of Israel;"—"I will



take you, one of a city, and two of a family, and I will bring you to Zion.'

"Medical missions are carried on in many places with much success.

"The Anglican Church appears to be fitted in a special manner to gain the good will of the Jews; first, because the English-speaking people show themselves just and kindly toward their race; and also because the liturgical services of the Church are such as to win their attention and admiration, their own worship being of a similar character. The Book of Common Prayer has been translated into Hebrew and circulated among them. But one of the greatest hindrances which impedes the work arises from a strange lack of interest manifested by the Church in the evangelization of the Jews. But scant attention is given to their religious needs, and missions to Jews have shared but little in the rising tide of evangelistic effort which marks our age.

"Yet our Lord gave them precedence, and the Gospel is the power of God for salvation to the Jew first.

"Why should not similar zeal be shown for the conversion of the Jew as of the Gentile? Why should the Annual Day of Intercession be held in behalf of the Mohammedan and heathen world only, and not also for the salvation of Israel? If this great work were given its true place in the missionary efforts of the Church we might surely expect that a far richer blessing would descend on her labors than even now is vouchsafed her.

"As to the means to be employed, it appears from the evidence that the Jews receive the visits of Gentile Christians more readily than those of Jewish converts to Christianity, while, on the other hand, it is agreed that the latter understand very much better the Jewish mind, and can deal more clearly and effectively with Jewish difficulties. This being so, the committee can only advise that both agencies should be employed, and that care should be taken to use in each place the kind of agency best adapted to its circumstances."

We have sometimes been called by intimate friends an "Anglo-Maniac." In reference to the applicability of this term, we are free to say that it is correctly used; there being no desire on our part to disown it, when we call to remembrance the Christian sympathy and respect that are accorded to the proselytes from Judaism by the English peo-

ple and the many blessings that have for years been bestowed upon our people by that nation.

#### NEW TESTAMENT;—REASONS.

To every thoughtful reader of the Old Testament it is evident that it abounds with promises of Israel's restoration and salvation, thus proving conclusively God's purpose concerning His chosen people.

But when we turn from the Old Testament to the New we find in the words of Christ and His inspired Apostles the same truth clearly and unmistakably defined.

Our Lord himself says "That Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21-24), clearly intimating that the time is coming when Jerusalem shall no longer be trodden down, but shall be restored.

At the beginning of this appeal Christ's command to His disciples was given as the primary reason for labor among our people. Let us now turn to the reasons deduced from the arguments of St. Paul on this subject, found in Rom. xi. (Please read the entire chapter in the light of this book.)

#### I.

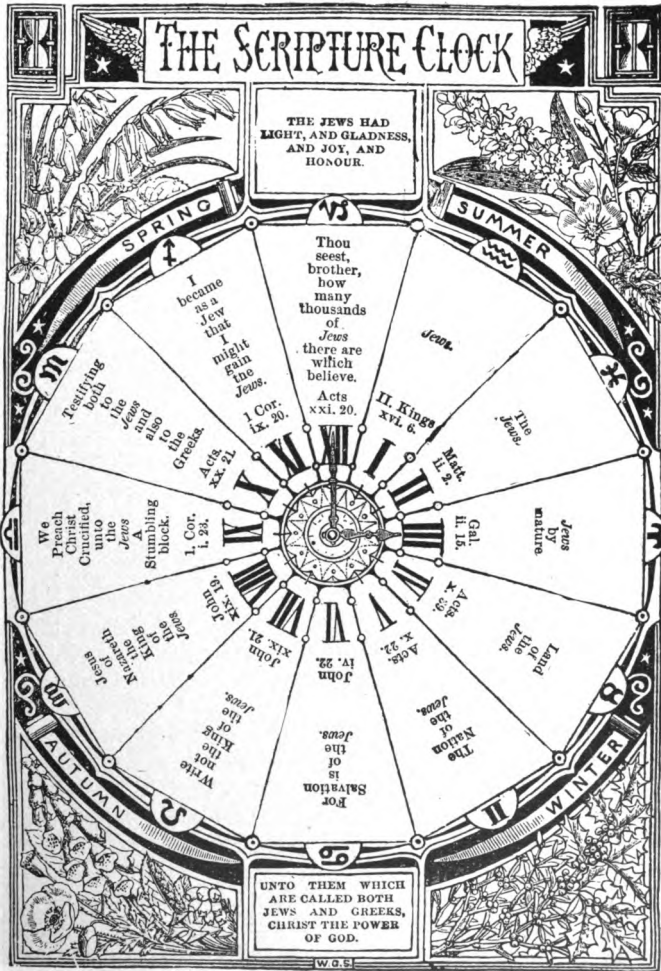
The fall and rejection of our people consequent upon their unbelief and rejection of the Messiah are neither **TOTAL**, that is, including the entire nation, without any exception, nor **FINAL** precluding their ultimate turning to Christ.

#### II.

The rejection of the Gospel in the early days of Christianity, and their persecution of its adherents, were overruled by God to the rapid extension of the Gospel among the Gentiles. Thus our loss was your gain.

In St. Paul's inimitable argument in behalf of his kinsmen we find a Scripture reason given for preaching Christ to our people.

The Apostle declares that Israel fell through unbelief; that through their fall and diminishing, the riches of salvation came to the Gentiles; that if the casting away of Israel be the reconciling of the world, what shall the receiving of them be but life from the dead, thus implying that there shall be a receiving as



well as a casting off? Israel, as natural branches, were cut off, while the Gentiles representing the wild olive were grafted in, to be partakers of the root and fatness of the olive tree. Knowing so well the weakness of frail human nature, Paul warns the Gentiles that because of their high privilege of adoption they be not high minded and boast against Israel, saying, "Thou were broken off that I might be grafted in." Not so. It was unbelief that caused Israel's fall, while faith makes the Gentiles to stand. He therefore admonishes them to take heed and fear, lest God, who spared not the natural branches, should cut them off also. "Behold, therefore," he says, "the goodness and severity of God on them which fell severity, but toward thee goodness if thou continue in His goodness; otherwise thou also shalt be cut off."

Again, he would remind them that God, who was able to graft them as wild branches into the good olive tree, will also be able to graft in the natural branches—Israel—when they shall have turned from their unbelief.

"Blindness in part (mark "in part" only) is fallen upon Israel until the fulness of the Gentiles be come in." And so all Israel shall be saved, as it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." "Concerning the Gospel they are enemies for the sake of the Gentiles, but as touching the election they are still beloved for the father's sake. For the gifts and calling of God are without repentance."

The Apostle still farther declares to the Gentile converts, "that in times past they believed not God, yet have now obtained mercy through Israel's unbelief." Even so may the Gentiles be the means of opening the door of mercy to unbelieving Israel (Rom. xi., 1-32.)

God grant that the stirring words of the inspired Apostle may come down through the centuries, until they shall ring into the ears of Christians of this Nineteenth Century, inciting them to a more merciful attitude toward sin-blinded Israel, whom Scripture reveals it is God's purpose to enlighten and save. Surely this powerful argument of St. Paul ought to furnish a most potent reason for the church to work in harmony with God's plan and labor for the restoration of our people to their precious, glorious heritage. Let it be remembered that the "blood of the martyrs is the seed of the church," and that it was Jewish blood that was first shed in proclaiming the Gospel to the Gentiles, and

"HAS GOD CAST AWAY HIS PEOPLE? GOD FORBID," REPLIES THE APOSTLE TO THE GENTILES.



THE PARABLE OF THE FIG TREE.

Jewish martyrs were the **FIRST** to suffer in advancing the kingdom of Christ among the nations.

That Jewish mission work is enjoined upon you by our Lord is an undeniable fact. It is not a mere sentiment to be neglected or adopted at your convenience, (as some seem to do). In the minds of some a spasmodic enthusiasm has been awakened by an eloquent pleader, only to be followed by a corresponding indifference. Like Jonah's gourd, ephemeral in existence, an interest has been created in the hearts of others that is equally short-lived in its duration.

Let this work be regarded as a direct, positive command from God, which must be steadily obeyed in order to be consistent followers of Him who died to save all mankind.

To neglect the evangelization of our people is to be out of harmony with the mind of God, who has said of us, "I will bless them that bless thee, and will curse them that curseth thee." Specially displeasing to God, therefore, as well as detrimental to one's own spiritual life, will be lack of sympathy toward these brethren who are living in your midst, without the knowledge of the love of Christ.

Why are Judah's sons afflicted?  
Why is Israel still a slave?  
Has it not been long predicted  
That the Lord would Zion save?

Why do heathen, proud oppressors,  
Rule her sons with iron hand?  
Why are Gentiles now possessors  
Of her long-neglected land?

#### THE SOPHISTICAL OBJECTIONS OF GENTILES AGAINST THE EVANGELIZATION OF OUR PEPOLE.

There are many Gentiles who have never offered a prayer, nor given of their substance toward Israel's salvation, WHO SEEK TO JUSTIFY THEIR INDIFFERENCE BY VARIOUS OBJECTIONS TO THE WORK. The validity of these objections we shall endeavor briefly to refute.

First.—It is said by some that the Lord's time for bringing in the Jews is not NOW, because this is the dispensation of the Gen-

titles. This objection is utterly futile, for, what knowledge has any man of "THE TIMES AND SEASONS, WHICH THE FATHER HAS RETAINED IN HIS OWN POWER?" For aught we know to the contrary, this year of our Lord eighteen hundred and ninety-seven may indeed be the accepted time, may indeed be



DR. ADOLPH SAPHIR, D. D. L. L. D.

*A Hebrew-Christian.*

the day of salvation for the Jews. This one thing we do know: That the day of the Lord is nearer by nineteen hundred years than when He taught the multitudes by the sea of Galilee, or than when Paul exclaimed "To the Jew first." Shall this mere hypothesis stand between you and the known duty? NOW is ever

the only time to labor, whether it be for Gentile or Jew. All yesterday is gone. To-morrow is not our own. To-day the Holy Spirit abounds to convince of sin, to regenerate. The blood of Jesus Christ, His Son, cleanseth from all sin to-day.

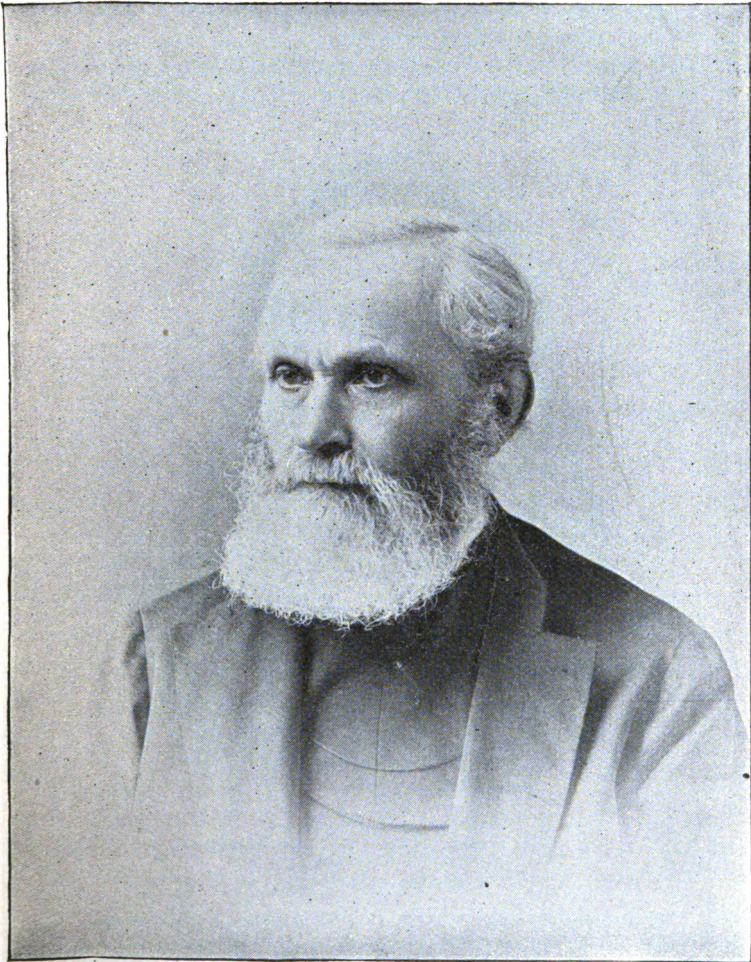
Second—Again, it is said in objection that the results of Jew-



BISHOP ALEXANDER  
*A Hebrew-Christian.*

ish mission work are so meagre. Should not that very thought be an incentive to more persistent labor in their behalf? While we concede that the number of converts is less than is sometimes the case in other fields of labor, is it not equally true that the superior mental endowment of the Jew renders him a far more





RT. REV. S. I. J. BISHOP SHERESHEWSKI, D. D.

*A Hebrew-Christian,*

The translator of the Bible into the Chinese language.

potential factor in spreading the Gospel among his own people than could possibly be expected of heathen converts? Thus what is lost in numbers is gained in power.

It is difficult to sow the Gospel seed among Israel, yet Jewish mission work has never been entirely without results, nor has



REV. PAULUS CASSEL, D. D., OF BERLIN

*A Hebrew-Christian.*

the church been altogether without converts. If Jewish converts and their descendants had remained together, instead of dispersing among the Gentiles, there would be to-day a Hebrew Christian body numbering millions, and mission work among Jews would not for a moment be considered unsuccessful.

During the present century about one hundred thousand Jews have embraced Christianity, not all, however, through the instrumentality of Jewish missions. In some cases Christianity is its own missionary, and presents the religion of Christ to the Jew as the solution of his unsatisfied cravings. Yet the earnest, faithful labor of Hebrew missionaries should not be underrated.



RABBI LICHTENSTEIN  
*A Hebrew-Christian.*

Dr. Saphir, a distinguished convert from Judaism, says: "We cannot measure the importance of Jewish work by the numerical greatness of its converts. We measure by the value assigned to them by the Scriptures; by the decisive love with which God regards them, and by the spiritual influences which they are to exert upon the whole world. God's promise teaches us that

through the restoration of Israel the golden age of the world will be ushered in." Honest, loving, earnest labor for the evangelization of Israel has in countless instances been crowned with success.



REV. ISAAC SALKINSON  
*A Hebrew Christian.*

Third.—Again, objectors say: "But some have backslidden." Granting that some have made shipwreck of faith and of good conscience, it is not strange, when we consider what Jewish converts are compelled to suffer at the hands of their own people,

and also the coldness and suspicion which they receive from the Christian Church for no other reason whatever than the simple fact that they are of Jewish descent.

But are not Gentiles sometimes backsliders also? Therefore, because there have been cases of apostasy among Jewish converts, would you think of applying a rule to them which you



REV. RIDLEY HERSCHELL  
*A Hebrew Christian.*

Founder of the British Society and the Father of Lord Herschell,  
the present Lord Chancellor of England.

would not use among yourselves. Such was not Chr.st's method of procedure with His disciples, although Peter denied and Judas betrayed Him. We quote with some variations from the language of Moses: If one man sin, will ye therefore be wroth with the whole congregation? Num. 16-22. The vast majority, however, are shining lights adorning the religion of Jesus Christ, Our Saviour.

From the following extract we will cite a few facts: "There are over one hundred and fifty Jews as ordained ministers of the Church of England, and as many in the Non-Conformist churches. Within the last half century we have had three Protestant Episcopal Bishops, Dr. Alexander, first Protestant Bishop in Jerusalem; Dr. Hellmuth, for many years Bishop of the Diocese of



REV. P. E. GOTTHEIL

*A Hebrew Christian.*

Brother of Rabbi Gottheil, of Temple Emanuel, New York.

Huron, and Dr. Shereshevski, American Episcopal Missionary Bishop in China, who translated the Bible into Mandarin Chinese. Only eminent names are given, and their numbers are legion. There are Capadosa Da Costa of Amsterdam; Profs. Hengsdenberg and Cassel of Berlin; Dr. Stern of Abyssinia; Edersheim

who wrote the best history of the life of Christ; the Herschels, the Einsburgs, Leon Casehets, the Heymans, Arenfeldts, Cohens and the famous missionary, Dr. Wolff, father of Sir Henry Drummond Wolff, Morgolius and Dr. Saphir, who lately died; Hershon,



DR. G. E. NEWMAN  
*A Hebrew-Christian.*

Leon Levi, the great statistician; Schwartz, Ewald, Palgrave Rabinowitz and Lichenstein, Stahl, Paulus Cassel, Calkar and Philippi, the great conservative theologian." To the objection that Jewish proselytes to Christianity are not really convinced

of its truths, but are in some way bought over to its adoption, the above list of distinguished converts ought to be sufficient refutation.

In view of these facts, we would respectfully ask: "Can the Church claim such splendid trophies as the result of missions in China, India or the 'Dark Continent?'" We think not. "But



REV. B. F. JACOBI

*A Hebrew Christian.*

the work is not carried on by the Church of England Society alone. The Nonconformist societies at home and abroad are equally doing a great and good work, so much that it is now fairly estimated that there are over 100,000 Jewish converts in Europe alone."



A more marvelous change is predicted of our people than of any other race when it is said: "A nation shall be born in a day." To expect multitudinous conversions among our people would, however, be unscriptural. But we have reason to believe that there will be the reclaiming of a remnant previous to their final restoration, for it is said: "I will take one of a city, and



REV. DR. CHRISTIAN GINZBURG

*A Hebrew-Christian.*

two of a family, and bring them to Zion. And I will give you pastors according to Mine heart, who shall feed you with knowledge and understanding." "And the Redeemer shall come to Zion, and to those that turn from transgressions in Jacob." Our Lord Himself said: "Ye shall not see Me henceforth, until ye shall say: 'Blessed is he that cometh in the name of the Lord.'"

This evidently implies that at His coming there will be a few believers awaiting Him who will gladly recognize Him as one coming in the name of the Lord, even though they are the descendants of those who crucified Him. Although it may be a shock to the scholarly minds of some of my friends, I am free



PAUL ISAAC HERSHON  
*A Hebrew Christian.*

An eminent author of Jewish Missionary Books.

to confess that a careful study of the above passages of Scripture, as well as numerous others bearing upon the subject, has induced a belief in the premillennial coming of Our Lord.

But faith must come to our people through hearing: "How,

then, shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

We are glad to affirm that in our own City of Churches several having heard have openly confessed Christ. Besides these there are many secret disciples. If it is asked: "Why secret disciples?" We will answer by an explanation of what a confession of Christ as the Messiah involves to the Jew: It means the deliberate surrender of all that he holds most dear, a sacrifice, the depth of which is inconceivable to Gentile converts whose acceptance of Christ is hailed with rejoicing by relatives and friends. It means to the Jew complete ostracism from his former life, isolation from home and kindred, to be disowned by them and counted as one dead—a death accompanied by no hope of a future reunion. It sometimes signifies the relinquishing of wealth, influence and a brilliant career; to voluntarily accept instead of all this, a circumscribed environment, attended with extreme hardship and deprivation; to strive to live a life singularly consistent, and free from hypocrisy and cant in order to witness to the genuineness of his conversion.

To those who, like St. Paul, were not "disobedient unto the heavenly vision," is the courage and power given by the love of Christ shed abroad in their hearts to live such a life.

Among the workmen open avowal of faith in Christ would mean immediate discharge by employers, who are in most instances Jews. To those who have families dependent upon their labor it would bring shame, reproach, disgrace, financial ruin. The Jewish worker is without means to care for these brethren; his only course is to preserve silence concerning their change of faith. In the light of these facts, is it surprising that very many do not openly come out on the Lord's side, even when convinced that He is indeed the Messiah of whom Moses and the prophets did write? And when they do take the important step, does not such heroism on their part furnish an incentive for more earnest, persistent labor in their behalf? Frequently, however, the word received into the heart of these converts is like a fire in their bones which cannot be concealed, and they are soon looked upon with suspicion.

Fourth.—Others object to the preaching of the Gospel to the Jew on the ground that he is "tricky." The very name of Jew stands to them as a synonym of all that is mean, unreliable and despicable.

Mr. Geo. Wendling, a Gentile, in his admirable defense of the Jews published in the New York Herald, treats that assertion as follows: "Were you ever taken in by a Methodist class leader on a real estate trade? Did you ever get into close quarters with a Presbyterian speculator? Did you ever buy mining stock on the representation of an Episcopalian broker? Did you ever take a man's word any quicker because he was a Baptist or a Roman Catholic? Did you never see a stone weighing twenty pounds concealed in a bale of cotton grown by a Southerner? Did you never find lard in the butter sold by a New England Puritan? The belief that the Jew is more dishonest than the Gentile is one-half nonsense and the other half prejudice and falsehood. The anti-Jewish feeling which now seems to be rising again is unchristian, inhuman and un-American. No man can share in it who believes in the universal fatherhood of God and the universal brotherhood of man. It is born of the devil and is detestable."

Gentiles are wont to speak derisively of Jews as sharpers, modern Shylocks. What has wrought this change in a people that were once purely agricultural, and earned for them this unenviable reputation? Unquestionably the answer is found in the cupidity and oppression of the Christian nations with whom they have had to dwell. It is the natural, legitimate result of the excessive development of the commercial instinct, superinduced by centuries of unjust dealings at the hands of so-called Christians. If Gentiles maintain the dishonesty of the Jews to be true (which we do not), does not that furnish another binding reason for his evangelization? Look at St. Paul transformed by the power of Christ from the bitter persecuting Jew to the chiefest among Christian apostles. Look at St. Peter changed by the same power from the unstable, cowardly Jew into the courageous, stanch disciple.

Fifth.—Still other objectors say: "You are not reaching the best element among the Jews." While it is our earnest prayer that rich and poor alike may find in Christ their Messiah, yet we cannot recognize an aristocracy in religion. In the sight of God there is neither plebeian nor patrician; all stand upon the same spiritual plane in the eyes of Him who died to save all. Did Christ become incarnate and live His life of tender ministration for the rich only? No; while all classes and conditions of men were included within the scope of His beneficent work, yet

It was the rich and influential, the Scribes and Pharisees, who coldly rejected Him, while the common people heard Him gladly. One of the proofs that He gave of His claims to the Messiahship was "that to the poor the Gospel was preached." The poor, despised publican went down to his house justified in the sight of God rather than the rich, self-satisfied, purse-proud Pharisee.

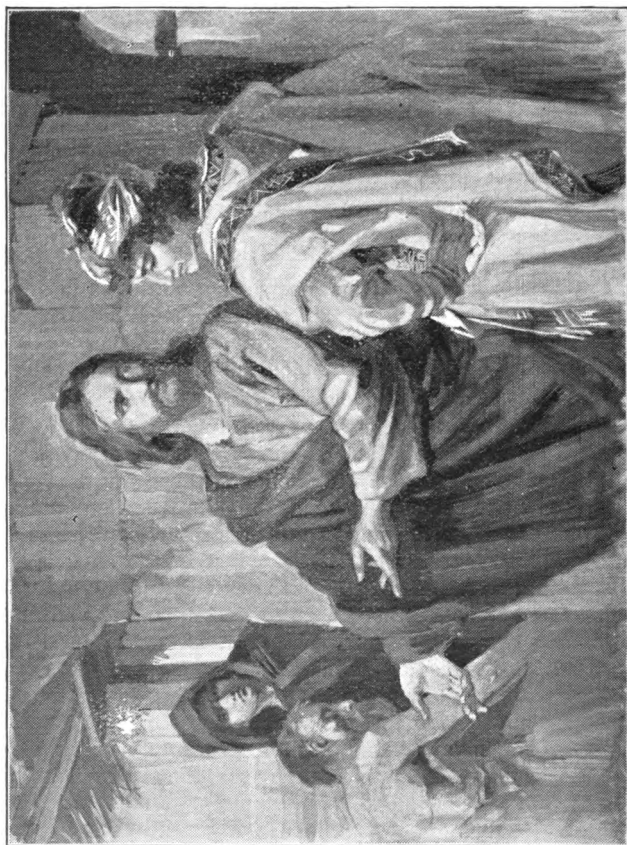
Our Lord Himself said: "It is hard for a rich man to enter the kingdom of heaven."

Even so, in this our day, the rich among the Jews are not easily accessible to evangelistic work. But is that any reason for cessation of labor? No. We therefore turn with undiminished energy and fervent zeal to the great masses of the poor who are in sore need of the glad tidings of Christ's salvation.

As in the erection of any building, the work must begin at the very lowest point, with the roughest element, before the more comely polished portions can be touched; so in attempting to rear Christianity among the Jews the workman must bestow much earnest, patient, often discouraging toil upon the lowest strata of society before he can hope to reach the higher.

Sixth.—Again, still other objectors argue thus: "Many Jews are useful members of society; they are proverbially known to be excellent husbands and good fathers; those who have means are charitable, giving largely of their substance for the help of the poor; they are devout worshippers of the true God, and have the Old Testament as the rule of faith and practice. What more could be desired for them? Let them rest in the ancient belief of their fathers, and all will be well with them." We answer: Would we leave the heathen in gross darkness, and yet, as has been already proven, the spiritual condition of the Jews is far more appalling because of the greater light once given to them. Shall we make no attempt to lift the veil that is resting upon their hearts and lead them into the glorious light of a religion which now they have received only in part and not in its blessed fullness? It is true, as these objectors say, that they worship the true God; that they have the Old Testament. But it is also sadly true that their idea of the Messiah, in whom all their hopes are centred, is a greatly perverted one. Their religion is one in which the vital principles of Christ's atoning love and sacrifice and the convicting, regenerating power of the Holy Spirit are utterly eliminated. The Christian religion is not a mere code of ethics. It has for its strong, enduring foundation the atonement

of Christ, which faith must grasp and hold as our only hope for eternal life. Shall we, therefore, as Christians, who have tasted and seen that the Lord is good; who have felt the pulsations



BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

CHRIST AND THE RICH YOUNG RULER

of a new life through His power, assume that a religion without all this will answer for the salvation of the Jews? Shall we dare to say that they are safe when we know "that there is no

other name under heaven given among men whereby they can be saved?" "For no other foundation hath any man laid than that is laid, Jesus Christ Himself being the chief cornerstone."

It was Nicodemus, a Jew of the highest intelligence, and well versed in the Scriptures, who sought an interview with Christ believing Him to be a "teacher sent from God." And what was the answer of Christ to this inquiring Jew? "Ye must be born again." "Except a man be born of water and of the Spirit he cannot enter the kingdom of God," clearly emphasizing the absolute necessity of the new spiritual birth.

Recall also the case of the rich young man who asked the great question: "What must I do to inherit eternal life?" and whom Jesus recognized to be a young man of the highest moral type and well taught in the law and Commandments, but who yet lacked the one thing needful, to whom Jesus answered: "Sell all that thou hast and come and follow Me," showing that love for Him must be paramount in the young man's life.

Again, Cornelius, "a devout man and one who feared God, with all his house, who gave much alms to the people and prayed to God always," seems to have needed a fuller salvation, for God specially commissioned Peter to go preach Christ to this God-fearing man.

Do not the above Scriptural examples conclusively prove that the ancient religion of the Jews is not sufficient for their salvation?

#### REASONS FOR DISTINCT JEWISH MISSION WORK.

Some object to Jewish missions on the ground that they do not believe in a multiplicity of organizations (another excuse). They ask: "If there is no need of separate societies for the conversion of Romanists, and others of a like class, why a special mission to the Jews?" Why should they not be ministered unto by pastors whose mission is to all souls without distinction?" The validity of this reasoning could be admitted if it were not for the existence of certain indisputable facts.

First.—Clergymen do not seek to embrace the Jews within the scope of their pastoral work. The sentiment of the Church has been generally prevalent that all efforts for the conversion of Israel would prove futile; and on that ground it has not generally been deemed expedient to institute any measures for work among them. Foreigners of every nationality dwelling in our

midst have been sought after with tender solicitude, and many reclaimed from heathenism. Missions for the conversion of the Italians and Spaniards have been established. In behalf of the 3,000 Chinese in our city more efforts have been put forth for their evangelization than any other. About a dozen missions have been opened for them alone. In the Sunday-schools each pupil is even provided with a separate young lady teacher, (because it is thought that their peculiar needs are best met in that way.) Yet in the midst of all this earnest activity among the foreign element of our population, much good having been accomplished, the 100,000 Jews have been left severely alone—the very people to whom Christ commanded that the Gospel should first be preached.

Second.—The fact should not be overlooked that they are a peculiarly separate and distinct people, dwelling in communities apart by themselves, with clannish proclivities that cannot easily be overcome; also with peculiar lineage, customs, religion and social disposition, rendering them singularly different from all other people. Can it be expected that such essentially deep-rooted peculiarities can be dealt with the same as others?

To the average Jew the claims of Christianity have but little weight. The erroneous teaching has ever been instilled into his mind that it is cruelly persecuting and extremely hostile to his ancient belief. Their children are taught to despise it. Even if the rising generation should become atheists, nihilists or anarchists, they would still be tenderly beloved by parents and friends. But if they should become converts to Christianity, the most dire consequences would follow.

Again, there is another class of Jews more susceptible to evangelistic efforts. Very many have drifted from their ancient faith, because they have no means of meeting its requirements, and are beginning to turn with earnest inquiry to Christianity with its glorious proffer of salvation, as the solution of their great need. With them uncertainty and doubt in regard to religious belief are giving way to anxious inquiry. Never before has the door been so widely opened, presenting an inviting area which the Christian Church should not be slow to enter. Among this class the fields are already "white unto the harvest." Who will send forth laborers into the vineyard?

To the question: "How shall they be taught?" we answer: They have essentially the same characteristics that pertained to them in the time of Our Lord. As it was necessary then to expound to them all the Scriptures concerning the expected Messiah



(hence the epistle to the Hebrews), so now must it be proven to them, through Scripture, that He of whom Moses and the prophets did write has come. They must be untaught many perverted ideas they now have concerning the Old Testament that have come to them mainly through the interpretation of the Talmud, after which they must be taught that the predictions of the Old Testament are fulfilled in the New.

If a Jew should attempt to investigate the claims of Christianity for himself and should seek the guidance of any clergyman in his search for the truth, the instructor would soon discover that he could not lead his Jewish inquirer into the way of life along the same path that others are led. He would find that some truths must first be proved to the mind of the Jew to open the way for the preaching of repentance and faith.

From these facts, therefore, it is evident that the methods used for Jewish evangelization must of necessity differ from those used among Gentiles; that there should exist special missions for these special people under the superintendence of Hebrew Christians who have themselves trodden the difficult path from Judaism to Christianity; instructors who from experience are able to enter into the perplexing intricacies of the question as no others can.

It is universally conceded in missionary work among the heathen that a genuine native convert, after suitable training and instruction in the articles of his faith, does better work than the foreign missionary. This applies with equal force to Jewish mission work. The well-known linguistic ability of the Jew, his general information on all subjects, sacred and secular; his intellectual ability, his quickness and keenness of perception, his persistence and adherence to what he has learned by experience to be true, his great patience, his indomitable endurance under hardship—all these combine to make him a religious workman that needeth not to be ashamed.

## PERSECUTIONS.

Every Hebrew who embraces Christianity knows full well through what a fiery ordeal of persecutions, ostracisms, and desertions he will be forced to pass—but for the one who feels called of God to become a missionary among his own people. He who while his heart faints within him as he looks into the future,

still cries: "Woe, be unto me, if I preach not the Gospel," for all such is "the furnace heated seven times more than it was wont to be heated."

This pioneer work among the Jews in Brooklyn was, at its inception, beset on every side by difficulties and obstructions. The bitter prejudice, the violent indignation of his own people against one from out their own ranks who had become an apostate from Judaism, was tenfold intensified. He had not only deserted the faith of his fathers, but was endeavoring to persuade them to like infamy, as did Jeroboam of old, "sinning and making others to sin."

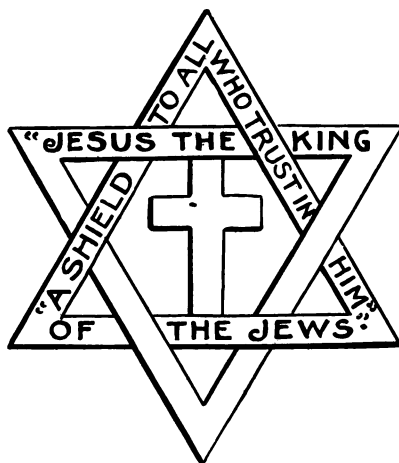
These feelings found vent in violent personal attacks. Over and over again was he stoned, and his life threatened. Regarding this matter, a writer in the Brooklyn Eagle said: "This city may lack some of the dangers that beset the missionary toiling in the jungles of the Dark Continent, nevertheless, the path of the seeker after converts to Christianity in the Hebrew colony, is not strewn with roses alone. Mr. Benjamin A. M. Schapiro, a Jewish missionary, has certainly found some of the thorns."

"After Mr. Schapiro's conversion to Christianity, he started a Jewish mission in Brooklyn. The field was a broad one, and, as might be expected, there was great opposition. On one occasion, Mr. Schapiro, who wore upon his vest the token emblematic of his conversion, was distributing tracts on the street; while thus engaged he was approached by a Hebrew, who does not take kindly to missionaries in general, and who soon made evident his antipathy to this particular one. This man had trusty followers, close at hand, who descended upon the missionary in a body. Mr. Schapiro is near-sighted. At one well-directed blow, he was divested of his glasses. Then, it became a fight in the dark, so far as he was concerned, and his assailants had everything their own way. The missionary had followed his glasses, and by way of variety to the method of attack, the foes who could not get near enough to use their fists upon him, took to dropping stones on the head of the defenseless young man, while he struggled under the hands of his assailants.

"Happily, the missionary's captors were not cannibals; therefore, they finally allowed him to gather up his scattered belongings, and bade his departure, evidently thinking the lesson they had administered would leave a lasting impression. However, they quite mistook the character of the man with whom they were dealing. After wiping away the signs of the con-

flict, Mr. Schapiro went to the mission and preached as usual, declaring his intention to continue his work, despite any and all opposition. From the first, the leaders of the synagogue have bitterly opposed this work, and have scattered broadcast pamphlets in which it was characterized as "more dangerous than all the plagues of Egypt."

We Jews, as a rule, are law-abiding citizens, peaceful to the extreme under ordinary circumstances. However, the Jewish missionary is always an object of attack whenever he ventures abroad in a Jewish neighborhood. Their malice does not always



THE CAUSE OF THE STONING

express itself in personal violence. More frequently, it takes the shape of far more unbearable attacks upon character and reputation.

On one occasion, we were away from the city for two days: It was unusual for us to be absent from our post. Our enemies seized the opportunity to spread the rumor that our absence was caused by our arrest for some crime, and consequently there

would be no preaching for a time. One Rabbi reported this story to his congregation as a direct answer to the prayers of the faithful.

Another time, a petition was presented to Mayor Boody, asking that we be banished from the Jewish quarters.

Fanatical Jews, who hold that the end ever justifies the means, be they lies, deceit, or treachery, are constantly misrepresenting our utterances, hoping thereby to prevent the younger people attending our services.

These manifold hindrances and discouragements have failed to deter us from the work we have voluntarily assumed. The preceding instances of persecution are given that our readers may understand the opposition a Jewish missionary receives from his own people. Despite all, we have been enabled to persevere and now, after five years' labor, we praise God that this feeling of animosity has been to a great degree removed, and that we have gained admittance to many Jewish hearts and homes. In the darkest hours we have never despaired, but have taken comfort from God's promise: "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." Assured that He who has called us to His service will sustain and comfort us in all our tribulations, we are firmly resolved to make known the promised Messiah, the Emmanuel to our Hebrew brethren, let foes and perils be ever so formidable.

#### JEWISH MISSION WORK—ITS DIFFICULTIES.

The results of our work, as has been previously shown, cannot be determined numerically, that is, by an annual record of baptisms. We endeavor, primarily, to convince our Jewish inquirers of the truth, that Jesus is indeed the Messiah whom their own Scriptures foretell, adducing for the proof of our statement on this point the various Messianic texts, scattered throughout the Old Testament. When they have come to a sincere belief of this fundamental truth they are instructed regarding the true nature of sin, of repentance, and the way of forgiveness, as set forth in the New Testament.

When, through the agency of the blessed Holy Spirit, the eyes of their understanding are opened to discern the truth as it is in Christ Jesus, they almost, without exception, ask: "Why

should we not at once obey the apostolic injunction: 'Repent, and be baptized, every one of you.' "

It is our province to point out to our readers one of the principle hindrances which confronts nearly every Jew who wishes to publicly confess his faith in Jesus Christ.

The early history of the Christian Church abounds with instances of Jewish and Gentile Christians, forced to suffer every form of torture and persecution which human ingenuity could devise, for such confession. Now, in these latter days, when the church is exempt from such opposition and persecution, the Gentile converts from the ranks of the world, are not only exempt from trial and torture, such as the early Christians endured, but are welcomed with outstretched arms into the choicest blessings within the church's bestowment.

The reverse of this statement is true concerning those of our people who have been truly converted, and are longing and waiting for an opportunity to declare their allegiance to Christ, the Captain of their salvation. For us Jews is reserved a double martyrdom. Persecution and ostracism from our own race, and indifference, and lack of confidence from the majority of the professed followers of Him, who died for the redemption of all men. Could we, who are endeavoring to lead our people to the knowledge and acceptance of Christ, the Messiah, could we but have it in our power to say to the converts from Judaism, at the period of their most crucial need: "Never fear; the Christian Church is strong and will interpose between you and the fires of persecution." Could we, through Christian influence, obtain for them honest employment, providing thus for their material necessities and thereby abating, in some degree, the fury of the storm which their acceptance of our teaching has brought down upon them. Then, and then alone, should we cease to be asked that oft-repeated question: "Why are there not more baptisms?" For under such a condition of affairs the number of Jewish converts receiving this ordinance would be proportionally as great as among Gentile Christians.

Doubtless, we might have been able to report more baptisms as the fruit of our labors among the Jews in this city had we more strenuously urged the taking of this important, decisive step. However, we have carefully refrained from undue haste in proselyting merely for the purpose of reporting a large number of conversions. We prefer to wait until, through God's provi-

dence, we may have the facilities, adapted to their needs, wherewith to welcome them into the Good Shepherd's fold, and to retain them among us for further instruction in the articles of our holy Christianity.

Some friends may ask: "What kind of disciples are they who cannot bear the test of persecution for Christ's sake?" We would answer: "Could those questioners stand in the place of these converts, they would speedily understand the conditions. Were all the professed followers of Christ equally subjected to persecution on similar queries would, indeed, be pertinent. But, under existing circumstances we can, with propriety, reply with another question: "What sort of Christians must they be who, themselves free from molestation, dare to doubt the sincerity of others, who, with natural shrinking from suffering, hesitate before severing the cords binding them to all they hold dear on earth, the associations of the past, the love and friendship of the present, and fear to launch their frail boat of earthly happiness upon the dark, tempestuous waves of an unknown future?" What terms shall we apply to Christians who turn a deaf ear to their cry, or refrain from relieving the pressing necessities of those converts who are undergoing distress, poverty, mental and physical agony for righteousness' sake?

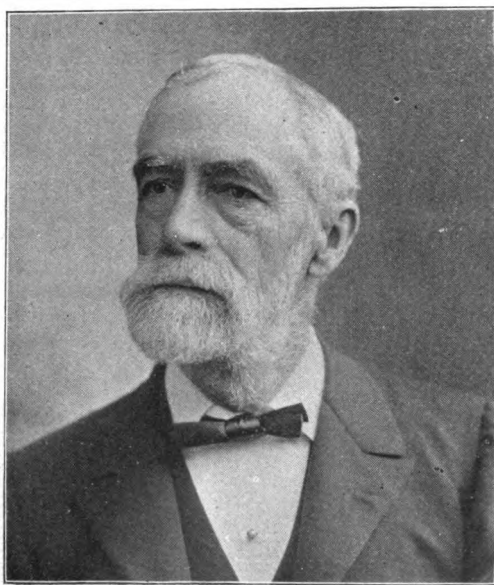
Gentile Christian laborers, who persistently toil on for days, months and in some instances for years, without the encouragement inspired from visible results, are ever considered to evince great faith. For example, let us mention Dr. Judson, the pioneer missionary to India, who, after years of unremitting labor for the salvation of those about him, could not claim one convert. Dr. Judson, however, let it be remembered, was a Gentile Christian.

Would to God that thoughtful men and women, whose hearts burn with ardent desire for the advancement of the Redeemer's kingdom throughout the world, would be equally lenient and charitable in their judgment of the progress and results of Jewish evangelization. Then would the hearts of the missionaries who labor among that people be cheered and encouraged.

The life of the proselyte from Judaism is cold and cheerless in the extreme, unless his solitary pathway be illumined by the warm, bright sunshine of Christian love, sympathy and fellowship from those who ever bear in mind the Master's words: "Inasmuch as ye have done it unto one of the least of these, my

brethren, ye have done it unto me." The rendering of the word "brethren" in this verse as "His kinsmen, according to the flesh," as has been done by some interpreters of the New Testament, gives to the passage a new, forcible and beautiful significance, and, at the same time, greatly increases the claims of the Jew upon Christian interest and sympathy.

#### WITHOUT RACE PREJUDICE.



JOHN ENGLIS, ESQ.

First Vice-President of the Brooklyn Christian Mission to the Jews. \*

The existence of the "Brooklyn Christian Mission to the Jews" at No. 129 Boerum street, in the centre of the Hebrew quarters, in the Eastern District, is a well-established fact. It is in your midst, calling for your sympathy. All Christians are earnestly invited to visit it, and examine the details of its management.

A few Christians, who sincerely desire the salvation of God's chosen people, have laid aside all prejudice and made themselves cognizant of the pressing needs of the work.

Even as Aaron and Hur held up the hands of Moses that he might continue in prevailing prayer, so have these friends, by kind words, by their personal effort, and pecuniary assistance, sustained the Superintendent of this Mission, thus enabling him to press on in the prosecution of the work to which he has been called of God. To these friends, whom he shall ever hold in loving remembrance, he desires at this time to tender his grateful thanks.

**ΟΤΤΩ**  
**ΠΑΣ ΙΣΡΑΗΛ**  
**ΣΩΘΗΣΕΤΑΙ**



## Personal.

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Seven years ago the writer, a youth of nineteen, became convinced that Jesus of Nazareth was the Messiah, and by a living faith learned to know and accept Him as a personal Saviour. This decisive step sundered all the ties binding me to home and friends. Henceforth I was to them as one dead.

Since, by God's grace, the veil has been lifted from my own heart, the love of Christ has impelled me to preach salvation through His atonement to my kindred according to the flesh, now numbering some one hundred thousand in our city.

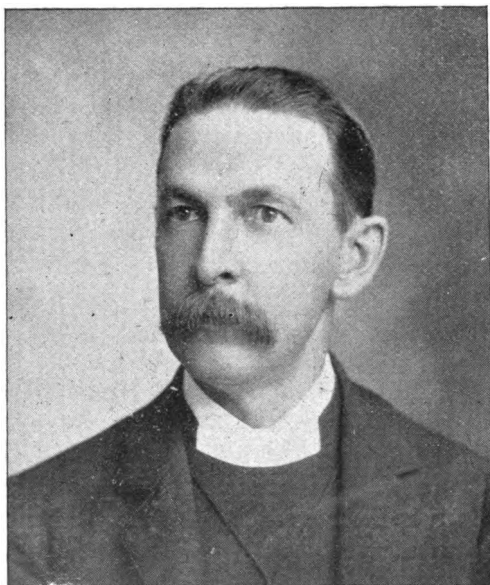
Not without careful preparation did I assume this tremendous responsibility. My early training in the religion of my fathers had embraced a careful study of the Hebrew Scriptures. After my conversion I spent two years in studying the harmonious relation existing between the Old and New Testaments, thus verifying the truth of Luther's couplet:

"The Old, the New contains,  
The New the Old explains."

Without this preparation it would be utterly impossible to answer the innumerable questions coming from Jewish inquirers regarding Old Testament prophecy and its fulfillment in the New Testament. With it I have been enabled to prove many times beyond the shadow of doubt that He of whom Moses and the prophets did write has come.

Some who have thus learned to know a Saviour's love have carried the glad tidings to their friends across the ocean.

I am painfully conscious of having made many mistakes, but they were not of the heart. My youth, my inexperience, my ignorance of the language, manners and customs of the country are to a great degree responsible for errors in judgment.

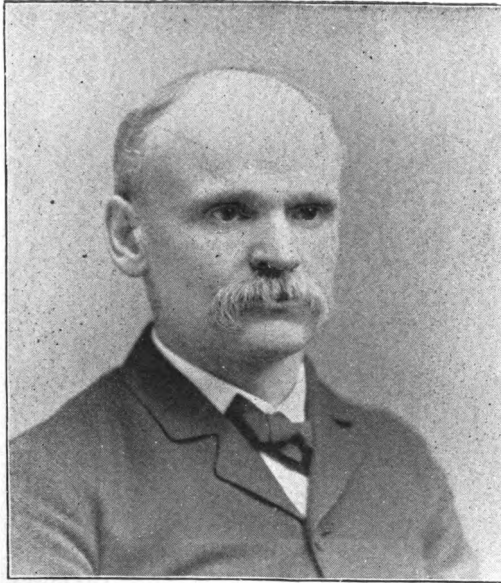


DR. CHARLES CUTHBERT HALL

Former Vice-President of the Brooklyn Christian Mission to the Jews.

While my heart is filled with rejoicing over the number of Jews who attend the services and over the good attendance of the children at our Sunday school and children's service, I am sadly aware that there is little if any

change of sentiment in the Christian community regarding Jewish evangelization. Multitudes of Christians who annually contribute largely of their substance toward missions fail utterly in sympathy and support where Jewish evangelization is concerned.

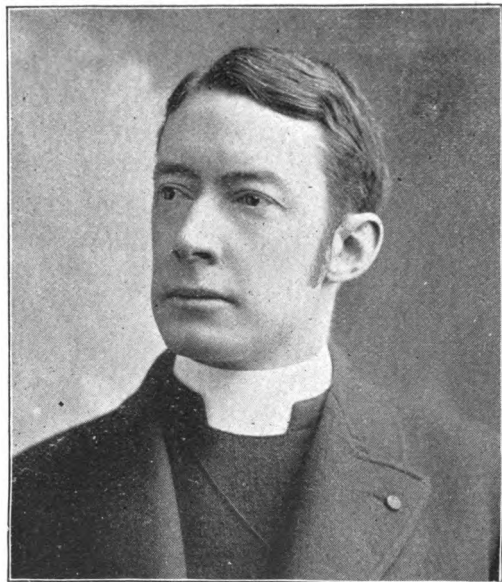


JOHN W. JAMES, ESQ.

Our faithful Secretary, a true friend, strong in character, yet ever patient with the infirmities of the weak.

Personal mention should here be made of the Rev. Charles Cuthbert Hall, D. D., an earnest advocate of evangelistic work among our people and who kindly befriended me when I came alone and friendless to this city. His words of sympathy and encouragement both publicly and

privately expressed, the inspiration of his presence at the mission, the uplifting of his voice in eloquent appeal to Christians, inciting them to greater efforts for Israel's salvation, the financial aid given to our mission through his in-



REV. ARTHUR B. KINSOLVING, A. M., MEMBER OF OUR BOARD.

This Clergyman, while a firm believer in Apostolic Succession, has also evinced a practical faith in the Apostle's injunction. "To the Jew First." This interest in Jewish Missions seems to be a family trait, as his brother, E. H. Kinsolving, Bishop of Texas, was a member of the Committee on Jewish Missions at Lambert Conference. England.

fluence, have all been of inestimable value to me and to the advancement of the work, beyond the power of mere words to express.

The removal of Dr. Hall from Brooklyn to become the president of Union Theological Seminary is a cause of

much personal regret, yet solace is found in the thought that the sympathy of such a noble nature as his is not local, and the assurance is ours that his prayers and kindly interest will be given in behalf of our people in the future as in the past.

There are many other friends to whom a similar tribute of thanks is due, but whose presence in our city precludes the liberty of using their names. An exception has been made in the case of Dr. Hall, owing to the fact that he has gone from our midst to make a permanent home in another city, which has given us the liberty to make public recognition of his kindness to us. An expression of thanks is also given at this time to a number of ladies who have so kindly enhanced the attractiveness of our services by their fine singing.

Is it just, however, that the burden of maintaining an enterprise that is constantly increasing in magnitude should devolve upon a few who have other large demands upon their time and benevolence? During the five years of labor among his people the missionary has not sought publicity, but has quietly and steadily striven to carry on the work without bringing its needs into prominence. But with an ever increasing attendance upon all our services, at times taxing our capacity for receiving them to the utmost, it is felt that the time has come for a public appeal to the many who have hitherto been unmindful of this branch of the Lord's vineyard. To such this message is sent forth with the assured hope that when their sympathy and cooperation are enlisted a glorious impetus will be given to an enterprise that sadly needs to be reinforced. It is sent forth with the prayer that every one who reads will feel impelled to contribute a mite toward the salvation of God's chosen people.

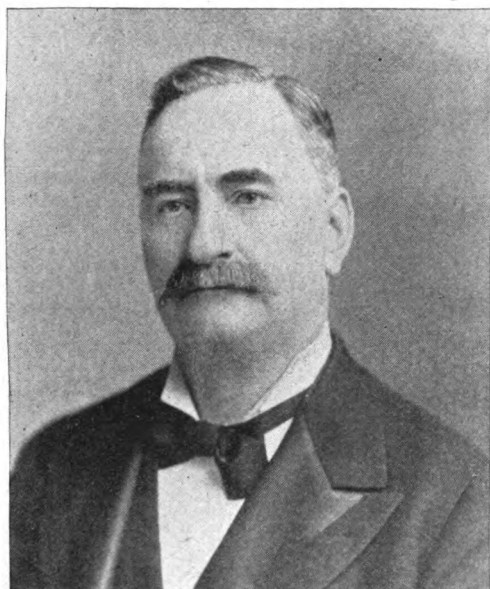
It is hoped that it will not be regarded in any sense as a personal appeal. It is true that many facts could be given

relative to the personal trials of the writer in connection with his chosen vocation; but such is not his purpose. Believing that the servant is not above his master, nor the disciple above his Lord, he is willing to endure hardship as a good soldier of Christ. He is willing, if need be, to enter in some degree into the spirit of St. Paul when he said: "I am instructed both to be full and to be hungry, both to abound and to suffer need, and in whatsoever state therewith to be content." That the means may be provided for the continued proclamation of the message of salvation, that the helping hand of Christian sympathy may be extended to these our people who are living among you without the knowledge of Christ, that the blessed seed of Gospel truth may continue to be sown that shall bear an abundant harvest to the glory of God, are the potent reasons that underlie the issuing of this pamphlet.

Besides the preaching of the Word, the establishing of kindergartens and sewing schools for children and a special night service once a week for them also, a night school for adults and a Sunday school has immeasurably widened the possibilities of the missions' usefulness and promoted its power for good.

But this enlargement of the field of labor is necessarily accompanied by a proportionately increased demand for support. During the past history of the mission the work of soliciting and collecting funds has devolved entirely upon the missionary, the acknowledgment and disbursement of the same being the duty of our treasurer. This work of soliciting has been and is still a most discouraging feature of the work. While it has brought the writer in contact with many Christian gentlemen and ladies whom he has deemed it a pleasure and honor to meet, yet it necessarily consumes much valuable time that should be devoted to personal visitation among the people and in other departments of the work that are purely spiritual. For, let it be

remembered, that we do not address a class that come simply seeking a night's lodging or other help of a like nature. On the contrary, our audiences are composed of intelligent men and women to whom the truth must be pre-



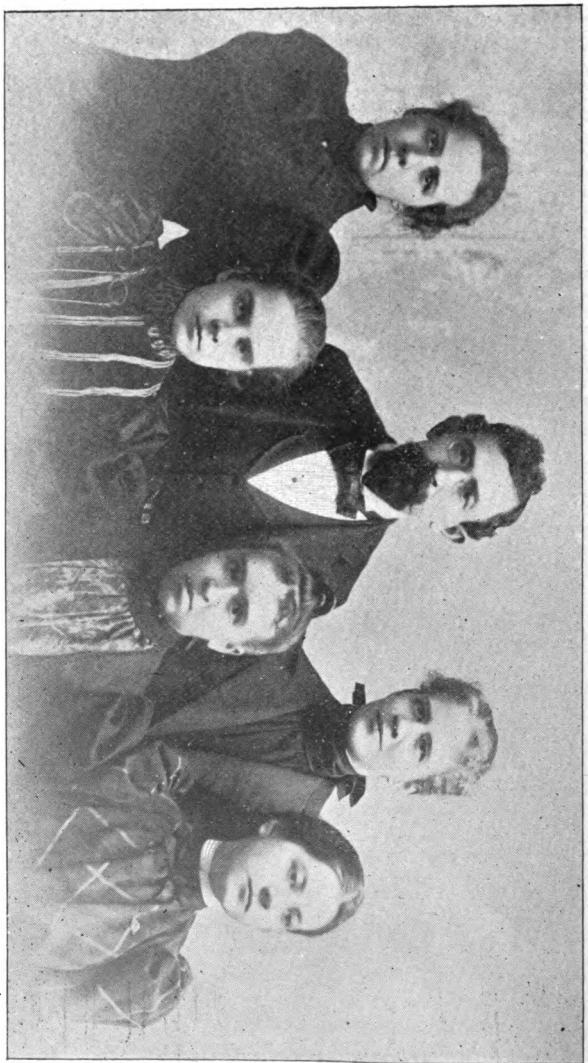
WM. G. HOOPLE, ESQ.

Treasurer of the Brooklyn Christian Mission to the Jews.

A gentleman of few words, but whose heart is in the right place.

sented in the best possible form. We need, therefore, much time for communion with books for study and meditation that we may be prepared to come before this class of hear-

THE WORKERS OF THE BROOKLYN CHRISTIAN MISSION TO THE JEWS.



"THE NEED OF MORE TEACHERS IS VERY GREAT."





OUR KINDERGARTEN  
Under the management of Miss J. F. Roberts.

Through the kindness of Mrs. John R. Rodgers.



## OUR SEWING SCHOOL

Through the kindness of Mrs. John R. Rodgers.

ers with carefully prepared sermons that shall be interesting in their presentation and far reaching and effective in their results.

So great a hindrance is this pecuniary feature of our labor felt to be, that an earnest appeal is now made for help to carry on the work of the Lord, that greater freedom may be ours to press on toward the mark of the prize of the high calling of God in Christ Jesus without the incubus of monetary consideration. Any financial aid therefore that Christian friends may be pleased to give will be gratefully acknowledged by our treasurer, Mr. William G. Hoople, 38 Ferry street, New York. Our hearts' desire is that the sentiment of all Christian people will support us, and the gifts of those who hope for Israel's salvation will relieve us from the pressure of want.

During the Summer, our funds being low, we discharged our janitor in order to reduce expenses. But with the reopening of all the departments of the work in the Autumn the need of a man to act in this capacity is again felt to be indispensable. The mission rooms must be kept clean and orderly; fires must be made and receive proper attention; after the various meetings the chairs must be arranged in readiness for the next one, if we would render the place attractive and comfortable to those whom we seek to win for Christ.

During the preaching services the speaker has frequently been compelled to leave the platform to welcome people at the door and usher them to seats. In this direction also a janitor would be of great assistance. It is earnestly hoped that we may see our way clear to employ a man for this work in the very near future.

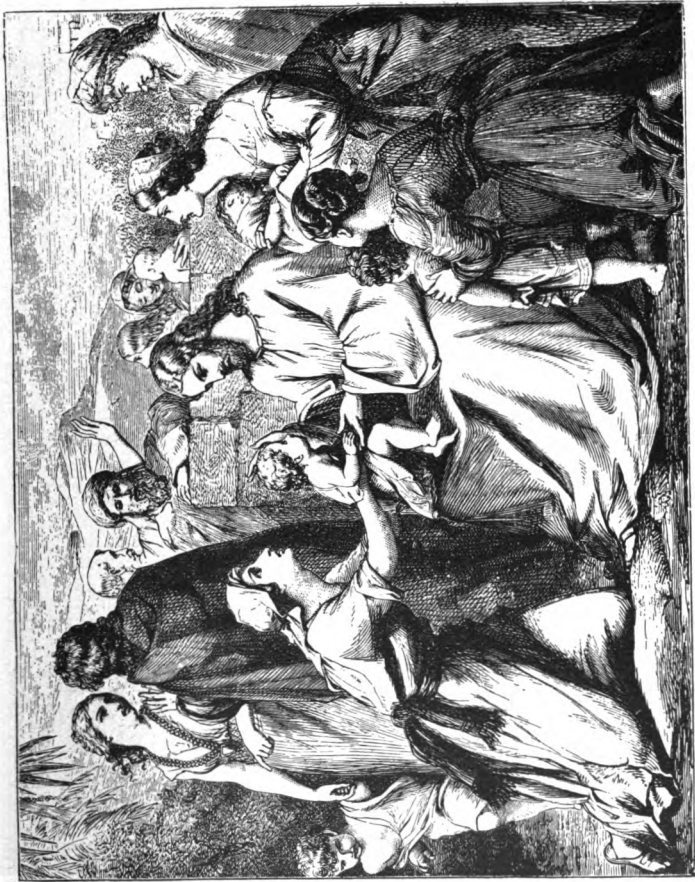
Our kindergarten school, which meets every morning except Saturday, is under the sole management of Miss J. P. Roberts, a member of Clinton Avenue Congregational Church. This noble lady has gratuitously given her time

and labor for the past two years toward this branch of the work. She has still further contributed to the happiness of the little ones by giving them the pleasure of outings to the park at her own expense. Miss Roberts has all the children under her care now that she can personally attend to, and is certainly laboring under the disadvantage of working alone. If an assistant can be provided for her she will be enabled to admit more children into the school and thus greatly enlarge the scope of its usefulness.

The Sewing School is a flourishing branch of the work. From 75 to 100 little girls are in attendance eager to learn, and here the need of teachers is very great. Unfortunately the superintendent is unable in this case to furnish material assistance, for although a student from childhood this branch of his education has been sadly neglected. The few who have it in charge are doing good work, but with a larger number of instructors more work could be accomplished. Will not some Christian ladies to whom God has given the means to allow for the disposal of time at their own pleasure respond to this appeal by devoting one afternoon each week to help train these little Jewish girls who are less favored than they for future independence and usefulness?

At the inception of our work five years ago it was not practicable to organize a Sunday school, because parents would not allow their children to come under the influence of the hated Christians whom they looked upon with suspicion. But happily a great change has been wrought through the blessing of God. At the opening of our Sunday school in the Autumn seventy-five children of different ages assembled, which is certainly too many for the superintendent to interest and keep in order by simply addressing them from the desk.

An appeal is herewith made for teachers to enter this most promising field of labor—a field in which the soil is



CHRIST BLESSING JEWISH CHILDREN

fertile and only awaiting the sowing of the seed that shall spring up and bear fruit even an hundredfold. It is a work

that will doubtless add many jewels hereafter to the crown of those who while on earth sacrificed their own ease in endeavoring to bring these young hearts to Him who blessed Jewish children and said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

Another pressing need that confronts us is a library. This helpful auxiliary to every mission we are depending upon the voluntary contributions of friends to provide. Books for juvenile and adult readers are needed and will be gratefully accepted. There is no reading room in existence for miles around us, although hundreds of young men are idling away precious time upon the streets and in saloons, thus taking the first steps in the downward path of drunkenness and vice. Many of these can be reclaimed if we can offer them the attractions of a reading room well stocked with good, pure literature.

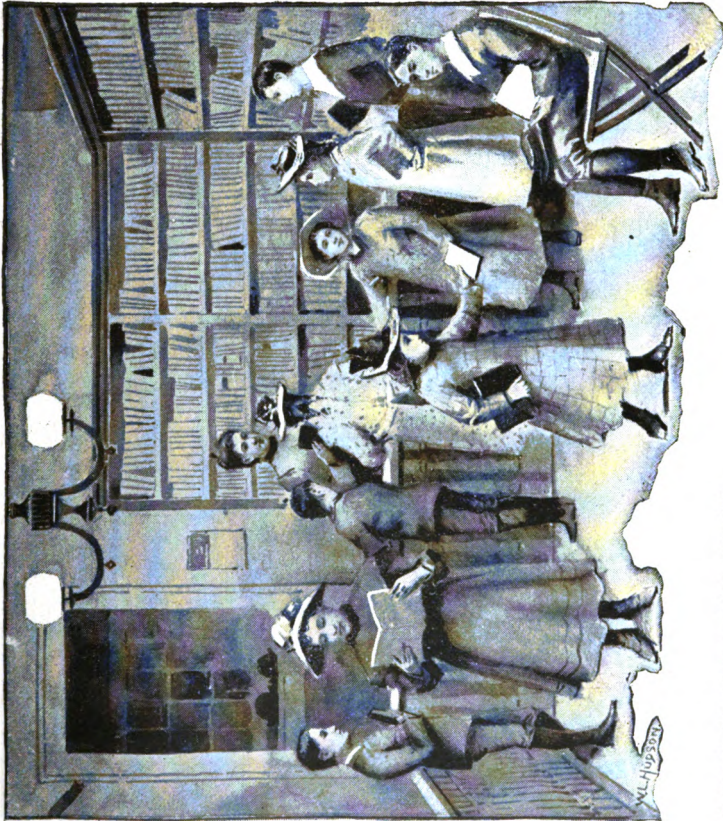
It is hoped that many lovers of reading whom this appeal shall reach will respond by contributing at least one volume from their own libraries, thus supplying our great need in this direction.

Funds are also needed for the publication of our tracts and sermons in Hebrew. Many of our sermons have been printed and distributed among thousands who never come within the sound of the missionary's voice, but who read the printed message with avidity.

Our mission can only accommodate 150 out of the 50,000 Hebrews who populate the district in which we are located, while there are many others who, like Nicodemus of old, are afraid to come, even if there were room, to openly inquire after the way of salvation. This latter class secretly read the written message, introduce it into their homes and even send it to friends and relatives in the countries from which they have come, thus widely diffusing the Gospel light.



A SIMILAR LIBRARY WOULD FORM AN IMPORTANT  
ADJUNCT TO OUR MISSION.



BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

There is no Public Library or Reading Room in our vicinity. We are very anxious to provide one where the young people of the neighborhood can obtain books, or spend their evenings in reading at the Mission. For this purpose we would solicit magazines, weeklies, books. We sincerely trust that our friends who see this appeal will respond by sending at least one volume. Travels, histories, biographies, standard works of fiction, etc., would be acceptable.

In this way it is not easy to calculate the amount of good that may be accomplished, for we believe that "though Paul may plant and Apollos water, yet it is God who giveth the increase."

Many thanks are also due to the Rev. Thomas B. McLeod, D. D., pastor of the Clinton Avenue Congregational Church, and the Rev. Dr. John Humpstone, pastor of the Emmanuel Baptist Church, who have kindly loaned me valuable books from their own libraries, thus furnishing a necessary auxiliary to Biblical research that our limited resources are not sufficient to procure.

We need larger gifts. Only let these be furnished and we can push out to those larger plans which we have in contemplation. The success of that which we have attempted is marked and increasing; the rest will be easily accomplished if we be so sustained that we have time for preparation for the services.

Yours in our Glorious Messiah,

BENJ. A. M. SCHAPIRO.

Residence, 347 Decatur street; mission, 129 Boerum street, Brooklyn, N. Y., U. S. A.

December 1, 1897.



## A few incidents of the Work.

### THE STORY OF A PAIR OF SHOES.

One pleasant Saturday evening, being wearied from the service of the afternoon, we strolled through the streets of the Jewish quarter, thinking to improve the time in conversation with some of the people.

There is nothing very attractive about the majority of these Jewish homes. The old proverb, "Cleanliness is next to Godliness" has apparently fallen into disuse. Crowded into the small living room are two or three sewing machines, piles of finished or unfinished work, children of all ages, from the wee baby to the grown-up girls and boys. Saturday evening being a holiday, two or three women from the adjoining flats had dropped in for a little gossip. No opportunity was found here for any serious conversation.

Therefore we visited a shoe store where many Jews were wont to congregate. Here we found some thirty or forty assembled, talking earnestly, as is their custom upon the current topics of the day. The questions of coinage, tariff, immigration and labor were discussed, during which they frequently appealed to us for confirmation. Presently the conversation assumed a controversial character.

We were assailed on all sides, many talking at once and wildly gesticulating. "How came you, a Jew, to desert the faith of your fathers, and to become a man-worshiper?" "Because we believe in our own prophecies," we replied.

"Where are there any proofs in our Bible that Christianity is true? they asked. By way of answer we read from a Hebrew Bible the fifty-third chapter of Isaiah. They listened attentively. One Jew, in his excitement, snatched the book from my hand and finished the chapter aloud. We reminded them that if they would read their own Old Testament they would learn the truth. It is there plainly stated that our Messiah was to come in poverty, and to die as an atonement for sin. To our questions, Where is now our sacrifice? and why have we no temple? they were unable to give an answer, and turned the conversation upon other topics.

Presently an old Jew entered, who would have made a good model for an artist. His form was bent with the weight of his threescore years and ten. His teeth were gone, thus bringing his hooked nose and sharp chin into close proximity. His unkempt beard was plentifully besprinkled with the snuff with which he had been regaling himself. His garments were worn and greasy, and the slouch hat resting upon the back of his head revealed a mass of iron gray hair which apparently had no recent acquaintance with comb and brush.

Wearily seating himself upon a stool, he drew from his feet the remnants of a pair of old shoes. "Can you mend these for me while I wait?" he asked. "The old things are not worth mending," answered the shoemaker. "They are all I have," said the old man, sadly.

Turning to the shoemaker, we said: "Bring a pair of shoes that will fit this man, we will pay for them. It is a shame for him to wear those thin, worn shoes in this inclement weather." "Are you not ashamed of yourself, you young fop, Can you not find some one else to make fun of instead of an old man like me?" angrily retorted the Jew. "We would not make fun of any one, much less a

man of your years," was our answer. "I know this young gentleman well," interrupted the shoemaker, anxious to assure the sale of the shoes; "he was not joking."

The shoes were fitted and paid for. The old Jew was profuse in his gratitude. "God grant you may live one hundred and twenty years," he cried. "Please tell me your name that I may know whom to thank."

"No matter," we replied, well knowing that if we told him who we were, he would think we were bribing him to become a Christian.

Soon after we took our departure for home. As the door closed upon us, the shoemaker said to the old Jew: "Did you ever hear of Jay Gould? That young man is his stepson, and he has given away thousands of dollars in clothing the naked and feeding the hungry."

"Shay Gould?" muttered the old man. "He was a miser, and doubtless has gone to Gehenna. Perhaps this young man is doing for him the good deeds which he ought to have done in his life. The Lord preserve the young man from all ill."

The old Jew went to his home rejoicing. Now the Jews have a tradition that Elijah goes about on Saturday night scattering blessings. So our aged friend told his family that Elijah had given him the shoes. As he went on giving a personal description of his unknown benefactor, one of his daughters exclaimed: "Oh, that is the young missionary, Schapiro, who preaches in the Brooklyn Christian Mission to the Jews." "He, that Meshammud," cried the old man, with horror in his voice. In a twinkling the shoes were off and a boy sent to throw them back into the shoe store.

We have told this little story that our readers may form some conception of the unreasonable prejudice with which we have had to contend. We are glad to state, how-

ever, that such a sentiment no longer exists, the barrier of prejudice having been effectually broken down.

A MOOPE STREET CHARACTER.



A JEWISH MARKET WOMAN

We are sometimes the recipient of letters like the following: "Dear Sir: In case, as it is no harm for you to listen to a biography of a respectable Jewish man, married

and father of many children, please inform me, by postal, under 'N. N., 1,000,' poste resante Brooklyn P. O., Station S, where and when we can have a talk with one another and oblige, very respectfully yours, N. N."

We saw this man, and, after conversing with him an hour or more (for the Jews have not yet learned that brevity is the soul of wit), we learned that he wanted to ask some questions concerning Christ and His religion; but feared that we would bring trouble upon him by disclosing the purpose of his visit to his family and friends.

#### PROTECTION AND FREE TRADE COMBINED.

In giving the following incident, we only aim to show how people are wont to follow their leaders without informing themselves upon public matters: During the Presidential campaign of 1892, we saw a banner suspended in one of the streets of the Jewish colony, with the pictures and names of Cleveland and Stevenson, and, underneath, in Hebrew, the words: "Protection to American Industries."

#### DO THOU LIKEWISE.

To Mrs. J. B. Summerfield, the wife of our honored president, we desire at this time to express our grateful appreciation for her kindness in enabling us to take fifty Jewish children to the seashore last summer. That was a happy, eventful day to the little ones, many of whom had never enjoyed an outing to the seashore before.

The children and their guardians had the exclusive use of one car, and enlivened the ride while going and returning in singing Gospel hymns, which many of them have learned to do very sweetly. The children were treaed to a bath in a larger quantity of water (the broad Atlantic) than they had ever beheld, and were given every pleasure that was possible to enhance the happiness of that red-letter day in their childish history.

After bathing we returned to the pavilion of the Children's Seaside Home, which we were courteously allowed to use by Mrs. Douglass, the highly-esteemed matron, where the children were served with ice cream, crackers and milk. The distribution of sandwiches was purposely omitted, as we did not wish to give our little charges meat without the permission of their parents, thereby incurring the risk of creating antagonism against us. After the collation the children listened to addresses by Dr. George Hopkins and Mr. J. B. Summerfield.

In this brief account we have failed to give an adequate description of the unalloyed happiness that came into the lives of fifty Jewish children, through the kindness of one Christian lady. There are many Christian parents who are able to take their children from the city's stifling heat to mountains or seashore, who perhaps may feel that out of their abundance they can contribute something toward the health and pleasure of less favored children.

The sum necessary to defray the expenses of fifty or more children and allow us to contribute a small amount to the Seaside Home for privileges accorded to us is \$20. We trust that Christian friends will regard the fresh-air excursion in connection with our work an object worthy of their benevolence, and thus enable us to give a larger number of these poor children an annual gala day.

## Contributed Articles.

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### THE OBJECT OF THE BROOKLYN CHRISTIAN MISSION TO THE JEWS.

By the Rev. Thomas B. McLeod, D. D., Pastor of Clinton  
Avenue Congregational Church.

That there are 100,000 Jews in the city of Brooklyn is a fact not generally known. While a small portion of these people are intelligent, upright and useful citizens, the large majority of them need to be raised from the low plane of ignorance and morality in which they are now living, and to be brought under more humane influences than those to which they have been accustomed.

Their present condition is not only deplorable from a religious point of view, but it is a menace to our social institutions.

Embittered by contempt, and crushed for generations and centuries by oppression in the countries from which they have come, they look upon any form of law as tyranny, and their only idea of liberty is license. The spirit of socialism and anarchism prevails among them to an alarming extent. Every patriot, every philanthropist, as well as every Christian must see the importance and the necessity of bringing these people into sympathy with American thought and life; of helping them to forget their past; of encouraging in them a spirit of self-respect, as well as a respect for law, and the responsibilities of good citizenship.

The attitude of the Christian Church toward the Jews has been too long one of neglect. We have remembered too persistently the fact that they are Jews, and have forgotten that they are sinners, for whom Christ died. We under-estimate their spiritual needs; we have yielded all too readily to the notion that they are inaccessible to the Gospel.

The church has well-nigh forgotten that these are the people to whom "pertained the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all God, blessed forever." The Apostles, all converts from Judaism, did not think that God had cast off this people, though they seemed to be rejected for a time; that their part in history was played out; that their present state is their last state. They believed, and taught us to believe that these outcasts, who have been scattered and peeled, who have been a by-word and a hissing, who have been treated as the filth and off-scouring of the world for more than eighteen centuries, shall be ultimately restored to divine favor, and to the path from which they have stumbled and fallen. The Apostolic argument is this: If their fall has been the salvation of the world, what shall their recovery be? If their decrease has been the wealth of the world, how much more their increase? If their rejection was the reconciliation of the world, what shall their reception be, but life from the dead, a resurrection of all the slumbering powers of humanity?

Such an opinion is warranted by the facts. In every age of Christian history since Pentecost, the records have confirmed this language. They have told of the triumphs of the Gospel over Jewish prejudice; and the inference of recent efforts in their behalf, both in this and other lands,



goes to show that the Jews are not only accessible to, but that many of them are hungry for the truth as it is in Jesus Christ. The work done by a single missionary in our own city during the past five years, has demonstrated anew that now, as in the olden time, the gospel is the power of God for the salvation of the Jew, as well as the Gentile.

Though these facts are generally admitted, it is often asked, "Why a special mission to the Jews?" We answer: Because they are a peculiar people with peculiar lineage, customs, manners, mode of thought, social temper, religious belief. They refuse to mingle with other people, and live apart among themselves. These clannish proclivities are intensified by hereditary prejudice, by traditional faith, and by the centuries of neglect and persecution which they have endured. They cannot be persuaded to attend promiscuous assemblies for religious training. Such essential and deep-rooted peculiarities demand special methods of treatment.

To meet this necessity the Brooklyn society has been organized, and appeals for the prayer, sympathy and the material aid of all Christian people. Visitors will be welcome at any time.

\* \* \*

DR. JOSEPH DUNN BURRELL,

Pastor of Classon Avenue Presbyterian Church.

The Gospel is for all the world. It would be difficult to say why it should not be given to God's ancient people. Because they rejected it when it was offered to them in the person of Christ? But as Paul said, this was to be used providentially for the benefit of the Gentiles, and in the end the Jews also were to be brought into the Kingdom. Because they are almost the hardest of all peoples to touch with Gospel truth to-day? But no heart is too hard for the Spirit of

God. Rejection is no deterrent to Gospel enterprise. The Gospel reiterates its testimony undaunted until the heart at last surrenders. It is not necessary that we should have many missions to the Jews, but it is necessary that some work should be maintained always among them in every great city.

JOSEPH DUNN BURRELL.

\* \* \*

“TO THE JEW FIRST”—That is the language of Paul in his letter to the Romans (1:16) touching his readiness to preach the Gospel. We owe much to the Hebrews for the lessons of the Old Testament. They constitute in their history a singularly strong confirmation of the truthfulness of Scripture, both in the matter of history and in the fulfillment of prophecy. The turning of the Hebrew to the faith of Christ, and their exertions in spreading the Gospel would tell on the world as nothing else has done.

The genius, versatility, and acquaintance with the language and the habits of so many nations would qualify them in an eminent degree as missionaries.

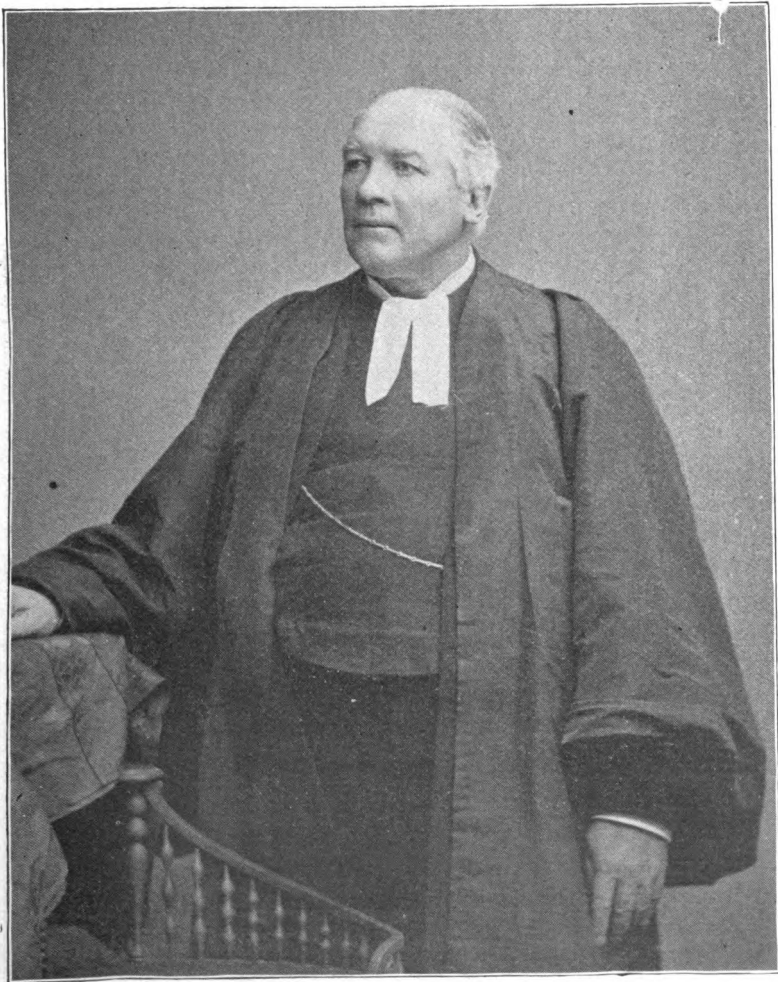
The statement has been published that “in the Church of England alone 250 of the Clergy, are either Jews or the sons of Jews.” The Gospel, it is stated, is preached in more than 600 pulpits of Europe by Jewish lips. Some of the best Christian literature has come from the pens of converted Hebrews—Neander, Edersheim and Saphir. How many reasons there are for endeavoring in loving kindness and fidelity, to bring the descendants of the patriarchs to the acceptance of the Messiah.

JOHN HALL,

Jan. 31st, 1898.

712 Fifth Avenue.

REV. JOHN HALL, D. D., L. L. D.



• Pastor of Fifth Avenue Presbyterian Church,  
New York City.

Copyright by Rockwood.

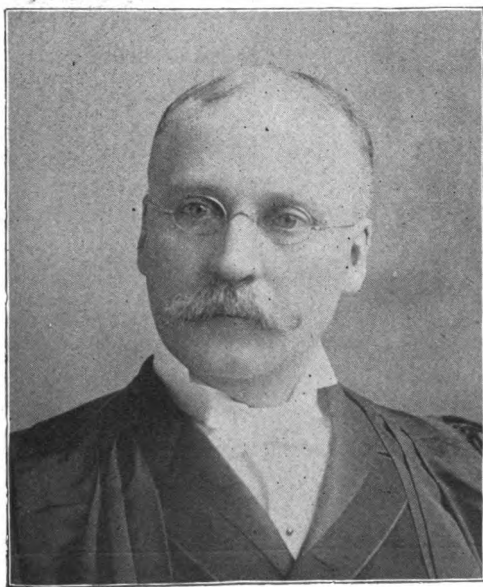
## THE WORK AMONG THE JEWS

BY REV. DAVID JAMES BURRELL, D. D.

Pastor of Marble Collegiate Church, (Reformed), New York City.

The work of Jewish evangelization makes a special and singular appeal to Christian hearts. Our Lord, in clothing His disciples with their commission for world-wide work, bade them begin at Jerusalem. It was the custom of the Apostles in their missionary itineraries to enter the synagogues first of all and reason with the Jews "that this Jesus is the Christ." But for some cause the Church has strangely allowed this fashion to fall into disuse. For long centuries the work of evangelization among the Jews has been sporadic and intermittent. It will not do to assert that the results have not justified a more persistent effort. We have nothing to do with results. Our business is to sow beside all waters and leave the results with God. Moreover, it could not be expected that such spasmodic and half-hearted service would accomplish much. It might as well be admitted that a great prejudice against the Jews has prevented any just or adequate effort to evangelize them. It is high time that the Church should abandon this standpoint, and, without regard for her personal antipathies, carry out her marching orders. I have been identified for some years with various Jewish missions, and I am convinced that there is no more hopeful field. There are multitudes of these people at our doors. Many of them have drifted away from their historic bearings, and are practical rationalists. Many others, loyal to their orthodox faith, are still looking for Messiah. A man who approaches them in the right spirit—particularly if he is one of their own countrymen converted to Christ—has no difficulty in gaining an audience. I have known of a Jewish missionary, once and again, gathering a crowd about him

in the open street to hear of Jesus of Nazareth. I have attended one of our Jewish missions on several occasions to find it crowded with eager and respectful hearers while the missionary reasoned with them, after the old fashion, "that this Jesus is the Christ." I am convinced that we make a great mistake in not enlarging our views and methods and enterprises in this direction. It is a pleasure to



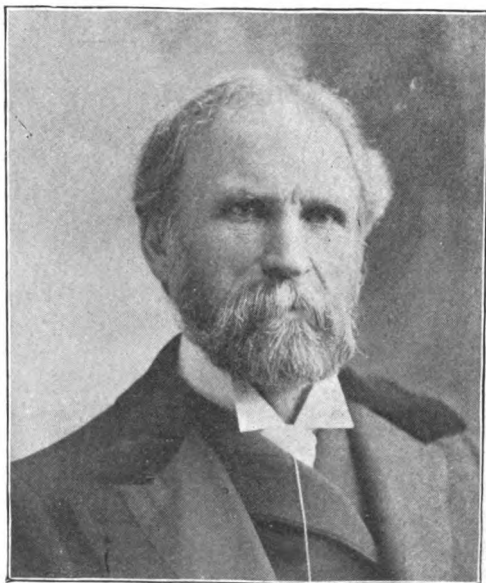
REV. DR. D. J. BURRELL

indorse Mr. Schapiro's work. The people of this great city should hold up his hands. When unfair suspicion, old prejudice and sophistical objections of every sort shall have yielded to cordial sympathy, co-operation and generous support we may look for a liberal fruitage. And not be-

fore. Let us show to the Lord that we believe in His word and work, and then "see if He will not pour out such a blessing that we shall not have room to receive it."

FROM THE REV. DR. T. A. NELSON,  
PASTOR OF MEMORIAL PRESBYTERIAN CHURCH.  
BROOKLYN, N. Y.

I gladly join my brethren in the ministry in com-



REV. THOMAS A. NELSON, D. D.

mending to the confidence and practical sympathy of our Christian people the work of evangelization being carried on in Brooklyn among the Hebrews, by one of their own race—Rev. Benjamin Schapiro.

There has been neither unity nor continuity of effort heretofore in our attempt to bring a knowledge of the Gospel to the Jews, who form so large a part of our popu-

lation. Despite the common prejudice against them as a race, we are constrained to admit that they are a law-observing, peace-loving, industrious and frugal class, and conspicuous by their absence from the crowds who feed and fatten upon our public charities.

That they are slow to respond to our Christian advances, is little wonder when we take into account the fact that they belong to a nation of sufferers, and that their sufferings for 2,000 years past have come from the wicked hands of Gentile persecutors, and more recently from those, who, while wearing the garb of Christians, have too often displayed the spirit of fiends. The natural resentment awakened by such prolonged persecution and social ostracism, is not easily eradicated. But yet this work is hopeful work. Kindness is the key to the human heart, and the Jews will often listen to Christianity if presented in its New Testament form and accompanied by the New Testament spirit.

Let us not be unmindful of the fact that it was the Lord Jesus Himself who said: "Salvation is of the Jews." They are the channels of that Divine grace which to-day is transforming the world, turning its sterility into fruitfulness; making the wilderness and solitary places glad, and causing the desert to rejoice and blossom as the rose.

With a vast population of 350,000 of these people concentrated in the Greater New York, we should blush with shame to pass by and ignore them, while yet we are unwearied in our zeal, and ceaseless in our importunities for gifts in behalf of idolators in China, or India or darkest Africa. "These ought ye to have done, and not to leave the other undone."

To the Jews belong the glory and the covenants. Out of Israel came the Great King, who is "God over all blessed forever."

Let us not weary in our efforts till they come to know Him, who alone is able to give unto them eternal life.

T. A. NELSON.

Dec. 1, 1897.

FROM THE REV. DR. DAVID GREGG,  
PASTOR OF THE LAFAYETTE AVENUE PRESBYTERIAN  
CHURCH, BROOKLYN



REV. DAVID GREGG, D. D.

In whose Church the Fifth Anniversary of the Mission  
was celebrated, January 30th, 1898.

I wish to give a brief, but emphatic, testimony to the



work of Mr. B. A. M. Schapiro among the Hebrews residing in Brooklyn. The young man himself is a genuine Christian, whose faith is strong enough to sacrifice everything for Christ; and to labor amid discouragements which would drive others from the field. After five years of day and night service for his kinsmen, according to the flesh, he has his work thoroughly systematized.

There is not an atom of sensationalism connected with his mission. There is no inflation. It is solid from foundation to cope-stone. Every department is under the supervision of a responsible committee, composed of men whose names and endorsement would mean money and confidence in connection with any cause. I have watched this work from the beginning, and I am convinced that in sending Mr. Schapiro to Brooklyn, God has put the right man in the right place. The published tracts of Mr. Schapiro, which I have read, will convincingly inform all who wish to become acquainted with the working of his mind and his inner spiritual life, and will give them confidence in what the Lord is doing through him. What is needed to make effective this golden opportunity of service to God's ancient covenant people, is that we who have the means, and the influence, give this work our prayers, our sympathy, our personal presence and our money. God will hold us responsible for this opportunity. It is my earnest prayer that this work may have many friends who will respond to its urgent needs and respond at once. Fraternal-ly yours,

DAVID GREGG,

Tower Studio of Lafayette Avenue Presbyterian Church.

Brooklyn, N. Y., Nov. 25, 1897.

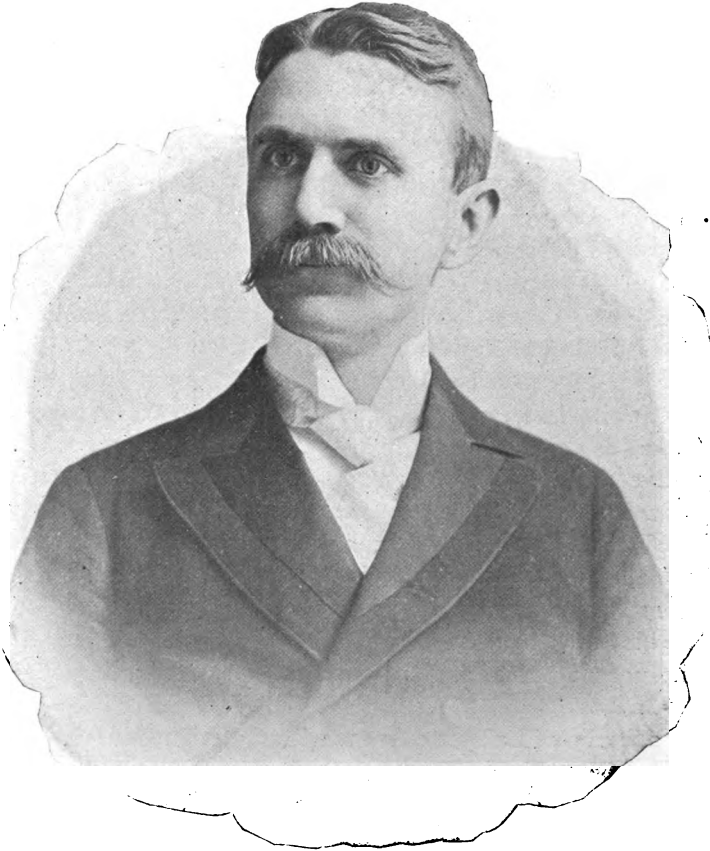
FROM THE RECTOR OF CHRIST EPISCOPAL CHURCH, E.D.

Dear Brother: Thank you for the copy of your sermon on "Sacrifices." I am very glad the Brooklyn Christian Mission to the Jews has such a live missionary.

I trust that your work may be abundantly successful.  
Yours very truly,

JAMES H. DARLINGTON.

FROM THE REV. HERBERT WELCH, Pastor  
SUMMERFIELD METHODIST EPISCOPAL CHURCH,  
BROOKLYN.



REV. HERBERT WELCH, M. A.

To believe in Jesus Christ as Messiah of the Jews and

the Saviour of the world implies a belief in our obligation to the Jews, not only because of what we have received from them, but because of what we have received from God in trust for them and for all men.

It is the duty of the Christians of Brooklyn, while not neglecting missions to foreign lands, to preach the Gospel to those that are in Brooklyn also, to the Jew, as well as to the Gentile. In thus following up the work of Jesus Christ and His apostles by presenting to the Jews their Messiah, Mr. Schapiro has shown much ability, has won such confidence and has achieved such success that many friends should make possible the continuance and enlargement of his work.

\* \* \*

FROM  
THE PRESIDENT OF THE ADELPHI COLLEGE,  
BROOKLYN.

My acquaintance with Mr. B. A. M. Schapiro began when he entered the Adelphi as a student, two years ago. The favorable opinion which I formed of him at that time has been confirmed and strengthened by longer acquaintance. As a student, he was diligent and capable, interested in all things that make for intellectual progress, and eager to equip himself for his chosen life work. I have known something of his career since he left the Adelphi, and I commend highly his devotion to the material and moral improvement of his race and the self-sacrificing spirit in which he conducts his arduous labors.

CHARLES H. LEVERMORE.

Dec. 7, 1896.

## FROM THE REV. JOHN HUMPSTONE, D.D.

PASTOR OF EMMANUEL BAPTIST CHURCH, BROOKLYN.

I have read in MS. the book by Mr. Benjamin A. M. Schapiro, "Christian Obligations to the Jews." It states none too strongly the debt we all owe to Israel. It marshals facts and names in a forcible way; and presents with equal fullness and fairness the Scriptural teaching concerning the present and the future of the chosen people.

Experience has proved that no mission work is more difficult than that for Jews. Its fruits are slow to appear, intermittent not regular, sporadic rather than general, and are seldom so numerous as to lead to any organized, visible institution. It is, in my judgment, pre-eminently a work to be conducted on unsectarian lines, by the united efforts of Christians of every denomination and without expectation of organic church life distinctively Hebrew. The success that comes even then brings with it problems not a few, both industrial and social.

Notwithstanding, we cannot be held guiltless if we fail to use our opportunity to proclaim Jesus as Messiah to the thousands of these people who live among us, so far as they are willing to hear.

It is ours to see that the leaven of the true kingdom of God is brought into contact with this mass. Results are in God's hands, not ours. No disciple of Jesus Christ with his New Testament in his hands, interpreting the significance and the purpose of the Scriptures of the Old Covenant, can afford to do other than follow the example of inspired apostles of Jesus Christ, who knew well His mind and attitude toward Israel. His motto and theirs seems to have been, "To the Jew first." Let us beware how we alter it, whether by intention or neglect, to this other un-Christian determination, "To the Jew not at all."

**FROM JOHN RUSSELL HANLON, A. M., Ph. D.  
PENNINGTON, N. J.**

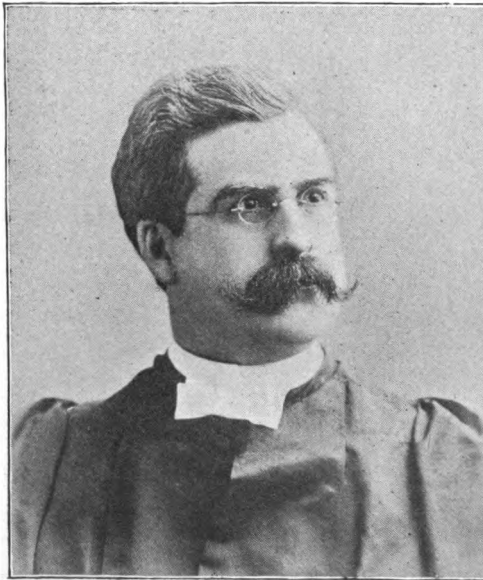
**EXTRACT FROM PROF. HANLON'S LETTER.**

Mr. Benjamin A. M. Schapiro has been for the past academic year a student of Pennington Seminary. During this time he has shown himself conscientious and industrious as a student, and a thorough Christian gentleman.

**J. R. HANLON,**  
Vice-President.

**FROM THE REV. J. M. FARRAR, D. D.  
PASTOR OF THE FIRST REFORMED CHURCH, BROOKLYN.**

Dear Brother Schapiro:—Since the days of Boaz and



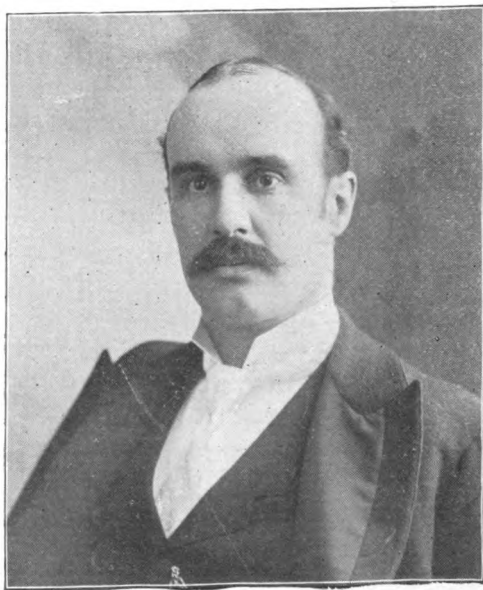
**REV. JAMES M. FARRAR, D. D.**

Ruth the love union of Jew and Gentile has been assured.  
You are called by Jehovah, in the name of Jesus, the

descendant of Boaz and Ruth, to lead the Jew from glean-  
ing to the gathering of full sheaves of Christian life. I  
know you as a good man, doing a good work for a good  
cause. Use your consecration as the buckle to fasten the  
shield of God upon your breast. Go forward and upward,  
leading many in the name of Him, in whose veins flowed the  
blood of the noble Jew, Boaz, and the blood of the loving  
and trusting Gentile Ruth. Sincerely yours,

J. M. FARRAR.

FROM THE REV. HARRY H. BEATTYS, M. A.  
PASTOR SUMNER AVENUE M. E. CHURCH, BROOKLYN.



REV. HARRY H. BEATTYS, M. A.

When we remember the debt that the world owes to

the Jew no thoughtful person can be indifferent to the claims that these people have upon our sympathy and help. There has been no nation among mankind that has done so much for the world as the Hebrew nation. However great other nations of the past may have been, or nations in the present or future may become, the Hebrew nation must remain greatest among the great in this, that it was called of God to deliver to mankind the Revelation that is the world's light, hope and inspiration. The world is indebted to Rome for law and government; to Greece for art, language and philosophy; but to Israel for religion and Jesus Christ, for let us never forget that the Christ was a Jew, and that "salvation is of the Jews."

We, then, who have received so much from the Jew, are under sacred obligations to help lead this nation back to the Christ whom they gave to the world and having given refused to accept. And this is the object and purpose of the Mission to the Jews, where Brother Schapiro is working. I have heard Brother Schapiro in his earnest appeals for help and sympathy in this great work, and can testify that he is well worthy in every way of being sustained by Christian people as he labors in love to lead to the Christ his own countrymen.

HARRY H. BEATTYS,  
Pastor of Sumner Ave. M. E. Church, Brooklyn.

FROM PROF. OSBORN

OF ADELPHI COLLEGE, BROOKLYN.

I have known Mr. Schapiro from the time that he began to study in the Adelphi Academy until the present time.

I have had an opportunity to know something about the work in which he is engaged among his own people.

He has given himself with an untiring earnestness, to their moral improvement, and spiritual enlightenment. He is well informed as to the peculiar difficulties connected with the work, and the most suitable means of surmounting them.

He is deserving of the sympathy and support of Christian people in his efforts to open the minds and hearts of his people to the influence of Christian truth.

F. W. OSBORN.



REV. AUGUSTUS B. PRICHARD,  
PASTOR OF ARLINGTON AVENUE PRESBYTERIAN  
CHURCH, BROOKLYN.

To the Christian Friends of Israel, Greeting:

Having been associated with the work of the Brooklyn Christian Mission to the Jews for about two years, during



the period of its earlier history, and having watched with interest the later developments of this Christian enterprise, it gives me pleasure to record my sincere admiration of the unselfishness, zeal and consecration of the missionary, Mr. Benjamin A. M. Schapiro.

He is undoubtedly a man who knows Jesus as the Christ, and whose heart yearns to make Him known to all his brethren after the flesh. His present effort to supply the information, and state the arguments which ought to arouse professing Christians to a deep and active interest in the evangelization of the Jews, is worthy of encouragement and support. The subject itself is intense with interest, and his little book gives evidence of much earnest thought. It cannot be read without profit.

May the blessing of Israel's God and our God attend it.

AUGUSTUS B. PRICHARD.

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## CHURCH OF THE ATONEMENT,

(Reformed Episcopal.)

Cor. W. Chelton ave. and Wayne st.

D. M. STEARNS, PASTOR.

Residence: 167 West Chelton ave., Germantown,  
Philadelphia, Pa.

Extract from Mr. Stearns' Letter.

Unto Him, Rev. 1-5; Eph. 3-20; Jude 24.

My Dear Brother: I am glad I know you and shall not forget you. Your life is planned for you (Eph. 2-10) and you have only to do (1 Sam. 10-7) and believe (Jer. 29-11). God bless you. Ever for Christ.

April 6, 1897.

D. M. STEARNS.

## FROM JOHN B. SUMMERFIELD, ESQ.

OUR MUCH BELOVED PRESIDENT.

Since January last I have visited the mission rooms on Boerum street several times, and have been intensely interested in what I saw and heard there.

The rooms are poorly fitted up and the accommodations limited, but are the best the small amount of funds at disposal of the Board of Directors will allow. At times the place for holding meetings is too small to seat or even give standing room to the large number of men, women and children who seek admission to hear the message of salvation from the lips of the young missionary.

The interesting feature of these services are the children, who not only join with enthusiasm in the singing of the Gospel hymns, but also give remarkable attention to the preaching of the Word, thus affording a grand opportunity to instill into their young hearts the knowledge of the Savior's love.

An immense population of 50,000 souls is crowded into the neighborhood in which this mission is situated, and the places for Christian worship are few and far between. In my opinion, there is no more promising field in which to labor for Christ than in the heart of this great Hebrew settlement.

With increased funds a proportionately larger work could be carried on that would result in the salvation of many more of these children of Abraham.

Mr. Schapiro needs to be sustained by a larger corps of workers in the kindergarten, sewing and Sunday schools. Books are needed, and a reading room rendered as attractive as possible, that young men may be won from the vicious environments of the streets and saloons.

In conclusion, the writer expresses the earnest hope that many Christians to whom this appeal is sent forth, will

respond either by personal effort or financial aid that this work which has the word of God on its side, may not be allowed to languish.

May those who love the Lord Jesus send forth gleaners into this ripe harvest field, that many sheaves may be eventually garnered for the Master.

Dec. 14, 1897.

JOHN B. SUMMERFIELD.



WILLIAM MCCARROLL, ESQ.,

whom the Missionary has ever found a courteous Christian gentleman.

FROM THE CHAIRMAN OF THE ROOMS  
AND BUILDING COMMITTEE  
OF THE BROOKLYN CHRISTIAN MISSION OF THE JEWS

Many people, when approached on the subject of missionary work among the Jews, express more or less doubt,

even incredulity regarding the usefulness or possible success of such effort, as if there were some uncertainty of the willingness or power of the Holy Spirit to convert the people of that race. The refutation of any such idea, if entertained, is to be seen at No. 129 Boerum street, Brooklyn; and this is only one out of many places, though not so many in our own land as in other countries. There is the missionary, Mr. B. A. M. Schapiro, himself a converted Jew; and there also are a number of others who have confessed their faith in Christ, living witnesses.

Regarding Mr. Schapiro, the words of commendation spoken and written are warranted. He has labored with a perseverance of faith and effort worthy of admiration, and, in the face of conditions which would have discouraged a man moved with less strong conviction, or upheld by less strong faith. The work under his charge prospers. Attention is called to its various departments elsewhere in this pamphlet. This is written mainly to emphasize the imperative need of enlarged quarters and improved accommodations for the mission. The present rooms are inadequate. At the regular services they are overcrowded to great discomfort and detriment to health; and on many occasions numbers of people are turned from the doors unable to obtain entrance. The need is for more and better room, with sufficient appointments and attractive surroundings. The urgency of the need, and the success achieved, which creates the need, give emphasis to the call which this work makes on the Christian people of Brooklyn. Here is "an open door." Shall it be passed by?

WM. McCARROLL.

FROM THE PASTOR OF THE FIRST  
PRESBYTERIAN CHURCH,

BELMAR, N. J.

Mr. Benjamin A. M. Schapiro spoke last evening in our church to an intelligent and interesting audience,

His manner in presenting the great need of his race for the Gospel and our duty in the matter was very effective and eminently satisfactory. Yours,  
Belmar, N. J. CHARLES EVERETT.

FROM MRS. DR. JOHN E. SHEPPARD,  
WHO HAD CHARGE OF THE SEWING SCHOOL.

(Ladies will please take notice, B. A. M. S.)

During the five months that I conducted the sewing school of the Christian Mission to the Jews at 129 Boerum street, Brooklyn, we had an average attendance of 75 pupils, as nearly as we could ascertain, 65 per cent. of whom were Jewish children, ages from 7 to 14 years. The work is indeed interesting. The girls are bright, industrious, and by nature affectionate, and they very soon learn to love their teacher. We found them orderly and clean; if, however, a little girl showed soiled hands, the rule was: "No work here unless the hands and face are clean." This worked well, as they all came to learn how to sew, and were anxious to be promoted in the different stitches.

During the twenty minutes of song service, we found many an opportunity to sow a few grains of seed, praying that the Master would bring forth fruit from this part of the field. In this branch of the work, Mr. Schapiro needs help, for it is essentially woman's work. Although he was always in attendance, and ready to address the children, and to invite them to the Sabbath School, the superintendent needs help in this department where so much good can be accomplished. Let me appeal to the Christian young women of Brooklyn to enrich their store of God's grace by helping as teachers.

You will love the children; they are sure to repay you tenfold in return. Come and help us.

JANET CAMPBELL SHEPPARD.

## A SUGGESTION.

Through the kindness of Mrs. Wm. Howard, a number of books from the libraries of several Sunday Schools have been donated to our mission. Grateful acknowledgment is herewith made of this generous gift, and it is hoped that other schools having books that have been well read will also assist in supplying our literary need.

### THE JEWS AND THEIR CONVERSION.\*

To the Editor of the Churchman:

“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” Thus spake the apostle to the Gentiles. Who more than he could know the persecuting zeal of the Hebrew? He himself was brought up in the strictest school of his nation. He was active in destroying those who believed in Jesus, he could well “bear them record that they have a zeal of God, but not according to knowledge.” St. Paul gives to us Gentiles urgent command to seek to reclaim the ancient people of God, and return them to the path of truth from which they have wandered.

Human nature is strange in its manifestations. For nigh eighteen hundred years the entire Christian world has heaped insults, persecutions and injustices upon the very race which was, in the providence of God, preserved, though disciplined through many generations, that it might be prepared to receive the Son of God while He tabernacled in the flesh. Would it not seem natural for Christians to honor the nation that was bone of His bone and flesh of His flesh? But it has been far otherwise. It took centuries of training before the world was prepared to receive the Son of God in the flesh, but He was the Son of a Jewish maiden. To this nation we owe the Scriptures which we love and which

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\* We quote verbatim this article by Dr. Hopkins from the Churchman of December 25, 1897.

our Saviour commanded us to search. What sublimity of thought and imagery breathes through the Old Testament from Genesis to Malachi, written by Hebrews of all classes and stations of life. Written in many countries and centuries apart, yet they are only "so many strains in the divine harmony which culminated in the angels' song in Bethlehem."

What has Christianity done for this people to which we Gentiles owe so much? Has any nation received such inhuman treatment? Was ever a race more foully dealt with? Was ever a people so generally ostracized? Yet with all the ill treatment that has been heaped upon them, they have survived as a race, and are here to give us an opportunity to do God's service in presenting to them the Gospel of Jesus Christ, which we received from them originally. The Jews are an anomaly in history. Without a country, without property, without civil rights, persecuted from city to city, and country to country, everywhere despised and downtrodden, they have still persisted as a people and increased in numbers, though time and again decimated by universal conscription. All this in accordance with God's revelation.

For the last hundred and fifty years a change has been creeping over Christendom in its dealings with Israel. Civil and property rights have been gradually accorded to this people, and Jews now are leaders in all walks of life, among almost all people. They number among their ranks scholars, statesmen, scientists, soldiers, musicians and financiers. With this enfranchisement has come a gentler feeling in their attitude toward Christianity. Heretofore it has been impossible to reach them in any numbers; to-day the door seems open and an opportunity to enter in and plant the seed of Christian doctrine is offered.

During the past winter I have visited frequently the Brooklyn Christian Mission to the Jews. I am satisfied

that the time is ripe for work among them, for the Jews can be reached and reasoned with now as never before. I find them standing for hours in crowded rooms listening to the Scriptures and the story of the Messiah. They are great readers, and having little literature will read most anything that is printed in their own language. In this we have our greatest opportunity. The door is certainly open, and there is an opportunity for the Christian Church to do effective work for the conversion of the Hebrew nation. The ties of their ancient faith have been broken, and they are drifting into infidelity and anarchism. They should be rescued from the impending dangers of irreligion and disorder. The duty of the Church is plain: We should reach out our hands to save the three hundred and seventy-five thousand of Israel who dwell in our city of Greater New York. The Jew is naturally wedded to ritual, therefore the Episcopal Church should reach out her hands, and draw in this nation (by whom, in God's providence, the oneness of Jehovah was revealed to man) to her arms. One of our bishops is a Jew by birth, and two bishops of the English Church are converted Jews. That the Church of England is greatly concerned in this work, is shown by the space devoted to this subject, in the bishops' encyclical letter uttered by the Lambeth Conference this summer.

GEO. G. HOPKINS, M. D.

350 Washington avenue, Brooklyn.

Dr. G. G. Hopkins is the Second Vice-President of our Society. We were unable to obtain a cut of Dr. Hopkins, our beloved physician, on account of his exceeding modesty, but we take great pleasure in acknowledging how greatly his presence at the service has encouraged us. He has also ever been a kind, patient and judicious adviser in times of perplexity.



## AN OLD LETTER.

To the friends of the Brooklyn Christian Mission to the  
Jews.

Greeting:

Mr. B. A. M. Schapiro, for over two years missionary of this affiliated branch of our work, has severed his connection with us, to carry out plans for a wider and more useful work among his Jewish brethren. He takes this step after due consideration, and also after consultation with his "advisory committee." To give the necessary time and care to this most important work, he has left the Adelpi. I am convinced of his consecration and zeal and hereby recommend him to friends of Jewish evangelization. Mr. Schapiro has been doing a great work in Brooklyn, and deserves every possible encouragement. His success in the past leads us to hope that, with larger funds and wider opportunities, much good may be accomplished.

G. LE LACHEUR, M. D.

Secretary Brooklyn City Mission and Tract Society.

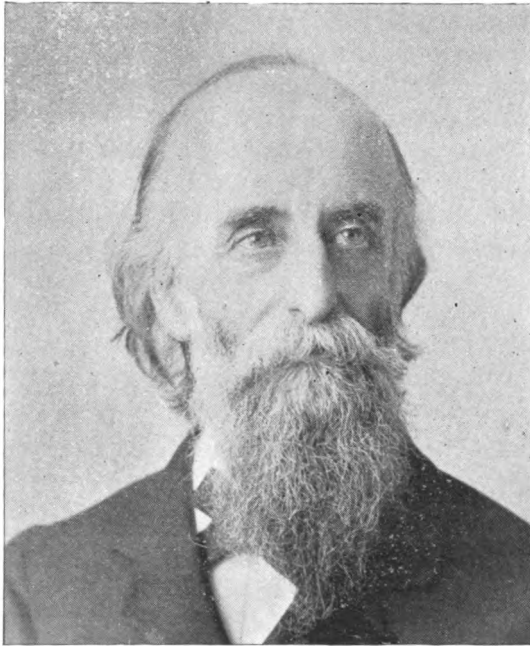
## FROM THE OUTLOOK.

(DR. ABBOTT'S PAPER.)

### A PROSPEROUS MISSION TO THE JEWS.

In 1892 Mr. R. L. Cutter gave a reception in his parlors at 219 Clinton street, Brooklyn, with the object of calling the special attention of Christian people in Brooklyn to the meagre efforts being made by the Christian people of that city to convert the Jews. Among the guests was Mr. Benjamin A. M. Schapiro, a Christian Jew, just from his theological studies in Pennington Seminary. As Brooklyn was his home, Mr. Schapiro was deeply interested in the spiritual welfare of the 75,000 of his countrymen in that city. Upon faith he soon opened a mission in Browns-

ville, where he also opened a night school, evening conference meetings and a preaching service on Saturday evenings. The struggle was a hard one, but Mr. Schapiro is an accomplished linguist, speaking the English, German, Polish and Russian languages fluently, and thus was able to reach some of several nationalities. Through many sacrifices he proved to his countrymen that he was their



REV. LYMAN ABBOTT, D. D.

friend in need, and so his influence grew among them. He received the indorsement of the Brooklyn City Mission, and then, in the person of the Rev. Dr. T. B. McLeod, pastor of the Clinton Avenue Congregational Church, he found a warm friend.

In speaking of this work Dr. McLeod says: "The work done by a single missionary in our own city in the last five years has demonstrated anew that now, as in the olden time, the Gospel is the power of God, for the Jew, as well as the Gentile. Though these facts are generally admitted, it is often asked, "Why a special mission to the Jews?" We answer: Because they are a peculiar people with peculiar customs and religious people and live apart by themselves. These clannish proclivities are intensified by hereditary prejudices, by traditional faith, and by the centuries of neglect and persecution which they have endured. They cannot be persuaded to attend promiscuous assemblies for religious training."

יהוה  
דבר טוב  
על ישראל

# “The Origin of the Mission.”

By A. MOODY STUART, D. D.

Palestine was chosen as the first sphere of the Church of Scotland's Mission to the Jews; and, although its occu-



REV. A MOODY STUART, D. D.

pation was long deferred, it has now become not the least

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The following article from the report of the Sea of Galilee Mission of the Free Church of Scotland will indicate what is being done for our people by prominent men abroad. (B. A. M. S.)

hopeful of our missionary stations. A year or two after the Mission to the Jews had been sanctioned by the General Assembly, no step had been taken for its working till the deputation to Palestine was appointed with a view to future action. But in the event, our first mission was not in the Holy Land, but in Budapest, which the deputies visited on their return; and there the God of Israel blessed our efforts with precious and ample first-fruits, which filled us with gratitude and hope.

The deputation to Palestine owed its origin to the health of Robert M'Cheyne having been weakened by overworking in the Lord's vineyard. When his friends were considering what might be best for his restoration, Dr. Candlish, always fertile in Christian expedients, stopped me one day in the street with the suggestion, "What would you think of sending M'Cheyne to Palestine?" With my cordial concurrence he followed it up with his own ceaseless energy, till the memorable deputation was sent forth, with Andrew Bonar (M'Cheyne's special friend), and the venerable Dr. Keith and Dr. Black. Many still remember M'Cheyne's lines:

"How pleasant to me is thy deep blue wave,  
Thou Sea of Galilee!"

For many years subsequent to the deputation Palestine lay still unoccupied by us; and a devout and honorable lady, Mrs. Smith, of Dunesk, sister to the Earl of Buchan, and a daughter of the famous Henry Erskine, left £500 for a Mission to the Jews in their own land. To her belonged the distinction of having laid the first stone in the Church of Scotland's Mission to Israel. Her love for them was intense; that "Salvation is of the Jews" was with her a firmly-cherished text; and she grieved that the churches were so slow in seeking "the lost sheep of the house of Israel." A year or two before their cause was taken up by

the church, she placed £100 in my hands, and said: "Put that into the bank for the Church of Scotland's Mission for the Conversion of the Jews." I hesitated to take charge of the generous gift, because not only was there no such mission, but the subject had never been mooted in the Assembly. She replied: "Let it remain in the bank till the church takes it up." When I took it to the bank the banker at first declined to receive it, because they could not open an account for a mission that had no present or prospective existence. But, after talking it over, he took it, with the words: "Very well, we never refuse money." However, the tide of evangelical life and of zeal for the salvation of the lost, was then rising rapidly amongst us, and in less time than I could have conceived possible, the General Assembly founded its Mission for the Conversion of Israel. Most sadly, for one generation after another, through long ages, has the chosen race of Israel been despised, oppressed and persecuted by the Gentile world. The first Convener of our Jewish Committee, the venerable Dr. Keith, told me that a friend, when kindly speaking of him to another, added the qualifying exception: "But he has a strange notion; he believes in the conversion of the Jews." In our own day. "Shall I give water to the murderer of my Lord?" was the scornful repulse by a Dutch Boer, to one of the sons of Jacob, who humbly begged a cup of water, to quench his thirst, under the extreme heat of a scorching summer, which had dried up all the way-side springs. "Go away dog," he replied; "shall I give water to the murderers of my Lord?"

For eighteen centuries this denial of a cup of cold water to the Jew has been, and still is, the too frequent response of many who profess themselves followers of Him who said: "Give me to drink," as He sat wearied and thirsty by Jacob's well, and who has opened the fountain of life freely to us and to all who thirst for its waters.

For His murderers He prayed: "Father forgive them; for they know not what they do." Let us hasten to use our high privilege of carrying to their children this free gift of the living waters, that along with us, they may drink and live.

"Let him sink; he is only a Jew," was the voice of the careless onlookers at Cracow some years ago, as they stood on the banks of their river, into which a young man had fallen, and witnessed his dying struggles to regain the shore. From the banks of the Vistula there soon rose a second and heartier shout: "It's all up with him," they now cried, in a tone of triumph; "he is sinking," when another young man broke through the crowd, who tried to hold him back, and plunging into the river, brought the drowning Jew to the shore, unconscious, but saved. The jeers of the bystanders, for saving the life of a Jew were the only salutations that greeted the brave and noble deed, but these suddenly ceased when the scene was reversed, and they learned that the drowning man was a Christian and his brave rescuer a Jew!

The world's history is hastening to its crisis, and the day may not be far distant when "the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Meanwhile, let us all be moved with pity for our neglected brothers, as we stand ourselves saved upon the shore and see him beating for life against the stream. Let us hasten to his rescue, saying to each other: "Let him not sink, for he is a Jew," of the seed of Abraham, and of the kinsmen of our Lord Jesus Christ, who came to seek and to save "the lost sheep of the house of Israel."

Who can tell but that many now living may yet witness that event of world-wide magnitude—the repentance of the Jews unto life in the day of their visitation, when

“all Israel shall be saved?” Although they have made their heart like an adamant stone, the promise remains sure that their heart of stone shall be taken away, and a new heart shall be given unto them, and a new spirit, when the spirit of grace and of supplications shall be poured upon them, and they shall look on Him whom they have pierced. As Joseph made himself known to his brethren when he said: “I am Joseph, your brother, whom ye sold into Egypt,” and as Christ revealed Himself to Saul of Tarsus, saying: “I am Jesus of Nazareth, whom thou persecuteth;” so, in the day of their calling, the Lord will say unto Israel: “I



BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

will declare thy name unto my brethren.” Day by day, even now, He is saying: “Since I spake against Ephraim, I do earnestly remember him still; I will surely have mercy upon him.” And the day is fast hastening on when He “will reveal unto them the abundance of peace and truth.” In that day the Lord “will pardon all their iniquities whereby they have sinned against Him;” and it shall be unto Him a name of joy, a praise and an honor before all the nations of the earth.



## MEMORIES OF THE PAST.

BY THE REV. ADOLPH SAPHIR, D.D., LL.D.

(Introduction to Dr. Saphir's address).

Last year the Mission to the Jews of the Free Church of Scotland commemorated its jubilee. The occasion was one in which it was necessary and profitable to recall the events and associations of fifty years of patient and profitable labor. It stimulated hallowed memories of Robert McCheyne, of Thompson, of Keith, of Horatius Bonar, and other faithful lovers of Israel, who broke up the fallow ground, and who have passed away to their heavenly rest. Others have entered into their labors, and are inspired by their bright and holy example. They are making progress in the spiritual land in which so much remains to be possessed, and we thankfully wish them "God speed."

One of the most noticeable features of this commemoration was the address of the Rev. Dr. Saphir. That he has been a foremost witness for the truth, and that he has been one of the most able expositors of "the everlasting Gospel," is known to the readers of his valuable works, as well as to his immediate friends. Dr. Saphir was there to give his testimony. It is full of pathos and interest, and was most appropriately introduced by the words of the venerable Dr. Delitzsch. Dr. Delitzsch says: "Buda-Pesth showed in a striking way that there is a remnant in Israel according to the election of grace—a remnant according to the promise of Zion's Restorer; I will lay the foundation with sapphires."—(A. A. Isaacs, M. A.)

### DR. SAPHIR'S ADDRESS.

"When," said Dr. Saphir, "I received the kind and urgent invitation of your committee to be present on this memorable and historical occasion, I had been suffering from weakness and depression, such as I never had experienced before, and it was therefore with great hesita-

tion and after many struggles that I resolved to appear here to-night. Only the strong impulse of love and gratitude could have enabled me to be here. I am anxious to express the deep and constant feeling of thankfulness which I cherish toward that branch of the Church of Christ which you represent; for it was through the channel of your prayers, your love and the missionaries you sent forth, that the blessed Gospel of Jesus Christ reached me and my whole family, and many others in my childhood, and that which is dearer than life, to me must always be associated with the work you began fifty years ago. I express this profound gratitude, not only in my own name, but, unworthy as I am, as the representative of the numerous converts with whom God has blessed your testimony and labors.

“It is forty-six years this month of May since, in common with my dear father, then more than sixty years old, and my mother, my brother, and three sisters, I was baptized into the holy name of our covenant God. That day shines forth in my memory above all other days of my life—a day of intense solemnity, sweetest peace, and most childlike assurance of the love of God in Christ Jesus, which bound all the members of my family in a new and closer unity. Though I am only eight years older than your mission, I have the most vivid remembrance of its earliest beginnings. I remember seeing that venerable and loving man, Dr. Keith, when, on his return from Palestine, he visited my father, and the strong impression which he made on his mind. I still possess the English Bible that he gave to him. I remember the first meeting of my father with Dr. Duncan. It was in a bookseller’s shop, and, by a strange coincidence, which my father pointed out to me, just after he had bought a work containing the fierce attack of a pantheist on Christianity. I remember the first Sunday services held in the hotel for the English residents at Pesth when Dr. Duncan and Mr. Smith and Mr.

Wingate expounded the Scriptures. The subsequent meetings, both in English and in German, are distinctly in my recollection, so simple and outwardly unattractive, but so full of light and power, bringing the message of the love of God to eager listeners. I was present at the baptism of Alfred Edersheim, who only a few weeks ago fell asleep in Jesus, after having rendered valuable service to



DR. ALEXANDER KEITH,

A Gentile Christian "with strange notions" See page 120.

theological literature, which will also be of use in Jewish work. I remember the baptism of Tomory, a missionary who has for more than forty years labored faithfully among Israel. I cannot dwell on these memories, or attempt to describe the solemnity, the intense conviction of sin, the abundant joy in redemption, the great love and brotherly

unity which characterized that year of revival, which so soon followed your first effort to send the Gospel to the lost sheep of the house of Israel. It was the love of Christ that constrained you; but you would have had no faith and courage to found the Jewish Mission had it not been for your firm belief in God's word of promise, and for the unwavering and simple faith, without mental reservation, in the divine authority of the Old and New Testaments which characterized your church. Indeed, no mission to the Jews can have any vitality and permanence unless it is based on full and simple faith in the whole word of God from Genesis to Revelation; in the Old Testament, which is Jewish and yet as cosmopolitan as the New; and the New which, with all its universality, lays as much stress as the Old, on the peculiar and never changed position of Israel.

“Nothing else could have encouraged you to send a mission to the Jews, who had committed the greatest sin in rejecting Christ, and the testimony of the Spirit, and who were prejudiced, opposed and inaccessible, but that you believed—you had always borne witness to the grand truths of election and the perseverance of the saints—that God had not cast away His people; that the gifts and calling of God are without repentance; that there would always be among the Jews a remnant according to the election of grace; that finally all Israel will be saved; and that this Jewish Mission was, according to the mind and purpose of God, clearly revealed in Scripture. I wish that all ministers of the Gospel would reply to the question ‘Has God cast off His people?’ with the same clearness, energy and decision as the Apostle Paul; for, just as he exclaims, in answer to the other question: ‘Shall we continue in sin that grace may abound?’ so to this concerning Israel, ‘God forbid!’ His whole soul turns away from the thought as one contradicting all fundamental truths, all the history and the promises of Scripture, and the very faithfulness of our

covenant God. The very expression, 'His people' is significant; not 'His ancient people,' but His present and His future people; as the Prophet Isaiah expressed it, 'the everlasting nation' (am olam). The Apostle Paul has uttered very solemn and severe words concerning his nation. He says: 'They are enemies for the Gospel's sake, who do always oppose themselves to the truth, and upon whom the wrath of God has come to the uttermost.' And yet, with a deep insight into their guilt and spiritual misery, such as no other man ever possessed, he felt great heaviness and continual sorrow in his heart, and his encouraging and joyful experiences among the heathen could never diminish that tender, constant and intense sorrow with which Israel inspired him. And this feeling was not one of nature or mere patriotism. It was Christ's own sorrow which filled his heart; and the tears that Paul wept for Israel have their source in the heart and eyes of Jesus, who wept over Jerusalem.

"The apostle bears witness that the Jews had a zeal for God, though not according to knowledge. If we dwell only on the guilt of Israel we take a very one-sided view of the nation; for, although they rejected Jesus, yet they did not wish to cease from being God's covenant people; and it is most touching to notice how, at the destruction of Jerusalem, they clung with all intensity to God and to His service. After the great and unparalleled sufferings which they endured during and after that catastrophe they still adhered with great zeal to the service of God. In their dispersion, and notwithstanding all their misery, they established synagogues everywhere and schools of theology, in which Scripture was expounded. True, the holy and righteous judgment of God had come upon them, and they were visited with His displeasure for their sins' sake. The English poet says:

"The wild dove hath its nest, the fox its cave,  
Mankind its country, Israel but the grave."

“But it is not true, sad as is Israel’s condition. Israel has the Word. The worship of God, the observance of the law and the exposition of Scripture were throughout their whole dispersion, and in their lowest condition, the very heart, life, consolation and uniting bond of the nation. A spectacle unique in history! The unbelief of Israel was not like the unbelief into which modern Christian nations fall when they reject the Word of God and sink into pantheism or skepticism. Israel retained the Scripture, their reverence for the law of Moses, their observance of the Sabbath and of the festivals; and, in their greatest poverty and wretchedness, it was their constant care to teach God’s commandments to their children. It is for this reason that they have remained alive up to this day. They have not become effete, as a nation, through moral degradation and vice, like other nations. They have not sunk into intellectual and moral decay. Physically, mentally and morally they are full of vitality and vigor. It is the Scripture, the law of God, that has been their life. And yet how great is their spiritual deterioration. As we see already in the Gospels, they have lost the true insight into that very law that God had given them. They do not perceive that the law is spiritual, and that very law, whose purpose it was to humble them and convince them of sin, is now their boast, and they go about to establish a righteousness of their own. Connected with this is the sad fact that they have almost lost the idea of expiation and atonement. The expectation of the Messiah has also become vague and dim; and a few centuries after the destruction of Jerusalem, when it was evident that the time of the Messiah had passed by, and that the genealogies of the house of David were lost, the rabbis prohibited inquiry into the Messianic subject, and many passages which the ancient Synagogue had correctly interpreted to refer to the Messiah were now explained in a most artificial way to avoid the force of Christian argument. But last, yet most important of all,

Israel lost the idea of God as revealed in the Old Testament and lapsed into a metaphysical abstraction, laying stress on the unity of God and losing the revelation of the covenant God of his people, who reveals His name and manifests the light of His countenance. Their religion was monotheism, and not Jehovahism—a most vital difference—and this explains the promise in Hosea that in the latter days they shall seek Jehovah.

“Both these aspects of the Jewish nation are clear to me from what I have experienced in my childhood. My father was not a Talmudical Jew, but he feared God and revered the Scriptures; and never to this day do I read the passage in Deuteronomy, ‘These words shall be upon thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way,’ without the image of my father rising before my mind. My mother often told me that I was born on the day of Atonement—that day on which God forgives the sins of His people; and this simple fact roused strange and sad thoughts in my heart. Mysterious day, when the Jews, clad in their white burial-garment, confess their sins with weeping and fasting. In the Jewish evening prayer one verse, which is repeated three times, made a deep impression upon me: ‘Stand in awe, and sin not. Commune with your own heart, upon your bed, and be still.’ And the problem which is so clearly solved in the Epistle to the Hebrews pressed upon me heavily then, for it was evident that we had no real and complete forgiveness of sin, seeing that the day of Atonement had to be observed every year. In the synagogue service there was little to solemnize or attract a child; but two things always impressed me. One was the singing of the Trishagion (Isa. 6, ‘Holy, Holy, Holy.’), and the other was when the roll of the law was brought out of the ark and held up before the people, and it was said, ‘God spake all these words.’ With all my heart

and soul I believed it; and I felt something of that awe and trembling in the presence of the God of Abraham, Isaac and Jacob, the only true and living God, which my forefathers must have felt on that awful day. 'Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard and live?' There is something most real in this continuity of the feeling of God's nearness. This solemn awe—I can say so from experience—still lives in the Jewish heart. That faith in the books of Moses is as strong in me now as it was then—nay, stronger, for I have heard Jesus say, 'Moses wrote of Me;' and I have read in the Epistle to the Hebrews that the tabernacle in the wilderness was not the result of human ingenuity or the gradual product of man's thought, but that it was after the pattern beheld on the holy mount. and that the Holy Ghost symbolized in all its parts things spiritual and heavenly. And yet, with all these precious influences, the abstract metaphysical monotheism, the constant emphasis laid on God's unity and infinite and incomprehensible essence, could not give light to the mind or peace to the heart. It is true that the synagogue dwells also on the attributes of mercy and justice; but still it does not present the living God as He reveals Himself in the Scriptures. How human is the God of the Old Testament—the God who appears, speaks, guides, who loves and is loved, even as the Man of the New Testament, Christ Jesus is divine! This difference between the idea of an absolute and infinite God and the God of Scripture is, after all, that which separates the true believer and Christian from the natural man. I found it years afterward most forcibly described by Luther in one of his earliest books on the Psalms, in which he says that human nature cannot understand and have communion with the absolute God (*Deus nudus et absolutus*); but that David speaks in the Psalms to the God who has clothed Himself in His word and promises, of which Christ is the sum. I remember distinctly one day



looking over my father's books. The title of one arrested my eye. It was 'Die Menschwerdung Gottes' (God Becoming Man). It was a new thought, and it thrilled my soul with the most joyous solemnity. When your Jewish missionaries came and preached to us the Gospel this was the deepest conviction in our heart, 'Now we know God;' and with all the converts, however various their history, the central point was the forgiveness of sin through the atoning death of Christ. The verse through which I first saw the Gospel was, 'He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.'

"These days live in my heart. It needs no effort to recall them; and in the experience of that time I find up to this day the brightest light on the pages of Scripture. I have, for the first time in my life, spoken publicly of my experience in childhood, not without reluctance, in the hope that it may make it easier to some to understand the condition of the Jews.

"God has given you abundant success in your mission. You have had many converts and converts' converts. My father lived many years after his baptism and was made a blessing to many Jews. My brother Philip gathered Jewish children around his bed of sickness and established a school for Jews, in which he labored while suffering from a most painful illness. The fruit of his labors has been made manifest in subsequent years. Lederer, one of the early converts, went to New York, and, among others, was the means of the conversion of Scherschewski, who afterward became missionary and bishop of China. And your other stations have also been abundantly blessed; and if time permitted I could recall to your remembrance many striking and important instances of the power of Christ's Gospel witnessed by your devoted missionaries.

"Before I pass to the next topic, and in connection with

the fact of a Jewish convert being a missionary to the heathen, I should like to refer to the great impression made on the Pesth converts by the visit of Dr. Wilson of Bombay and his young friend, Dhanjibhai Nowroji. To see one who had been brought up in idolatry now worshipping God, rejoicing in Christ, believing the Scriptures and regarding us with brotherly love, was to us a wonderful proof of Christianity. We felt that Israel ought to have been the light to disperse the darkness of idolatry. The Synagogue had never converted the heathen; their idea of the unity of God was powerless against polytheism. It was the people who rallied around the name of Jesus and knew the name of Father, Son and Holy Ghost, who had gone forth into all the world and brought the knowledge of Jehovah to the heathen nations.

“The Jewish Mission does not appeal to the general public, as does the Mission to the heathen; for the sins and evils of idolatry are obvious, but only a true Christian can understand the claims of the Jews, because they only know that the righteousness of the law and mere morality are not sufficient; while men in general stand very much on the same ground as the modern Jews, and a nation whose morality is above the average does not seem to them to need missionaries; and only the true Christian feels what is implied in the Jews not recognizing the divinity of Jesus, and that what Jesus says, ‘No man cometh to the Father but by Me is true.’ We have in our day too much of the humanitarian views of Christ—the Greek and not the Scriptural representation of our Lord. There is an immense amount of Socinianism in our congregations. Men behold in Jesus the ideal of humanity; whereas believers behold in the Word made flesh the glory of the only-begotten of the Father. We therefore need not expect that Jewish Missions will appeal to the community in general; but how

strongly do they appeal to those who believe the Scripture!

“Notwithstanding all the difficulties of the work, there never was a time like the present, offering so much encouragement and solemn incitement to labor. There are now fifty Societies for Israel in the various countries of Europe and America. There are three hundred and eighty laborers. There are numerous publications, and some of great theological merit devoted to Israel and its evangelization. The Hebrew translation of the New Testament is read by thousands of Jews. The Nestor of the Jewish Mission, the venerable and beloved Professor Delitzsch, has gained the regard, gratitude and affection of the Jews throughout the world, especially by his learned and loving defense of the nation against anti-Semitic attacks. The marvelous work of Rabinowitz is another sign of the times. He is a pioneer. His testimony of Christ and Christ crucified is full, clear and eminently suited to the Jews, and has reached thousands and thousands of the nations. It is often said that there are few converts. My reply is that, even if it were true, it would prove nothing; but it certainly is not true. Supposing there were only few, are not God’s witnesses always a little flock? Were not Gideon’s 32,000 reduced to three hundred? Were not the faithful who waited for the consolation of Israel in Christ’s time small in number? And yet such are the kernel of the nation and the ever-victorious minority. As the Apostle Paul says, ‘What if some did not believe?’ Though they are numerically many the purpose of God and the history of the nation are carried on by the few. But the number of Jewish converts in this century has been very large. If the Jews lived together in one country, and if the converts of Judaism continued to live with their brethren, the assertion that there are but few Jewish converts would be perfectly impossible. But now they are scattered over the whole world; and most of the converts holding positions in Christian

churches and in other ways identified with the Christian community, do not stand out as Israelites. What mission but the Jewish can speak of possessing in this generation three hundred ministers of the Gospel as the result of its labor?

“The memories of the past are solemn; the opportunities of the present are urgent, and the hope for the future, according to the Word of God, is secure and glorious. I love the literalities of Scripture, and believe that the literal view of Scripture history and promises is truly spiritual; for what is meant by ‘spiritual’ if not that which is according to the Spirit of God and revealed by the Spirit in the Word? It is not only Moses and the prophets who declare the future of Israel restored and converted, but our blessed Lord Himself came as the minister of the circumcision to confirm the promises made of God unto the fathers. He predicted the day when the whole nation shall welcome Him. The Apostle Paul teaches emphatically and in organic connection with the doctrines of the Gospel that all shall be saved; and no book of the New Testament is so essentially Jewish as the Gospel of John, in which Israel is distinguished from the children of God scattered abroad as that Nation for which Jesus should die, and in which, at the foot of the cross, we are reminded that Israel shall look upon Him whom they have pierced.

“And why should it be thought a strange thing that Israel’s history will be consummated by a direct interference of God, the glorious appearing of our great God and Saviour? Was not Israel’s history miraculous from the very beginning? The call of Abraham, the birth of Isaac, the exodus out of Egypt, the preservation of Israel in the wilderness, the entrance into Canaan, the anointing of David by Samuel—in all these facts we see the direct interference of divine power. And last of all, it was not immediately after David and Solomon that the Messiah came,

lest Israel's history should be constructed according to the modern ideas of natural evolution; but it was in the time of Judea's lowest condition, when subject to the Roman Emperor, that God visited and redeemed His people. Angels descended to announce Messiah's birth. Christ was born of a virgin. Miracle of miracles! And thus the conclusion of Israel's history will be God's act, and manifested

### A LOVER OF OUR RACE.



REV. ANDREW BONAR, D. D.

to the whole world as supernatural and divine. 'Hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattereth Israel will gather him and keep him as a shepherd doth his flock.'

"In conclusion, I beseech you give Israel your love, your prayers, and your activity. In an ancient German

chronicle occur these words: 'Because the English churches pride themselves on having received the Gospel from Judea and not from Rome, there is no nation in Christendom that has such a warm attachment to the Jews and that prays so fervently for their conversion at their services.'

"Fifty years ago, I have been told by men who remembered it, your Scotch Church had a time of deep solemnity, of earnest prayer, of diligent searching the Scriptures, and of revival of spiritual life, of love to Christ and of missionary zeal. As you wish to retain and to deepen the blessings which were then bestowed upon you, let me earnestly and affectionately implore you not to forget the love to Israel which at that time so eminently characterized you."

## WORK AMONG THE JEWS.

An Address by the

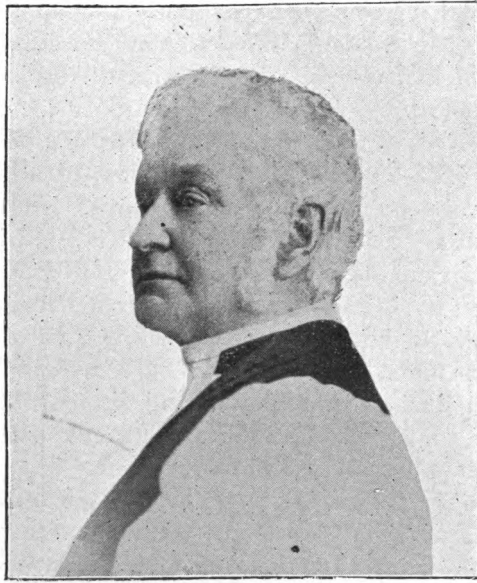
RT. REV. ARTHUR CLEVELAND COXE, D.D., L.L.D.

Bishop of Western New York.

The topic upon which I have been requested to speak is perhaps one of less interest to the members of the council and to a public audience than any other upon which my brethren have spoken. The enthusiasm which other themes and speakers have elicited I cannot anticipate for the subject allotted to me. But when asked by one of the promoters of so good a cause to say some words on the subject of Jewish missions, I cheerfully consented. I shall be obliged merely to touch upon one or two points, but the subject is vast beyond what we ordinarily suppose.

I was once called upon to speak in Western New York, where the horrors of the towpath and the cruelty that had tortured poor horses and mules awakened much feeling. I was asked to speak with reference to cruelty to animals, before a society organized for the purpose of suppressing it; but I said I would only take a general ground, leaving

others to speak of the details. My position was, that if I felt less with reference to the poor beast than I did for human beings, it was because cruelty to animals turns men into brutes. So now my argument turns upon what we owe to ourselves primarily; for to talk piously about missions, with no thought of the Hebrews, is to rob ourselves of the spirit of Christ, without which we are none of His;



BISHOP COXE.

we are forgetting the love of Jesus Christ, to the Jew first, and also to the Gentile. I have the privilege, then, of directing attention to an important missionary idea. If we believe that Christ is the chief corner stone, in whom Jew and Gentile are made one; if we believe that those precious arms which were stretched upon the cross were held out, on the one hand, to embrace the Master's brethren of the

seed of Abraham, and on the other to draw to His heart the Gentile world, we understand the entire field of missionary duty. Otherwise, we build without the corner stone.

Objections meet us from practical men, so called, who ask us, in view of difficulties unquestionably formidable, what we expect to do. The Jews, they suppose, are a class of people unwilling to listen to what the Christian has to say. They have come to this country to reap a harvest of wealth, to "spoil the Gentiles as they did the Egyptians. They seem to have the Midas secret of turning to gold everything they touch, provided they touch for themselves only. They do not really become Americans; they are the bankers of the universe. The sinews of war and the resources of peace are controlled by them. If a few of our own people are leaders in American finance, yet it looks as if the great banking operations of the United States would soon be so far in the hands of the Jews that nothing can succeed which they are disposed to obstruct or in which their co-operation is not secured.

What shall we do with this kind of men? "Bow down their backs always" was the ancient commination; but a time to favor Israel seems to have come. It is no longer the poor peddler trudging under his pack. They are rolling in bankers' chariots, and they look down in scorn upon the Gentile who runs after them on foot. What shall we do with these men, so prosperous and so proud? There are poor Jews, it is true, but they are unjustly called ignorant and vicious. It is very forcibly urged, however, by pious men, that the real difficulty is that the Jews are no longer Moses' disciples; they have lapsed into unbelief; they despise their noblest literature; they learn nothing from "the goodly fellowship of the prophets;" they have even cast away the solemn ceremonial of the synagogue. "Can such dry bones live?" But, if this were not their spiritual



condition, at this epoch, Ezekiel is no prophet. He has met this objection, speaking by the Holy Ghost, and turned it into my chief encouragement.

Is it not my duty to be making some sacrifice, to reach if it be but one of the children of Israel? Read the story of Zaccheus the publican. Jesus brought salvation to his house because he was a son of Abraham. How differently His professed disciples have dealt with them. Year after year the Roman pontiffs have cursed them and us, together with the older Christians of the East, from the sole of the foot to the crown of the head—year after year on Maundy Thursday. But our own dear Church has reversed all this, and for three hundred years, at least, has poured out intercession for Jews as well as for infidels and heretics on that great day of atonement and redemption, Good Friday. "Father, forgive them," is the prayer of Him they crucified. Truly, they knew not what they did.

I am not so much discouraged, however, as to the possibility of reaching the Jew. It is a marvellous fact that the whole world is in commotion at this moment about the Jews. The hand of God is in all this, as when of old He moved Cyrus to restore them to Jerusalem and rebuild their temple. Why is it that Russia excludes the Jews? Why does the German empire wish to drive them out? Look to the prophets for an answer. The time has come for Israel, and "the times of the Gentiles" draw to their end. The bishop of the Anglican Church in Jerusalem has called attention to the mysterious increase of the Jewish population in the land given to Abraham, and so long possessed by Abraham's children. Is not God at this very moment moving and shaking the nations, to bring about that glorious consummation of which St. Paul argues so forcibly—"if the falling away of them be the riches of the world, what shall the receiving of them be but life from the dead?"

On the deck of an Atlantic steamer I once enjoyed daily

conversations with a highly educated Jewess, a kinswoman of the well known Grace Aguiler. After animating conversations on Hebrew poetry and ethics, I ventured to ask: "But why did Moses establish, in connection with his moral law, a stupendous system of sacrifices? What was the necessity of a Passover, always renewing the sacrifice of a paschal lamb?" This troubled her. I said: "Forgive me if I find its only explanation in the teachings of an illustrious Jew." I referred her to the Epistle to the Hebrews, which I attributed to St. Paul; and I have always found this line of thought the most effectual in approaching the children of Israel.

I ask again, whether we shall not, as a Missionary Council, almost forfeit the blessing of Him on whom we have so continually called, if we fail, among our intercessions, to adopt the Apostle's supplication: "My heart's desire and prayer to God for Israel is, that they may be saved"? Our Good Friday prayer is a mockery if we fail to supplement it by offerings to this work for which I plead.

A great literature has been growing up recently, in which thousands of English Christians have taken an extraordinary interest, and which is at least a sign of the times that confirms what I have said of God's hand in many other movements of the age. I am not always willing even to read the books to which I refer, lest I should be carried away with zeal not according to knowledge; but it is extraordinary how many in England believe that we Anglo-Saxons are the descendants of the lost tribes; that we also are the children of faithful Abraham. They tell me that the Queen of England really imagines that the famous stone which we all go to visit, and find under the throne in Westminster Abbey, was really the stone on which Jacob pillowed his head when he saw the vision of angels. It is a pretty romance which they have framed concerning it, but to me it is suggestive of the same spirit which stirred the Maccabees of old, and

of the Holy Spirit moving like the dove over chaos, and giving token that the renovation of ancient elements is near at hand. Is it not strange that a Jew was raised up to direct the affairs of the greatest empire on earth; to grasp the isle of Cyprus; seize the tongue of the Egyptian sea, and put the imperial crown of the Asiatic Orient on the head of Queen Victoria? Well, this new literature accounts for it all; or, at least, tries to do so. "We are all Isaac's sons," they say. "Isaac's sons, or Saxons, for short." Smile you may at this. I am not so imaginative as to accept it as anything more than the ingenuity of the fabulist; but how remarkable is the fact that, in one form or another, so many Christians and even infidels are making and multiplying fables and romances about the Jews. Recall the novels of late years; yes, and many historic books as well. When the world in so many ways is concerned about the Jews, are we Christians in a Missionary Council in nowise called to consider the lost sheep of the House of Israel, and to ask what the Lord would have us to do, in order that they may be restored to the one fold, under the One Shepherd?

Since the attention of Anglican Christians was turned to this subject, and societies were organized for work among the Jews, not less than one hundred thousand have been baptized through such agencies. Of these, a large percentage have become ministers of the Church. At least five converted Jews have been contemporary bishops, our own Bishops Auer and Schereschewsky, and Bishop Helmuth, of Canada; Bishop Alexander and Bishop Gobat, deceased, became bishops of St. James's, in Jerusalem. Reflect upon the breadth of learning added to our sacred libraries by the sainted Edersheim, the brilliant Delitzsch. I almost wept when Edersheim was taken from his lofty mission; to him, and to the other I have just named, the Christian world owes some of the noblest offerings to sacred literature

which have distinguished our times. The Jews, scattered everywhere, speak all the languages of civilization; they are so many lamps of the sanctuary, awaiting the oil of the Spirit to illuminate the world. Are not such trophies as these worthy of our heartfelt thanksgiving? Is the work of converting such souls to be slighted?

The time forbids, or I could tell of instances in private life which are highly encouraging. A Jewish lady of my acquaintance, with her intelligent daughter, began to frequent our services some twenty years ago, and when I ventured to ask her what she found attractive in them, she said to me: "Oh, I was educated to consider the dear Jesus of Nazareth as the grandest teacher of our race. I love to hear our Decalogue and our Prophets rehearsed in Christian congregations." It was observed that she was always present on All Saints' Day, and a lady of her acquaintance said to me: "I verily believe she loves to hear the epistle for the day; 'of the tribe of Judah were sealed twelve thousand.'" She has been one of the sealed since then, she and her beloved child. "Yes," she said; "I once admired Jesus of Nazareth, but the scales have fallen from my eyes. Oh, how happy I was when I felt that I loved at last, loved with all my heart, Jesus as the Messiah."

It is not often in good taste, in my opinion, to dose an audience with poetical quotations. But I must make an exception of this occasion, as I recall the saintly name of William Croswell, the Christian poet and the faithful man of God. For it was here I first met him, fifty years ago; as it was, also, here that I met those whom he dearly loved, the venerable Bishop Brownell, meekly wise; and the gifted prelate who so worthily succeeds him in Seabury's see and in our patriarchal primacy. Let Croswell's charming verse set a seal to my argument, and plead for the Israelite as none other can. I delight to repeat his poem on the Syna-

gogue, and in such incomparable words to close my appeal:

“When Moses is read the veil is upon their heart, Nevertheless, when it shall turn to the Lord, the veil shall be taken away.”—First Kings, 19: 18.

“I saw them in their synagogue as in their ancient day,  
And never from my memory the scene shall fade away;  
For dazzling on my vision still the latticed galleries shine,  
With Israel’s loveliest daughters, in their beauty, half divine.

“It is the holy Sabbath eve; the solitary light  
Sheds, mingled with the hues of day, a lustre nothing bright;  
On swarthy brow and piercing glance it falls with saddening  
tinge

And dimly gilds the Pharisee’s phylacteries and fringe.

“The two-leaved doors slide slow apart, before the Eastern  
screen,

As rise the Hebrew harmonies, with chanted prayers between;  
And ’mid the tissued veils disclosed, of many a gorgeous dye,  
Enveloped in their jewelled scarfs, the sacred records lie.

“Robed in his sacerdotal vest, a silvery headed man,  
With voice of solemn cadence, o’er the backward letters ran;  
And often yet methinks I see the glow and power that sate  
Upon his face, as forth he spread the roll immaculate.

“And fervently, that hour, I prayed that from the mighty scroll,  
Its light in burning characters might break on every soul;  
That on their wounded hearts the veil might be no longer dark,  
And be forever rent in twain, like that before the Ark.

“For yet the tenfold film shall fall, O Judah, from thy sight,  
And every eye be purged to read thy testimonies right,  
When thou, with all Messiah’s signs, in Christ distinctly seen,  
Shall, by Jehovah’s nameless Name, invoke the Nazarene.”

## PREACHING THE GOSPEL TO THE JEWS.

\*From a Sympathetic Standpoint.

BY REV. ROBERT MURRAY MCCHEYNE, D. D.

Another obligatory reason laid upon you to preach the  
Gospel to the Jews is from a sympathetic standpoint—that

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\*Extract from Dr. McCheyne’s address in the interest of Jewish Missions.

judgment will begin with them, Rom. 2-6, 10, "Indignation and wrath to the Jew first." "When the Son of Man shall come in His glory and all the holy angels with Him; when the books are opened, and the dead are judged out of the things written therein; when the dread sentence shall be pronounced separating the just from the unjust, even as a shepherd divideth the sheep from the goats," is it not a startling



REV. ROBERT M. McCHEYNE, D. D.

thought that upon unhappy, unbelieving Israel indignation and wrath shall first fall? If the reason for this is asked, we answer: "Because they were chosen by God to be His witness. To them great light was given; prophets and apostles were sent with messages from God. The Messiah came to

them, saying: "I am not sent but to the lost sheep of the house of Israel." The Word of God is still addressed to them with threatenings to those who persist in unbelief, coupled with tender, loving entreaty to turn to Christ for salvation. Yet they have sinned and turned from all this light and love. They are ready to perish more miserably than are the heathen to whom such light has not been given.

In view of these stupendous facts, is not the evangelization of the Jews a question of supreme importance?

In making his visits among the sick, to whom does a physician hasten first? Assuredly to those who are in most urgent need of his ministrations, to those who are nearest death. To poor, sin-stricken Israel will you not therefore first carry the news of the great physician? When a vessel is sinking friendly hands of help are first extended to those who are most nearly engulfed in the angry waves. Over blind, deluded Israel the billows of God's wrath are ready to roll, because of their continued unbelief. May those who are followers of the loving Christ have enough of His spirit to endeavor to lead Israel to the Rock that is higher than they, for "the Gospel is the power of God unto salvation, to the Jew first, and also to the Greek."

A CONCISE HISTORY OF PROMINENT MISSIONARY  
ORGANIZATIONS NOW EXISTING ABROAD  
FOR OUR PEOPLE

Among the lovers of srael who have passed into the  
blessedness of the life beyond, few if any have left a more  
The Father of Queen Victoria, a believer in Jewish Mission Work.



"Our Queen's beloved sire whose lofty views,  
Evinced compassion for the outcast Jews ;  
And not unmindful of the feeling shown,  
God sets His royal race upon earth's highest throne."

HIS ROYAL HIGHNESS THE DUKE OF KENT.



enduring monument of faithful consecrated service for our people than the Rev. Lewis Way, of the Church of England.

## A FRIEND OF OUR RACE.



HER MAJESTY, QUEEN VICTORIA.

The London Society for the Promotion of Christianity among the Jews was the first organized missionary enter-

prise in behalf of our people; and it had been in existence two years when Mr. Way became impressed with the sacred duty of leading Israel to a knowledge of salvation through Jesus Christ. The Society, then in its infancy, was largely under the control of the Dissenters, and was beset with innumerable difficulties. The consecrated zeal of Mr. Way made him the instrument in God's hand of placing the struggling Society on a firm, enduring basis. He earnestly desired that the Church of England should be the leader in this grand movement, and so great was the interest awakened that when the Episcopal Chapel in Palestine place was erected in 1813, the pious Duke of Kent, the father of Queen Victoria, and who was ever the benefactor of any philanthropic work, was the notable personage who laid the first stone of the new edifice.

It is a fact greatly to be regretted that the leaders of society in this glorious country have looked with such scorn upon Jews, and have viewed with such indifference any attempts for their evangelization that they have entirely withheld their patronage from a cause that was recognized by the English nobility as an important factor in God's plan for the salvation of the world.

Dating from the year 1813 Mr. Way devoted his life to the advancement of the enterprise, and himself contributed the princely sum of £10,000 to relieve it from all pecuniary embarrassment. This noble act alone renders it possible to say of him "that he loveth our nation and has built us a synagogue." In this land at the present day, while the same work is being carried forward in the midst of difficulties that are almost unsurmountable, great encouragement would be afforded to those upon whom the burden is laid, and glorious results could be achieved, if those who have already given us their patronage do not become "weary in well-doing, remembering that in due season they shall reap if they faint not."

Through the influence of this devoted friend of our people, the organization numbered among its patrons Bishops Ryder and Burgess, and was at one time under the presidency of Sir Thomas Baring.

A work which had for its chief supporter so earnest an advocate as Mr. Way could not long remain within the narrow limits of the land of its birth. Foreign missions and schools followed in rapid succession, even beyond the confines of Europe into Asia and Africa.

In 1817 Mr. Way made a tour of continental Europe, enlisting the sympathy and co-operation of the Crown Prince of Germany (the Berlin Jewish Mission being one of the fruits of this visit) and Czar Alexander I. of Russia. At the request of the Czar Mr. Way accompanied his Majesty to the Congress of all the Royal Sovereigns and Powers of Europe, then convened at Aix-la-Chapelle. Before this august assembly this earnest clergyman made a forcible appeal, awakening by his eloquence an interest in the minds of many of his royal hearers in behalf of our people.

In the city of Nice he succeeded in raising over £200 for the purpose of establishing a mission at Jerusalem. He was not permitted, however, to be the organizer of a mission station in the Holy City; for although he afterward started on the journey to Jerusalem, he was detained by a long illness at Tyre, being thus compelled to abandon the project. Before returning to England he succeeded in laying the foundation for the erection of a college on Mt. Lebanon, which has proved to be of great benefit for missionaries. His voice was last uplifted in behalf of our people in 1826 at the Society in London, after which he was content to lay down the work he had been called of God to do and to see it pass into the hands of others. The following tablet is found in the chapel at Palestine-place in memorial of his death, which occurred in 1840:

Sacred  
To the Memory of  
The Rev. LEWIS WAY, M. A.,  
Who Died on the 23rd of January, 1840,  
In the 67th Year of His Age,

Whose Timely Generosity Established This House of Prayer Of  
the Church of England and the Jews;  
Whose Incessant Journeys at Home and Abroad Laid the Founda-  
tion of This Primary Work Among God's Ancient People;  
Whose Powerful Preaching of Messiah the King Was Not With-  
out Fruit, Helping to Put Right the Wrong of Centuries;  
Whose Interpretation of the Word of God Woke up the Church  
of Christ To Take a Sympathizing Part In the Conversion  
and Restoration of the Jews.

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This Memorial Tablet  
Was Erected By the President and Members of the London So-  
ciety for Promoting Christianity Amongst the Jews, in Sin-  
cere Thankfulness for His Labors and With Humble Desires  
to Praise God in Him.  
"For Zion's Sake I Will Not Hold My Peace, and For Jerusalem's  
Sake I Will Not Be Silent."

One year after the death of the Rev. Mr. Way, a mes-  
sage was sent by the pious King Frederick William IV. of  
Prussia, to Queen Victoria, having for its object the estab-  
lishment of a mission for the Jews in their own land. This  
message was couched in the following noble words: "I ex-  
tend to the Christians of England the hand of Christian  
union across the grave of a common Redeemer." The  
English Sovereign responded to the message with ready co-  
operation, and the result was the formation of a church at  
Jerusalem under the alternate charge of an English and  
German Bishop, Dr. Alexander, a converted Jew, being  
chosen the first Bishop. So great has been the blessing  
attending this work there that over 7,000 proselytes have  
already been gathered into the fold of Christ.

May the sacred duty of proclaiming Christ to our  
people as their Messiah be carried on with ever increasing

earnestness, believing that the "promises of God are sure, having this seal, that the Lord knoweth them that are His." That God will again visit and redeem His people, their restoration being a veritable resurrection from the dead.

Revival of the Hope of Israel.

A Paraphrase of Ezekiel 37, 4-14.

By the late Rev. Lewis Way, M. A.

Composed July, 1814, the year following the laying the first stone of the Episcopal Jewish Chapel, Palestine Place, by His Royal Highness the Duke of Kent.

Bones of Israel! ye that lie  
In the valley dead and dry,  
Hear the word of prophecy!  
Breath shall enter you again,  
Bone, and sinew, flesh and skin,  
Live, ye members dead in sin.

Hark! a noise! a sudden sound!  
Bone with bone together found,  
Shake and stand upon the ground!  
Mark the sinews how they play!  
See the flesh and skin o'erlay  
Growing limbs of human clay!

Breath alone is needed now!  
Come, O! breath, and quickly blow!  
Life, thy precious gift bestow.  
Hark! the elements are stirr'd,  
Rapid as prophetic word  
Mighty rushing winds are heard.

Hopeless lately, and forlorn,  
Scatter'd as the dust in scorn,  
Lo! at once a Nation born.  
See the graves that open stand!  
See the mighty martial band  
Homeward march to Holy Land.

Sport of death, and food of worms,  
Such, the living Spirit warms;  
God who promises—performs!

## THE CHURCH OF SCOTLAND'S MISSION.

The leading part taken by the Free Church of Scotland in the Jewish missionary movement has been shown in the report of the Sea of Galilee Mission in another portion of this pamphlet. In this Church the good work has never been allowed to languish, and her missionaries are now laboring with marked success in many of the large cities of Continental Europe.

## THE IRISH PRESBYTERIAN MISSION.

In 1842 the Presbyterian Church of Ireland followed the example of her Scottish neighbor, and to the Jews of Venice, Hamburg, Vienna and Damascus the Gospel was by them first proclaimed.

## THE LUTHERAN MISSION.

In Bavaria the Lutheran Society is doing noble work. Missionary Goldberg, one of its most faithful laborers, has been the means of reaching thousands of Jews with the Gospel, and was also instrumental in first awakening Professor Delitsch to a realization of Israel's needs.

## THE RHENISH WESTPHALIAN MISSION.

This society is really a product of the London society, and was organized also in 1842. Although it has not been under the charge of a missionary for several years, much good work has been accomplished through the dissemination of good literature.

## HE IS COMING.

By Horatius Bonar, D. D.

He is coming; and the tidings  
Are rolling wide and far,  
As light flows out in gladness  
From yon fair morning star.

He is coming; and the tidings  
Sweep through the willing air,

With hope that ends forever  
Time's ages of despair.

Old earth from dreams and slumber  
Wakes up and says, "Amen;"  
Land and ocean bid him welcome,  
Flood and forest join the strain.

He is coming; and the mountains  
Of Judea ring again;  
Jerusalem awakens,  
And shouts her glad Amen.

He is coming; wastes of Horeb,  
Awaken and rejoice!  
Hills of Moab, cliffs of Edom,  
Lift the long-silent voice!

He is coming, sea of Sodom,  
To heal thy leprous brine,  
To give back palm and myrtle,  
The olive and the vine.

He is coming, blighted Carmel,  
To restore thee thy olive powers;  
He is coming, faded Sharon,  
To give thee back thy flowers.

Sons of Gentile-trodden Judah,  
Awake; behold, He comes!  
Landless and kingless exiles,  
Re-seek your long-lost homes.

Back to your ancient valleys,  
Which your fathers loved so well;  
In their now crumbled cities,  
Let their children's children dwell.

Drink the last drop of wormwood,  
From your nation's bitter cup;  
The bitterest, but the latest,  
Make haste and drink it up.

For He, thy true Messiah,  
Thine own anointed King,

He comes in love and glory,  
Thy endless joy to bring.

Yes, He, thy King, is coming  
To end thy woes and wrongs,  
To give thee joy for mourning,  
To turn thy sighs to song.

To dry the tears of ages,  
To give thee, as of old,  
The diadem of beauty,  
The crown of purest gold.

To lift thee from thy sadness,  
To set thee on the throne,  
Messiah's chosen nation,  
His best beloved one;

The stain and dust of exile  
To wipe from weary feet;  
With songs of glorious triumph  
Thy glad return to greet.

## A SKETCH OF JOSEPH RABINOWITZ AND HIS WORK.

BY THE REV. W. W. EVARTS.

“Joseph Rabinowitz was born in Russia 56 years ago. He lived with his grandfather, and at six years of age he could repeat the whole of Solomon's Song in Hebrew. When thirteen years old he was forced, by Russian law, to learn the Russian language. This opened up to him an entirely new world. A Jewish friend let him see a Hebrew New Testament, and surprised him by hinting that Jesus Christ might be the Messiah of Israel. He turned his attention to nature and delighted in society. He became a merchant, but when his house burned down he became a lawyer. Soon he attained fame, wrote for Hebrew magazines, founded a school in the Talmud, and otherwise la-





JOSEPH RABINOWITZ ON THE MOUNT OF OLIVES.

bored for the elevation of his race until he was appointed a member of the council in his district. His aim was the emancipation of the Jews by means of education, but the downfall of the French, whom he had followed as the representatives of refinement in 1870, and the outbreak of Jew-baiting in Odessa the year following, shook his faith in the omnipotence of culture. The liberation of the Servians and Bulgarians raised his hopes for his own race again. He now urged the rabbis to take a better position, and advised the people to give more attention to farming. His new courage was broken again by the fresh persecution of the Jews that followed the assassination of Czar Alexander. He despaired of effecting peace between Jew and Christian by means either of education or social reform.

His conclusion was that there could be no peace unless a separation took place, and he therefore advocated the return of the Jews to Palestine. His project took him to the Holy Land, but when he saw the degraded condition of the Jews at Jerusalem this hope, too, sank within him. Sorrowfully he ascended the Mount of Olives to take a farewell look at the Holy City, when it flashed upon him and he exclaimed "The key of the Holy Land lies in the hands of our Brother Jesus." With this assurance he retraced his steps homeward, and with this gospel he has since been engaged. He spread his views broadcast in thirteen theses, in which he told his kindred that it was vain to look for help to the rich, or to men of letters, to emigration or to assimilation with other races; that they must turn to their God for help from their moral and spiritual misery; cease to serve the idol of gold, and learn to love the truth again. But to do this a worthy leader is needed. There is but one—the rest have proved unworthy—and He is our brother, Jesus Christ. All the salvation of Israel depends on recognizing Him. This appeal, which has all the simple, earnest, straightforward style of the old prophets, has awakened

thousands of his people. He knows every side of a Jew's heart, and his motto, "Jesus our Brother," kindles the feelings while it arouses the intellect. He shows how in Christ everything which they hold dear, great and holy comes out. His ideal is a Christian church of Jews. He rejected at once the Talmud as a product of the hard heart of his nation; but for a time, like the twelve apostles, he clung to circumcision and the observance of Saturday. But year by year he works out more and more into the light, and now he teaches the deity of Christ, justification by faith alone, baptism for the remission of sins and the resurrection. It is wonderful the way he traces the connection between the New Testament and the Old and makes the Hebrews see that it is their own book. The gospel with Rabinowitz's comments on it is now scattered and yielding a harvest as far away as Siberia, and this is only the beginning."

#### THE HARP OF FAITH.

At midnight, so the rabbis tell,  
When David slept profound,  
A harp suspended o'er his couch  
Gave forth a trembling sound.

Up sprang the royal bard inspired,  
His fingers touched the chord,  
And with strange gladness in his soul,  
In psalms he praised the Lord.

At midnight, when the doubts assail,  
And anxious fears surround,  
O soul of mine, amid the gloom,  
Give forth a joyous sound!

O bid me seize the harp of faith,  
And sing a holy strain,  
Until each day my life and thought  
Resound in glad refrain!

ABRAM S. ISAACS, Ph. D.  
(Converted Jew.)

THE FIRST LETTER THAT WAS WRITTEN  
REGARDING THE BROOKLYN CHRIS-  
TIAN MISSION TO THE JEWS.

BY THE SON OF OUR TREASURER.

*New York July 25, 1892.*

*Mr B. W. M. Schapiro.*

*Dear Brother*

*See Mr Stewart*

*I have written him in regard  
to your work and he will  
give you the letter you  
desire. The Lord bless  
you in your efforts after  
your lost people*

*Yours in Christ  
One of the children of  
Abraham.*

*Am H. Hoople*

ISAIAH.

Chapter 60, 10-20.

by the

Late Rev. Lewis Way, M. A.

Strangers, O Zion! build thy wall,  
And sons of royal race;  
And Lebanon's high cedars fall,  
To beautify the place.

They that affected thee shall bow  
To Israel's budding rod,  
The mighty One of Jacob know,  
Thy Saviour and thy God.

As once, in weak and low estate,  
Forsaken and forlorn;  
So be thy excellency great,  
Through ages yet unborn.

No more shall violence and war  
Thy sure foundation raze;  
For, lo! thy walls salvation are,  
Thy gates eternal praise.

Nor sun by day, nor moon by night,  
Shall brightness give to thee;  
The Lord, thine everlasting light,  
Thy God, thy glory be!

Thy sun shall never more descend,  
Thy moon withdraw her ray;  
Thy days of mourning have an end,  
Thy sorrows flee away.

Thy branch, the planting of the Lord,  
The work of his own hand,  
Shall, water'd by his gracious word,  
O'ershadrow all the land.

The smallest seed, the lowliest tree,  
May fruit eternal bear;  
Its leaves the nation's healing be,  
If made Jehovah's care!

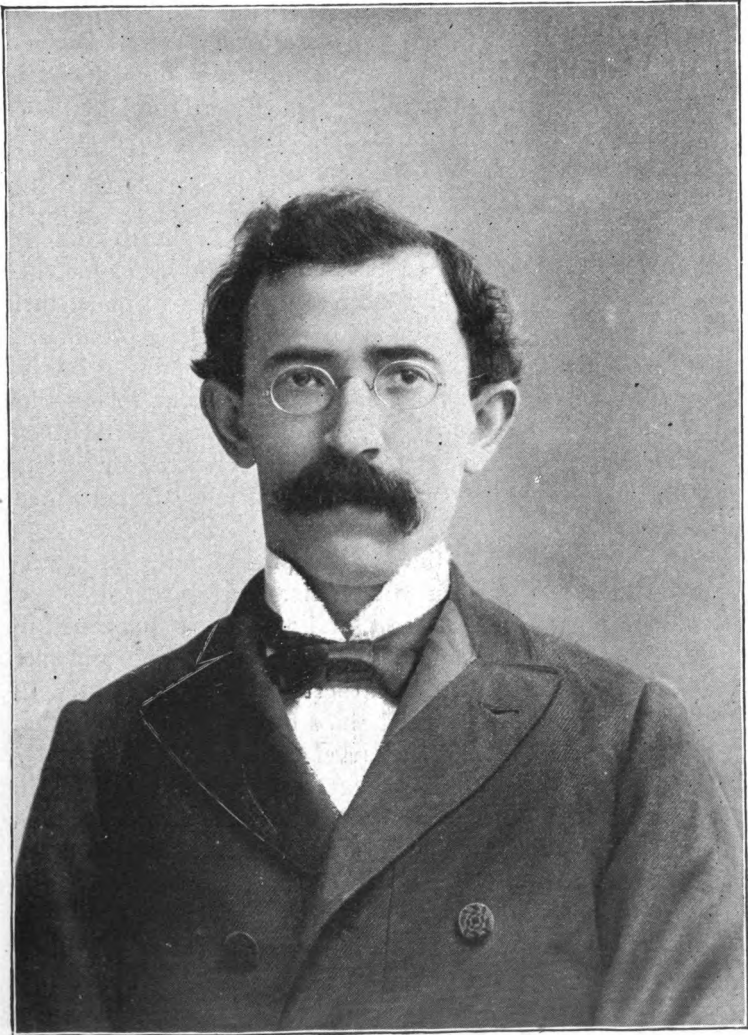
# A BIOGRAPHICAL SKETCH OF THE SUPERINTENDENT OF THE BROOKLYN CHRISTIAN MISSION OF THE JEWS.

By MISS MARY C. SHERBURNE,

For many years connected with Jewish Mission Work

One Summer morning in the year 1890 there came into the Reading Rooms of the Hebrew-Christian Mission, 17 St. Mark's Place, New York, a Hebrew lad of nineteen years, with bright eyes and curly black hair. He had just arrived in this country from Germany, although he was a native of Poland.

The boy's keen, intelligent countenance attracted the attention of the Superintendent of the Missions, and as several Jewish men were having a lesson in English that gentleman suggested that our new friend should become a member of the class. The stranger knew no English, the teacher had no knowledge of Polish or Russian, consequently their conversation was carried on mainly by pantomime, and with the help of one of the scholars, who acted as interpreter. Jews are naturally fine students, grasping knowledge with avidity. The new arrival proved no exception to the rule, and so before the forenoon ended he had learned the English names of the articles of furniture in the room, the days of the week, the numerals, from one to ten, and also how to write his name, "Benjamin Aaron Moses Alexander Schapiro," in English script. Long after, when he had learned to speak English with ease, we asked: "Why did your parents burden you with such a number of names?" "Because," was the answer, "they hoped and wished that I might combine in my character, when I came to manhood, the qualities of patriarch, priest, prophet and king."



BENJAMIN A. M. SCHAPIRO

He was a fine Hebrew scholar, and carefully followed in a Hebrew Bible the Psalms which the other pupils read in English.

We found on our next visit our new pupil awaiting our coming. His countenance glowed with pleasure, as he cordially grasped our hand and proceeded to dispose of our satchel and umbrella. That morning he read several pages in an English primer. When we went again we found that "Benjamin" had taken his departure, though urged by the Superintendent and his kind wife, for they both had become greatly interested in him, to make their house his home for an unlimited period. His proud, ambitious spirit chafed at the thought of becoming a burden on the hands of strangers, so he started out to earn his own living—an entirely new experience in his case. Hitherto he had never been called upon to solve the three vital problems: "What to eat," "What to drink," "Wherewithal to be clothed."

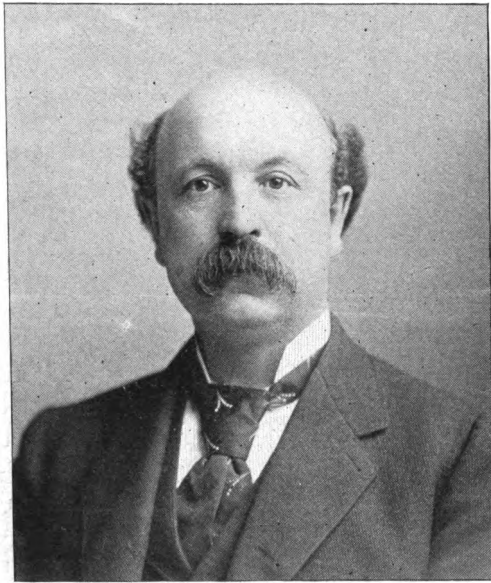
This brief stay at the Mission proved, however, a very important epoch in this young life. The seeds of Gospel truth were sown in his heart, and afterwards quickened by the Holy Spirit, sprang up, budded, blossomed, and ultimately bore the fruitage of earnest work for the Master.

Two years had elapsed since our first meeting. One evening, at the close of the service in a Hebrew-Christian Church, we were cordially greeted by a young man. The native dress had been changed for an American, the hair arranged in a different style, etc. So great was the transformation that at the first glance we failed to recognize our quondam pupil and friend. He then told us what had befallen him since we last met. He had, soon after leaving the Mission, found employment with Mr. Benjamin Clayton, a butcher at Jamaica, L. I. Imagine, if you can, what a trial it must have been to one brought up to a strict observance of the tenets of orthodox Judaism to



have to handle "Gentile" meat, especially the abhorred pork. A Christian man who dealt at the shop became interested in the young stranger, seeing him to be the possessor of talents which ought to be improved and developed, this kind friend placed him under Christian tutors.

Eventually Mr. Schapiro was converted, and publicly confessed Christ, and united with a church in Brooklyn. Soon after taking this important and decisive step he was



HORATIO S. STEWART, ESQ.

convinced that it was his bounden duty and glorious privilege to tell the story of a Redeemer's love to his own people. Very visionary seemed the project. How could he, a youth who had not yet attained his majority, a stranger, a foreigner, a "despised" Jew, without means with few friends, accomplish this mighty undertaking. Faith laughs at impossibilities. Enthusiasm is ever contagious.

A few friends became interested, among others Mr. Horatio S. Stewart, the gentleman who had previously provided Mr. Schapiro with a scholarship at Pennington Seminary. The first Jewish Mission Work in Brooklyn was inaugurated in that part of the Twenty-sixth Ward known commonly as "Brownsville." Here a colony of Polish and Russian Jews had taken up their abode. A small hall was hired and services held on Saturday afternoon. Great was the excitement, tremendous the opposition. Jews gathered in crowds, anxious to hear what the youth might have to say concerning his apostasy from the faith of his fathers. Men thrice his age plied him with questions regarding Christianity; quibbles mostly, occasionally, perhaps, an inquirer might have been moved with genuine desire to know the truth. The young missionary, however, was enabled to possess his soul in patience, and with quiet dignity to repel their attacks. The following incidents will serve as representative specimens of these interruptions:

Once, when the missionary was giving a brief exposition of the first chapter of St. John's Gospel—"In the beginning was the Word," etc. "'Logos' as 'word' here is in the Greek synonymous with 'Memrah' in the old Rabbinical writings," he remarked. A Jew sprang to his feet in a second. "You cunning Mr. Missionary!" he shouted—"trying to prove your statements from the Talmud, which you profess to disbelieve, because you cannot prove them from the Old Testament!" Quick as a flash came the rejoinder: "David, in the thirty-third Psalm, sixth verse, says: 'By the "word" of the Lord were the heavens established.'" The assailant was effectually silenced, but so angry was he at having been outwitted in public by one so much younger than himself that whenever he chanced to see the missionary approaching he would quickly cross to the other side of the street.

On another occasion a Jew said: "You know perfectly well how wrong and wicked it is for a man to desert the

religion of his fathers. Why, even the Gentiles despise those who are guilty of such an act!" "What do you mean by the religion of our fathers?" was asked in return. "Why, of course, I mean the religion of Abraham, Isaac and Jacob," the Jew answered.

"But Abraham departed from the faith of his fathers. This 'apostasy' was imputed unto him for righteousness."

"You reproach me because I have departed from the religion of my fathers, which you claim to be the 'true religion.'

"Listen for a moment to the witness borne by Moses and the prophets concerning the religion of our fathers. Moses, our great law-giver, says: 'Understand, therefore, that the Lord thy God giveth thee not the good land to possess for thy righteousness; for thou art a stiff-necked people.' 'Ye have been rebellious against the Lord' from the day that I knew you.' Isaiah, the Evangelist, says of our fathers: 'From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrefying sores.' 'Ah! sinful nation!' and mark the expression: 'A seed of evil-doers' children that are corrupters.' In another place the same prophet says: 'Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.'

Jeremiah says: "Can the Ethiopian change his skin, and the leopard his spots? Then may ye also do good that are accustomed to do evil." The weeping prophet declares: "All these nations are uncircumcised, and the house of Israel are uncircumcised." Jehovah himself says to Ezekiel: "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me to this very day. For they are impudent children and hard-hearted." The suffering prophet again says: "Thou art not sent to a people of a strange speech, and of an hard language, but to the house of Israel; not to many people of a strange speech,

and of an hard language, whose words thou can'st not understand; surely had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me, for all the house of Israel are impudent and hard-hearted." Jesus, the great teacher, said: "Ye are of your father, the devil." Now, in view of all these assertions, can you still insist upon my still adhering to the "religion of my fathers."

You say: "The Gentiles despise those who have departed from the religion of their ancestors." That statement can be easily disproved from history. Jesus, Paul and the other founders of the Christian Church all apostasized from the faiths of their fathers. Luther, a Roman Catholic, became the leader of the Reformation. Neander, Edersheim, Saphir and a host of other converted Jews have been indeed "the glory of Israel, and lights to lighten the Gentiles."

These Saturday services were continued for more than two years. An evening school, where Jewish people, employed during the day, could receive gratuitous instruction in English, was carried on with a great degree of success.

A protracted strike among the tailors, cloak-makers and operators on men's clothing, the principal industries of this settlement, reduced the people to the direst poverty; hundreds were on the verge of starvation. In this, the time of their need, Mr. Schapiro, at his own expense, opened a soup-kitchen in his rooms, himself serving the tables, and for more than two weeks scores were fed. That no offense might be given to their prejudices, the meat was "Kosher," that is, bought at a Jewish butcher's, and prepared by a Jewish cook. This kind, thoughtful treatment did much to disarm their repugnance against him as a Christian.

The missionary also opened a similar mission in the Sixteenth Ward, Eastern District, where there is a Jewish population of 50,000, and for nearly a year carried on the two stations, holding a service at Brownsville on Saturday

morning, and a second one in the new mission in the afternoon. Finally his committee deemed it best to confine his labors entirely to the Eastern District station, as they considered it the more hopeful field, on account of the large number of Jews in the vicinity. Meanwhile a denominational mission had been established in Brownsville. The Brooklyn Christian Mission to the Jews has from the outset been interdenominational.



REV. WILLIAM HOWARD HOOPLE,  
"Zealous for the Lord."

This work in the Eastern District was not inaugurated without opposition. The missionary and the men who assisted him in the distribution of the notices for the services and tracts were targets for the stones of crowds of Jewish boys. The older people greeted them with sneers, derision, offensive epithets and sometimes with curses. Among

the Jewish boys, Samuel ——, acted as leader and instigator in the attacks. After a while he ventured into the mission, intending to create a disturbance, and, if possible, break up the services, but the story of a Saviour's love fell upon his ears, and as has many times happened in the history of missions, he who "came to mock remained to pray." Samuel was convinced, converted, and for two years has been a consistent member of a church in this city.

This paper has already far exceeded the limits originally intended, still it seems impossible to close it without some slight character delineations.

Mr. Schapiro, so the Jews who come from his native place tell us, is of a good family, his father being a man of wealth and position, and also noted for his rigid adherence to the tenets of orthodox Judaism. One can easily understand how sore a trial it must be for such a Jewish father to have his son embrace Christianity, and what in his opinion is still more disgraceful, to have that son become a missionary of the Cross among his own people.

Mr. Schapiro is intensely fond of books, is a good student, ambitious to be thoroughly educated and is already quite a forcible speaker. Fearlessness forms one of the strong points of his character. He is positive, liberal, without being a radical, conservative, yet not bigoted. He has what is an absolute requisite to all who undertake leadership of any kind—good executive ability. Naturally sensitive, as a missionary among the Jews he has had many a fiery ordeal to pass through and many hard reproofs to bear. He has also suffered many humiliations from unthinking Gentile Christians. But to his credit, be it said, he has been enabled to retain his patience and to exhibit a forgiving disposition. He has a very correct idea of the propriety and reverence with which all religious services should be conducted. Never using cant expressions, and although gifted with a keen sense of the humorous, he never stoops to

ridiculous illustrations, which, though they create laughter, leave no lasting impressions for good. He has never sought notoriety.

Mr. Schapiro is still a young man, and like all young people, has much to learn, but if health and strength are granted, he bids fair to become an able advocate of the Messiah among his own brethren after the flesh, the Jews.

#### JEWISH APOTHEGM.

Whosoever runs after greatness, greatness runs away from him; he who runs from greatness, greatness follows him.

# FOUR SERMONS PREACHED TO THE JEWS

BY MR. B. A. M. SCHAPIRO.

They were originally preached in Jewish by him.

Introduction by the former Secretary.

These sermons, which were preached to the Jews by the missionary, Mr. Schapiro in the Brooklyn Christian Mission to the Jews, were intended to state the important doctrines of which they treat in simple language, and in such form as would be specially adapted to the Jewish mind.

The barriers of existing prejudice between Judaism and Christianity now seem insurmountable, but when once it can be clearly shown to this interesting people that the latter form of religion is the natural outcome of their own revelation and the divine interpretation of their own ordinances, these difficulties will in a large measure be overcome.

The Christian reader will therefore remember that these are written not for his instruction in the truth so much as that he may see how simply and how clearly that truth is set forth in the mission. And these are no uncommon specimens.

It is further hoped that some will see in these tracts the opening of a great and effectual door to the Jews.

If thousands of such sermons could be scattered broadcast among them, the gospel in this form would reach many who without this instrumentality must always remain in ignorance of its blessed teachings.

The Jew, a wanderer, and far from the home of his ancestors, loves his mother tongue with unquenchable ardor.

It is the language of his people, of his religion, and it retains the power to move him in remarkable degree.





MR. W. H. INGERSOLL, L. L. B.  
The former Secretary.

That which he reads in Hebrew comes to him with a force and authority like that of the Bible itself.

These tracts, therefore, strange as their conclusions would be to him, if they were printed in that language would be read with avidity, and Christian literature of this type can do more to correct the views of the Jews concerning the gospel than almost anything else.

### THE ORIGIN AND SIGNIFICANCE OF SACRIFICE

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." LEV. 17-11.

Beloved, it will be our endeavor in this discourse to throw some light upon the origin and meaning of sacrifice as a religious rite.

Sacrifice was not peculiar to our people alone, but has been practiced by every nation.

According to the Talmud, sacrifice had its origin in the inherent desire which exists in every human heart outwardly to honor an unseen God. This feeling found expression in sacrifices, gifts, presents. In this way men manifested their love and adoration.

According to this Talmudic theory, sacrifices were presents which man gave out of his own possessions unto God.

To a superficial observer, this appears very generous; but whence has a mortal man these "gifts" which he so generously bestows upon God? "The earth is the Lord's and the fullness thereof," Man is, himself, God's property, dependent upon Him for everything. Shall man make a present unto God of that which is His own? Can the creature make his Creator a gift of His own creation?

Again, how could a condemned sinner conceive this strange idea that by shedding the blood of innocent animals his sin could be expiated, and he be restored to the Divine favor.

If, as we firmly believe, "without the shedding of blood there is no remission of sins," why did not sinners shed their own blood instead of that of bullocks and goats?

This rite has in fact been and is practiced by some heathen nations, of which the Druids, the early inhabitants of England, are an example, and long before that. Hence, the psalm, "Shall I give the fruit of my body for the sin of my soul?" Men have sometimes endeavored to obtain peace with God by making a sacrifice of themselves and their offspring as did the followers of Moloch and as the Buddhists of India are doing at the present day.

But the idea of substitution—that a creature could be used to expiate the crimes of another created being, and thus redeem it from condemnation—we say this thought could never have originated in the mind of a sinner without the aid of God. We must admit that such was the promise of salvation made by God Almighty. It is He who has shown the way and the means for the forgiveness of sin and restoration to Divine favor, consequently, sacrifice is a Divine institution.

The true benefit of the sacrifice is not derived from the value of man's offering to God, but comes from the heart that has faith in the promises which God has made.

Then the question arises: Where do we find that God instituted sacrifices? Let us carefully examine the Word of God. The first sacrifices that are mentioned in the Bible, were those brought by Cain and Abel. It is not, however, stated that they were the originators of this religious rite, or that these were their first sacrifices. On the contrary from the tone of the narrative, we see that these brothers followed an already established usage, which must have been taught them by their parents and if some one asks "Who taught Adam and Eve?" Let us endeavor, by God's help to answer these questions also. In Gen. 2-16-18 we read: "And the Lord God commanded

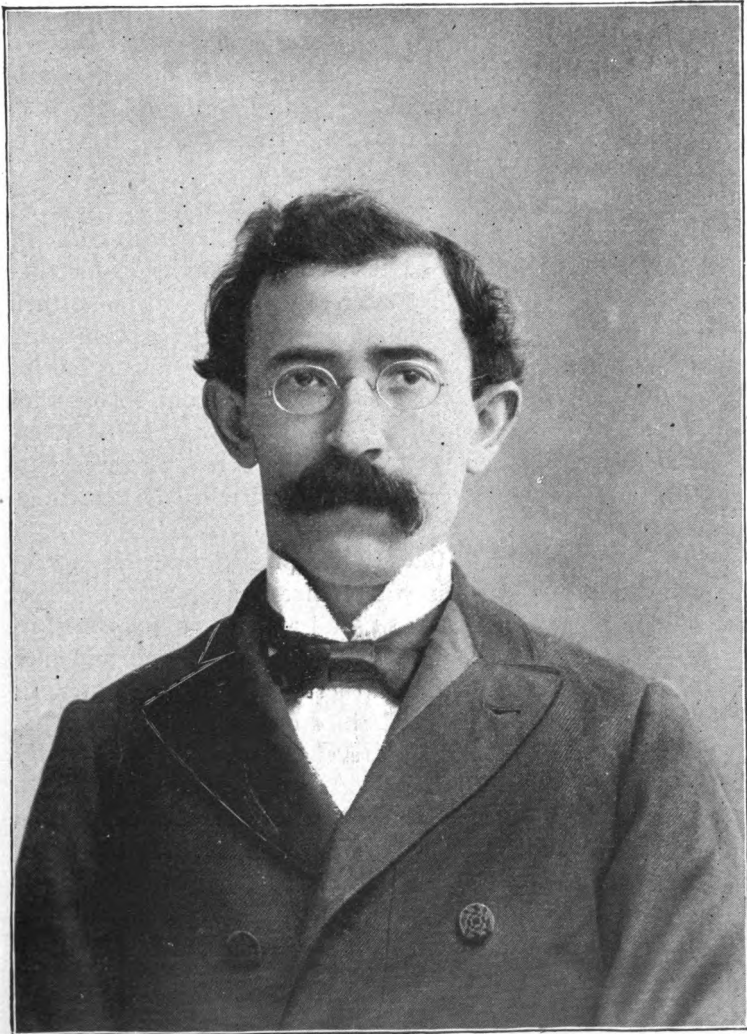
# A BIOGRAPHICAL SKETCH OF THE SUPERINTENDENT OF THE BROOKLYN CHRISTIAN MISSION OF THE JEWS.

By MISS MARY C. SHERBURNE,

For many years connected with Jewish Mission Work

One Summer morning in the year 1890 there came into the Reading Rooms of the Hebrew-Christian Mission, 17 St. Mark's Place, New York, a Hebrew lad of nineteen years, with bright eyes and curly black hair. He had just arrived in this country from Germany, although he was a native of Poland.

The boy's keen, intelligent countenance attracted the attention of the Superintendent of the Missions, and as several Jewish men were having a lesson in English that gentleman suggested that our new friend should become a member of the class. The stranger knew no English, the teacher had no knowledge of Polish or Russian, consequently their conversation was carried on mainly by pantomime, and with the help of one of the scholars, who acted as interpreter. Jews are naturally fine students, grasping knowledge with avidity. The new arrival proved no exception to the rule, and so before the forenoon ended he had learned the English names of the articles of furniture in the room, the days of the week, the numerals, from one to ten, and also how to write his name, "Benjamin Aaron Moses Alexander Schapiro," in English script. Long after, when he had learned to speak English with ease, we asked: "Why did your parents burden you with such a number of names?" "Because," was the answer, "they hoped and wished that I might combine in my character, when I came to manhood, the qualities of patriarch, priest, prophet and king."



BENJAMIN A. M. SCHAPIRO

He was a fine Hebrew scholar, and carefully followed in a Hebrew Bible the Psalms which the other pupils read in English.

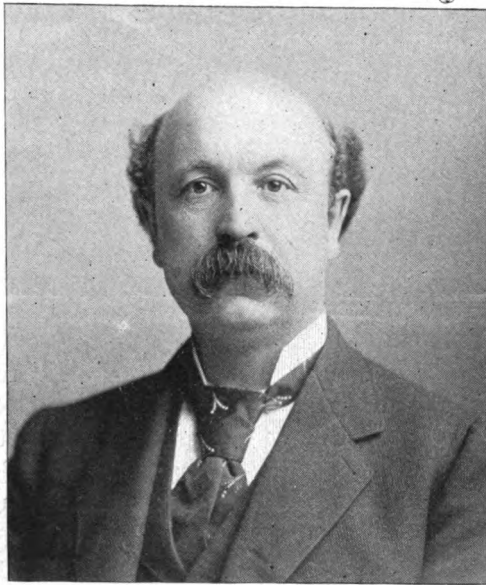
We found on our next visit our new pupil awaiting our coming. His countenance glowed with pleasure, as he cordially grasped our hand and proceeded to dispose of our satchel and umbrella. That morning he read several pages in an English primer. When we went again we found that "Benjamin" had taken his departure, though urged by the Superintendent and his kind wife, for they both had become greatly interested in him, to make their house his home for an unlimited period. His proud, ambitious spirit chafed at the thought of becoming a burden on the hands of strangers, so he started out to earn his own living—an entirely new experience in his case. Hitherto he had never been called upon to solve the three vital problems: "What to eat," "What to drink," "Wherewithal to be clothed."

This brief stay at the Mission proved, however, a very important epoch in this young life. The seeds of Gospel truth were sown in his heart, and afterwards quickened by the Holy Spirit, sprang up, budded, blossomed, and ultimately bore the fruitage of earnest work for the Master.

Two years had elapsed since our first meeting. One evening, at the close of the service in a Hebrew-Christian Church, we were cordially greeted by a young man. The native dress had been changed for an American, the hair arranged in a different style, etc. So great was the transformation that at the first glance we failed to recognize our quondam pupil and friend. He then told us what had befallen him since we last met. He had, soon after leaving the Mission, found employment with Mr. Benjamin Clayton, a butcher at Jamaica, L. I. Imagine, if you can, what a trial it must have been to one brought up to a strict observance of the tenets of orthodox Judaism to

have to handle "Gentile" meat, especially the abhorred pork. A Christian man who dealt at the shop became interested in the young stranger, seeing him to be the possessor of talents which ought to be improved and developed, this kind friend placed him under Christian tutors.

Eventually Mr. Schapiro was converted, and publicly confessed Christ, and united with a church in Brooklyn. Soon after taking this important and decisive step he was



HORATIO S. STEWART, ESQ.

convinced that it was his bounden duty and glorious privilege to tell the story of a Redeemer's love to his own people. Very visionary seemed the project. How could he, a youth who had not yet attained his majority, a stranger, a foreigner, a "despised" Jew, without means with few friends, accomplish this mighty undertaking. Faith laughs at impossibilities. Enthusiasm is ever contagious.

A few friends became interested, among others Mr. Horatio S. Stewart, the gentleman who had previously provided Mr. Schapiro with a scholarship at Pennington Seminary. The first Jewish Mission Work in Brooklyn was inaugurated in that part of the Twenty-sixth Ward known commonly as "Brownsville." Here a colony of Polish and Russian Jews had taken up their abode. A small hall was hired and services held on Saturday afternoon. Great was the excitement, tremendous the opposition. Jews gathered in crowds, anxious to hear what the youth might have to say concerning his apostasy from the faith of his fathers. Men thrice his age plied him with questions regarding Christianity; quibbles mostly, occasionally, perhaps, an inquirer might have been moved with genuine desire to know the truth. The young missionary, however, was enabled to possess his soul in patience, and with quiet dignity to repel their attacks. The following incidents will serve as representative specimens of these interruptions:

Once, when the missionary was giving a brief exposition of the first chapter of St. John's Gospel—"In the beginning was the Word," etc. "'Logos' as 'word' here is in the Greek synonymous with 'Memrah' in the old Rabbinical writings," he remarked. A Jew sprang to his feet in a second. "You cunning Mr. Missionary!" he shouted—"trying to prove your statements from the Talmud, which you profess to disbelieve, because you cannot prove them from the Old Testament!" Quick as a flash came the rejoinder: "David, in the thirty-third Psalm, sixth verse, says: 'By the "word" of the Lord were the heavens established.'" The assailant was effectually silenced, but so angry was he at having been outwitted in public by one so much younger than himself that whenever he chanced to see the missionary approaching he would quickly cross to the other side of the street.

On another occasion a Jew said: "You know perfectly well how wrong and wicked it is for a man to desert the



religion of his fathers. Why, even the Gentiles despise those who are guilty of such an act!" "What do you mean by the religion of our fathers?" was asked in return. "Why, of course, I mean the religion of Abraham, Isaac and Jacob," the Jew answered.

"But Abraham departed from the faith of his fathers. This 'apostasy' was imputed unto him for righteousness."

"You reproach me because I have departed from the religion of my fathers, which you claim to be the 'true religion.'

"Listen for a moment to the witness borne by Moses and the prophets concerning the religion of our fathers. Moses, our great law-giver, says: 'Understand, therefore, that the Lord thy God giveth thee not the good land to possess for thy righteousness; for thou art a stiff-necked people.' 'Ye have been rebellious against the Lord' from the day that I knew you.' Isaiah, the Evangelist, says of our fathers: 'From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrefying sores.' 'Ah! sinful nation!' and mark the expression: 'A seed of evil-doers' children that are corrupters.' In another place the same prophet says: 'Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.'

Jeremiah says: "Can the Ethiopian change his skin, and the leopard his spots? Then may ye also do good that are accustomed to do evil." The weeping prophet declares: "All these nations are uncircumcised, and the house of Israel are uncircumcised." Jehovah himself says to Ezekiel: "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me to this very day. For they are impudent children and hard-hearted." The suffering prophet again says: "Thou art not sent to a people of a strange speech, and of an hard language, but to the house of Israel; not to many people of a strange speech,

and of an hard language, whose words thou can'st not understand; surely had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me, for all the house of Israel are impudent and hard-hearted." Jesus, the great teacher, said: "Ye are of your father, the devil." Now, in view of all these assertions, can you still insist upon my still adhering to the "religion of my fathers."

You say: "The Gentiles despise those who have departed from the religion of their ancestors." That statement can be easily disproved from history. Jesus, Paul and the other founders of the Christian Church all apostasized from the faiths of their fathers. Luther, a Roman Catholic, became the leader of the Reformation. Neander, Edersheim, Saphir and a host of other converted Jews have been indeed "the glory of Israel, and lights to lighten the Gentiles."

These Saturday services were continued for more than two years. An evening school, where Jewish people, employed during the day, could receive gratuitous instruction in English, was carried on with a great degree of success.

A protracted strike among the tailors, cloak-makers and operators on men's clothing, the principal industries of this settlement, reduced the people to the direst poverty; hundreds were on the verge of starvation. In this, the time of their need, Mr. Schapiro, at his own expense, opened a soup-kitchen in his rooms, himself serving the tables, and for more than two weeks scores were fed. That no offense might be given to their prejudices, the meat was "Kosher," that is, bought at a Jewish butcher's, and prepared by a Jewish cook. This kind, thoughtful treatment did much to disarm their repugnance against him as a Christian.

The missionary also opened a similar mission in the Sixteenth Ward, Eastern District, where there is a Jewish population of 50,000, and for nearly a year carried on the two stations, holding a service at Brownsville on Saturday

morning, and a second one in the new mission in the afternoon. Finally his committee deemed it best to confine his labors entirely to the Eastern District station, as they considered it the more hopeful field, on account of the large number of Jews in the vicinity. Meanwhile a denominational mission had been established in Brownsville. The Brooklyn Christian Mission to the Jews has from the outset been interdenominational.



REV. WILLIAM HOWARD HOOPLE,  
"Zealous for the Lord."

This work in the Eastern District was not inaugurated without opposition. The missionary and the men who assisted him in the distribution of the notices for the services and tracts were targets for the stones of crowds of Jewish boys. The older people greeted them with sneers, derision, offensive epithets and sometimes with curses. Among

the Jewish boys, Samuel ——, acted as leader and instigator in the attacks. After a while he ventured into the mission, intending to create a disturbance, and, if possible, break up the services, but the story of a Saviour's love fell upon his ears, and as has many times happened in the history of missions, he who "came to mock remained to pray." Samuel was convinced, converted, and for two years has been a consistent member of a church in this city.

This paper has already far exceeded the limits originally intended, still it seems impossible to close it without some slight character delineations.

Mr. Schapiro, so the Jews who come from his native place tell us, is of a good family, his father being a man of wealth and position, and also noted for his rigid adherence to the tenets of orthodox Judaism. One can easily understand how sore a trial it must be for such a Jewish father to have his son embrace Christianity, and what in his opinion is still more disgraceful, to have that son become a missionary of the Cross among his own people.

Mr. Schapiro is intensely fond of books, is a good student, ambitious to be thoroughly educated and is already quite a forcible speaker. Fearlessness forms one of the strong points of his character. He is positive, liberal, without being a radical, conservative, yet not bigoted. He has what is an absolute requisite to all who undertake leadership of any kind—good executive ability. Naturally sensitive, as a missionary among the Jews he has had many a fiery ordeal to pass through and many hard reproofs to bear. He has also suffered many humiliations from unthinking Gentile Christians. But to his credit, be it said, he has been enabled to retain his patience and to exhibit a forgiving disposition. He has a very correct idea of the propriety and reverence with which all religious services should be conducted. Never using cant expressions, and although gifted with a keen sense of the humorous, he never stoops to

ridiculous illustrations, which, though they create laughter, leave no lasting impressions for good. He has never sought notoriety.

Mr. Schapiro is still a young man, and like all young people, has much to learn, but if health and strength are granted, he bids fair to become an able advocate of the Messiah among his own brethren after the flesh, the Jews.

#### **JEWISH APOTHEGM.**

Whosoever runs after greatness, greatness runs away from him; he who runs from greatness, greatness follows him.

# FOUR SERMONS PREACHED TO THE JEWS

BY MR. B. A. M. SCHAPIRO.

They were originally preached in Jewish by him.

Introduction by the former Secretary.

These sermons, which were preached to the Jews by the missionary, Mr. Schapiro in the Brooklyn Christian Mission to the Jews, were intended to state the important doctrines of which they treat in simple language, and in such form as would be specially adapted to the Jewish mind.

The barriers of existing prejudice between Judaism and Christianity now seem insurmountable, but when once it can be clearly shown to this interesting people that the latter form of religion is the natural outcome of their own revelation and the divine interpretation of their own ordinances, these difficulties will in a large measure be overcome.

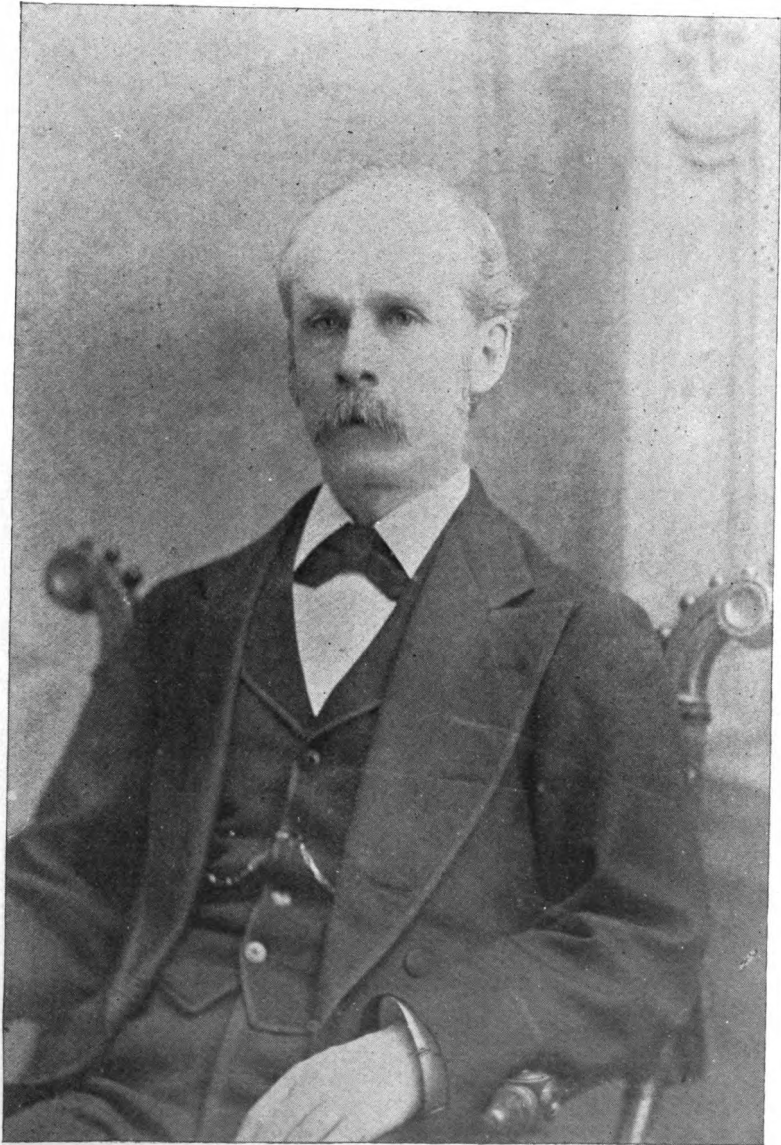
The Christian reader will therefore remember that these are written not for his instruction in the truth so much as that he may see how simply and how clearly that truth is set forth in the mission. And these are no uncommon specimens.

It is further hoped that some will see in these tracts the opening of a great and effectual door to the Jews.

If thousands of such sermons could be scattered broadcast among them, the gospel in this form would reach many who without this instrumentality must always remain in ignorance of its blessed teachings.

The Jew, a wanderer, and far from the home of his ancestors, loves his mother tongue with unquenchable ardor.

It is the language of his people, of his religion, and it retains the power to move him in remarkable degree.



MR. W. H. INGERSOLL, L. L. B.  
The former Secretary.

That which he reads in Hebrew comes to him with a force and authority like that of the Bible itself.

These tracts, therefore, strange as their conclusions would be to him, if they were printed in that language would be read with avidity, and Christian literature of this type can do more to correct the views of the Jews concerning the gospel than almost anything else.

#### THE ORIGIN AND SIGNIFICANCE OF SACRIFICE

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Beloved, it will be our endeavor in this discourse to throw some light upon the origin and meaning of sacrifice as a religious rite.

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Then the question arises: Where do we find that God instituted sacrifices? Let us carefully examine the Word of God. The first sacrifices that are mentioned in the Bible, were those brought by Cain and Abel. It is not, however, stated that they were the originators of this religious rite, or that these were their first sacrifices. On the contrary from the tone of the narrative, we see that these brothers followed an already established usage, which must have been taught them by their parents and if some one asks "Who taught Adam and Eve?" Let us endeavor, by God's help to answer these questions also. In Gen. 2-16-18 we read: "And the Lord God commanded

the man, saying, of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Gen. 3-21: "Unto Adam also and to his wife, did the Lord God make coats of skins and clothed them." God had declared that in the day Adam and Eve should eat of the forbidden fruit they should surely die. Now in spite of their disobedience, we see that they were not stricken down by death, but continued to live. It would appear from this that God apparently, contradicted Himself. No! No! "God is not a man that He should lie nor the son of man that He should repent!" Although God's sentence was not carried into immediate effect, still, from that moment the guilty pair carried the sentence of death within themselves.

A recent incident furnishes a good illustration of this: In a neighboring State a man who had committed a murder was sentenced to death upon an appointed day. Through some blunder the executioner failed to appear and the criminal's lawyer obtained for him a commutation, because, according to the letter of the law he was a dead man, though he still lived. So with Adam and Eve, though they still lived they became mortal because they carried death in their bodies.

It was necessary, however, that Adam and Eve should be able to grasp the true import of their sentence. How could they, as yet the sole inhabitants of the world, know aught of the meaning of the word, death? They, who had never seen the work of the dread destroyer.

"Behold, He dealeth not with us according to our iniquities."

God made coats of skin and clothed them and there laid the foundation of Divine atonement, Adam thought that through the shedding of the blood of animals God designed to bring man back to communion with Himself. The

covering of their bodies with skins typified the Divine protection over their souls.

Beloved, God has in like manner provided for our spiritual and our bodily comfort and we see that the originator of the sacrifices was none other than the Almighty.

Our first parents heard the voice of God again in the pronouncing of the curses, terrible as they were, yet with promises of comfort and final salvation. The promise was: "The seed of the woman shall bruise the serpent's head." They learned the nature of the penalty from God's own lips. Then were they driven from Paradise to work out for themselves those great problems of sin and grace.

Still in this darkest hour when the doomed pair saw the gates of Paradise close behind them—when the God with whom they had held communion, as children with a father, turned his face from them even in this blackness of darkness—a ray of hope gleamed; for it is written he called his wife "Eve," which means the mother of all living. Why did he call her Eve? Was she not mortal as well as other created beings? The reason for that name is no other than that the Saviour, the Redeemer, the second Adam was to descend from her. "The seed of the woman was to restore that eternal life, which the first Adam had lost; and was to demonstrate by His earthly life and glorious resurrection that life eternal may be obtained even by poor, sinful souls like ourselves; for was not "He likewise tempted in all points like as we are, yet without sin?"

Imagination may suppose that Adam may have comforted his wife with such words as these: "Mother of the living, let not your heart be troubled. It is true, God commanded us to leave the garden, yet, does He love us, for if not, He would not have slain the lambs and clothed us with their skins. Hath He not intimated to us that He will accept sacrifices, namely, the blood of animals in-

stead of our own blood for the remission of sins?" Possibly with words like these Eve was calmed and comforted.

Thus, we suppose sacrifices were instituted by God Himself, as the means of reconciliation between God and man. The first man brought this institution of sacrifice out from Paradise. After that when to them children were born they brought sacrifices for themselves and their children and this was so often repeated that the institution was handed down to their descendants through the ages.

Let us now study together Gen. 4th chapter, verses 4 and 5: "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstling of the flock, and of the fat thereof, and the Lord had respect unto Abel and to his offering, but unto Cain and his offering He had no respect. And Cain was very wroth and his countenance fell."

Now, friends, we have here before our eyes two young men, children of the same parents, who were brought up and influenced by the same conditions. The question now arises, why was the sacrifice of one brother received by the Lord with respect, while the sacrifice of the other was rejected? It would be reasonable to suppose that the sacrifice of Cain would have been the one that was acceptable unto God. Was not the offering of Cain more of a sacrifice because it involved more toil, labor and anxiety than that of Abel? The answer to this question is given by the Apostle Paul in the epistle to the Hebrews, 11th chapter and 4th verse: "By faith Abel offered a better sacrifice to God than Cain, by which he received witness that he was righteous." Namely: by faith in the future sacrifice of the Saviour Abel walked the road which God Himself has laid out and brought a sacrifice of blood. While Cain, as an unbeliever and a natural man, simply brought a "present" to God of the fruit of the earth which he cultivated, and because of

THE JEW'S SUBSTITUTE PRACTISED AMONG  
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(Not according to the Scriptures.)



CHRIST WAS OUR SUBSTITUTE.

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this Cain's offering was not accepted. While one was walking in the ways of God, the other was walking in his own ways, the way of the world.

Possibly Cain may have thought the same as you Jews say to-day, who do not want to believe in the atonement: "Oh, that would not do to bring a sacrifice of blood; the thought itself is repulsive. The religion that you are trying to promulgate among us is too much of the nature of butchery; there is too much blood about it" said Cain: "I have here good fruit" and you say: "I have goods, money, which I have acquired through industry and toil, I will build hospitals, I will do good, which will be a far better way to atone for sin than simply believing in Christ's atonement."

Yes, friends, there are many such grandchildren of Cain who walk in their own way which leads to death and not in the way God desires. Our people do things because it is fashionable to do them, because it is popular; because it is more dignified or because the Gentiles among whom they dwell do those things and give the same reason the Elders gave to Samuel when they desired a king—they wanted to be like unto other nations. And as Cain brought of the beautiful fruits of the earth, but did not believe in the atonement, so you do things that are beautiful, but the doctrine that Jesus Christ died for your sin is hateful to you. Jesus said: "I am the door, if any man come in by me," which means in the Messiah's way—in God's way of the blood, "he shall be saved," John 10-9. This was the road Abel traveled and was saved, the road our ancestors, the Patriarchs and Prophets, traveled and were saved.

It is written in Exodus 12-13: "And the blood shall be to you for a token upon the houses where you are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the

land of Egypt," God did not say "take a lamb and fasten it to the door and when I see it I will pass over you;" but He said: "when I see the blood."

When the great men of Egypt passed through Goshen that day and saw how the Jews sprinkled their door posts with blood they must have regarded this action as a very foolish one, and said, "See how these dirty Jews stain their houses with blood." No Egyptian could grasp the meaning of the blood: but in the terrible night when the death angel entered their homes it was the blood, the blood, that saved our people. And so there are to-day such Egyptians who will not grasp the meaning of the shedding of the precious blood of Christ for us. In fact, they ridicule it and speak of it flippantly. But friends, let us not be deceived. God does not say to you "When I see your hospitals, your alms-giving and your charitable deeds, I will pass over you, but when I see your faith in the blood."

I hear some one say, "Why does God require blood? Is not God merciful? Yes, He is; but He is also just. He wants no person in heaven whose sins are not forgiven. Sin came into the world through Adam; and through sin came death. God said to Adam that in that day he must surely die, and God will keep His word. How then can God be just, and yet justify the godless? Man sinned and he must die, for the wages of sin is death. But when another comes and pays the wages of sin for man, he is saved. He is redeemed. And when One who is not under the domination of sin comes and gives His life, as an offering for many, is not that mercy? When God sent His only begotten Son to shed His blood, and redeem the whole human race, Honor be to God the Father. "The blood of Jesus Christ, His Son, cleanseth us from all sin, for He hath suffered for us all."

Now the ancient Rabbis agree in regard to the vicarious suffering of the Messiah. In Yalkut Shimony, a

commentary on Isa. Par. 359, which was written about 200 years A. D. we find as follows: "This is the contract God made with the Messiah when He created Him." And I as a Christian would say this means, in the time when He became incarnate man, God said to Him, "All the souls which are hidden will embody or frame their sins in an iron yoke; and make Thee like unto a calf whose eyes are heavy (Christ's in Gethsemane) and Thy spirit will they

### JEWISH PASSOVER FEAST.



BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

"CHRIST IS OUR PASCHAL LAMB."

press in a yoke. Through all their sins will Thy tongue cleave to Thy palate for thirst. Desireth Thou this?" Then said the Messiah, "Lord of the universe, will this tribulation last many years?" Of that replied God, "by thy life, by thy brow have I settled it by an oath. If thy soul is oppressed with such a sorrow because of this I will relieve Thee of it." Then said the Messiah, "Lord God of the universe, with



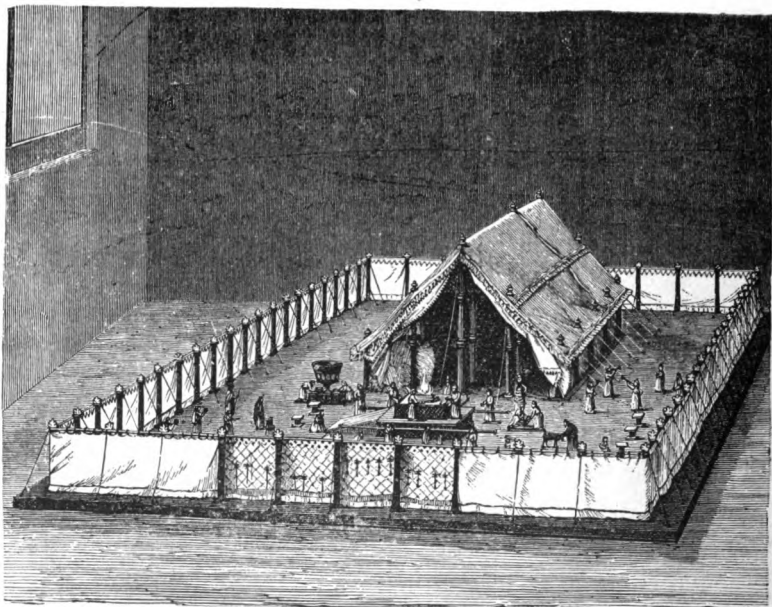
joy and freedom of heart I take all this upon me that not one soul in Israel may be lost, and not only those who have long turned to dust from Adam until the present time. And not only these, but also those Thou hast in mind to create, should by me be saved. That is my desire, and with this understanding, I take upon me all these sufferings.”

Now, friends, you see that even the Talmud acknowledges that the Messiah must suffer. He must shed His blood for the sin of the world and that is in unison with the Holy Scriptures; for if you will take the Bible and read with careful attention, you will see the red ribbon of blood, that is drawn through nearly every page. You will see that the blood begins in the first book of Moses, as I have proved, and runs through to the Revelation of Jesus Christ.

On Mount Golgotha there came no voice from Heaven as upon Mt. Moriah, “Spare thy son, lay not the hand upon him.” No! God gave Him as an offering for sin once for all, for us all, 1st. Peter 3-18: “For Christ also hath once suffered for sins; the just for the unjust that He might bring us near to God.” With Him there is no difference between the rich and the poor; the good and the bad; the educated or the illiterate. To be brought to God these are not the qualifications or the exclusions. When we left the land of our birth and crossed the mighty ocean to reach this glorious country of our adoption, it made no difference to the captain of the steamship in which we embarked from what country we came, whether we were rich or poor, educated or illiterate or what position we held at home. All he asked for was our ticket or passport. So in order to reach our glorious inheritance in heaven, which belongs to us by adoption, Christ, the Captain of our Salvation, will not look upon our past life, that we have hated him, it will also make no difference whether we have been

among the poorest or the richest, the wisest or the most ignorant. But if we are only sprinkled with the blood of Christ and hold fast by faith to Him, we shall be saved. As in the ship of Noah, the smallest insect was as safe as the largest animal, because the ship did the saving, so Christ is the ship of safety for both the weak and the strong.

### THE TABERNACLE.



Therefore, said the Apostle Paul in the epistle to the Hebrews, 10th chapter, 5 to 10: "Wherefore, when He cometh into the world He saith sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offering and sacrifice for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do Thy will, O God.

Above when He said, sacrifice and offering for sin thou wouldst not, neither hadst pleasure therein which are offered by the law.

Then said He, Lo, I come to do thy will, O God. He taketh away the first covenant that he may establish the second covenant.

By which we are sanctified through the offering of the body of Jesus Christ once for all.”

“SHADOWS OF GOOD THINGS.”

Heb. X-I.



“They Were all Pointing to Christ, the Everlasting Sacrifice.”

Friends, that was the meaning of the sacrifices, they were all pointing to Christ, the everlasting sacrifice.

May the Lord God bless His words in our hearts.

Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.

But Christ, the heavenly Lamb,  
Takes all our sins away;  
A sacrifice of nobler name  
And richer blood than they.

My faith could lay her hand  
On that dear head of Thine  
While like a penitent I stand  
And there confess my sin.

My soul looks back to see  
The burden Thou didst bear:  
While hanging on the cursed tree,  
And knows her guilt was there.

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#### THE JEW.

“Without a sacrifice,”  
Oh! for how “many days;”  
“Without a prince” to glad thine eyes,  
Or guide in happier ways.

Yet still God’s mercy wakes  
And kindly seeks thee still—  
“Beloved for the Father’s sake”  
And His own sovereign will.

Nor shall we ever see  
His fruitful promise cease,  
“Blessed is he that blesseth thee,”  
And prays for Israel’s peace.

Oh! let our prayers abound,  
They shall not be denied;  
Israel in tears shall yet be found  
Kissing the Crucified.

Then shalt thou “rise and shine,”  
And o’er the nations cast  
Glad rays of influence divine—  
“Life from the dead” at last!

RICHARD WILTON, M. A.

## GETHSEMANE IN OUR LIVES.

"And He went a little farther and fell on his face and prayed, saying, O my father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."—Matt. xxvi., 39.

Friends. There is a proverb which tells us that those who desire the kernels must crack the nuts. In other words, no thing can be acquired which is worth having without perseverance and patience, without close application. For instance, in the intellectual sphere, those who would acquire knowledge, those who would have their mental capacities brought into a high state of cultivation, must pay the price and go through the valley of Gethsemane. Instead of spending their time in idleness and foolish pleasures, they must devote it to hard and persistent toil; they must bring every mental power into subjection. For there is no royal road to learning.

So in the higher sphere, the spiritual. All Christians, all who have become pupils in the school of Christ, all must pass through a severe and exacting discipline. They must follow in the footsteps of their divine teacher, even though it leads them into Gethsemane; for, such experiences are essential to every true Christian.

Who can portray before you the Gethsemane agonies which a young man has to pass through when he comes to the knowledge that Jesus of Nazareth is the Messiah, and that Christianity is the true religion? The world, parents and friends are beckoning from the one side, while a valley of tears, loneliness and persecution is to be faced on the other.

Such personal feelings we do not care to speak of—we consider them too sacred.

But this Gethsemane experience, this critical period in soul life, is not confined to the Gospel dispensation in which it is our blessed privilege to live. No, no. Our forefathers

of old had their hours of mortal combat, of deadly strife, their Gethsemane.

Let us glance briefly at some of them.

Abraham had been called of God to leave Chaldea and go into Canaan. Very simple and unimportant seems this statement to us.

What have you Jews done when the command came to leave Russia? You simply sold your property, converted all your movables into money, boarded a train, procured from any steamship agency your passage tickets, and emigrated to America. And the exchange has been for the better. You have left behind you a dark, despotic, uncivilized country and government, which oppresses its citizens, for a free, cultured, golden country, in which every one who does not mistake license for liberty can be benefited by its free institutions.

But what did emigration mean to Abraham in his old age? He was a dweller of no mean country, for Chaldea of Mesopotamia, even in that early historical period, was famous for its riches, learning and culture. It had reached the highest stage of civilization known to that period of the world's history.

While, on the other hand, Canaan was comparatively an unknown, uncultivated land, in which famine was often raging; and the journey there was no easy matter. It could be reached only after weeks of weary, tedious journeying. The wandering caravans were wont to speak with bated breath, as they told of the perils to be encountered in that desolate region, of the numberless cruel and shocking crimes of its barbarous inhabitants. Their oppression of the helpless and their treatment of those who passed through their country, show that traveling was by no means easy.

We can almost hear the warnings and expostulations of Abraham's friends and relations as they urge him to de-

sist from this hazardous expedition. But Abraham turns a deaf ear to all their entreaties; and, in obedience to God's command, sets out with an undaunted heart for Canaan.

Long years have elapsed, and there has been no fulfillment of God's promise that Abraham's seed should be as the stars in heaven for multitude. Abraham and Sarah, his wife, were childless; and Eliezer of Damascus was their prospective heir.

To have no children was a disgrace for the people of those times; as also we find in the New Testament, and even now is among our own people at the present day.

We find in St. Luke these words: "Thus hath the Lord dealt with me, in the days wherein He looked on me to take away my reproach among men."—Luke i., 25. now, when all hope had fled, came the miraculous birth of Isaac.

Now, I ask you, was there ever a prouder father than Abraham? And as the babe grew, his father's love increased.

Years pass on. The child has become a goodly youth, well fitted to fill his father's place. Isaac was well trained, for Abraham delivered to him the precepts of his God, as the Lord Himself bore witness in these words: "For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. xviii., 19. No doubt Isaac must have been a comfort to him in his declining years.

Now, as unexpected as a thunderbolt out of a clear sky, comes the dread command of God: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

O! how terrible is that picture; and where shall we find an artist who could portray the awful agony, the terrible flood of despair which must almost have rent asunder the heart of that old father? Every word of God must have been as the piercing of a sword to his heart, and as the stroke of a hammer upon his head.

How every footstep of that dreary walk up Mount Moriah must have sounded as a death knell to his oft-cherished, but now riven, hope and joy.

To Jacob came also a Gethsemane in that terrible hour when he wrestled all night long with that unknown opponent at the ford Jabbok. How his whole being, mental and physical, must have thrilled with the most excruciating torture and pain, as the Word of God testifies: "And he halted upon his thigh."—Gen. xxxii., 31.

And Job, whose very name came down through the ages as a synonym of patience, had his Gethsemane when he was robbed of the larger portion of his flocks and herds by a band of robbers, and the remainder, together with his servants who were guarding them, were struck by lightning. These misfortunes, grievous as they were, were but the merest trifles compared to the sudden news which he received of the death of all his children; and then, as if to fill his already bitter cup of woe to overflowing, he was afflicted with a loathsome and painful disease.

St. Paul also had his Gethsemane. Listen to the catalogue of his trials and persecutions: "Of the Jews five times was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of water, in perils of robbers, in perils of mine own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

As individuals, has not each one of us had a Geth-



semane? Perhaps death has entered your family circle; the King of Terrors may have laid his icy hand upon the youngling of the flock, upon the petted Benjamin. Or it may have been the eldest son, just budding into manhood; or the sweet young girl, the flower of the family, has been plucked from your midst.

Perchance, a husband must weep over the lifeless form of his young wife; or the youthful widow mourn the loss of him whose strong arm was to have been her support through life. In nearly every home there may be a vacant chair, a dreary void, a loneliness which nothing earthly can remove. And all who are called to pass through an experience such as this have their Gethsemane.

\*Leaves have their time to fall, and flowers to wither in the north wind's breath;

But thou, thou hast all seasons for thine own, O Death!"

Or it may be that financial disaster has overtaken a man; the hard earnings of many long years have been swept away in a moment; and instead of former affluence, poverty and starvation may stare him in the face. For himself he would not care; he could endure it. But O! what will become of his delicate wife and helpless little ones? Perhaps his good name has been traduced, and his spotless reputation has suffered from some vile slanderer, which is worse than the loss of fortune. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."—Prov. xxii., 1. And again, "A good name is better than precious ointment."—Eccles. vii., 1.

All these are Gethsemanes; yet, hard as they may seem, and they are, they are as nothing when compared with the crucial test, the suffering and temptations which come to every awakened soul.

How terrible is the battle which goes on in the deepest recesses of the spiritual life, when the Holy Spirit reveals to the soul the truth, and clearly points out the ne-

cessity of making an unconditional surrender of all its powers to God. To this truth the sincere heart assents; but then comes the great temptation to hesitate, to yield to the baleful influence of indecision, and the tried soul suffers keenly in the painful struggle.

But when he no longer hesitates, but freely offers up to God all that is demanded, he enters into the deeper darkness of his Gethsemane. For all his circumstances, environment and family ties are against the choice he has made. He has to say to his father and to his mother, "I have not seen them; neither did he recognize his brethren."—Deut. xxxiii., 9. He is forced not to obey his parents, which costs him so much pain. He would willingly maintain the same attitude toward them as before; but they would not recognize him as a son and brother, because he had found Him of whom Moses and the prophets did testify.

Friends, what I am saying comes from the abundance of the heart. Some fanatical Jews not only refuse to have anything to do with their once beloved son, but they sit in mourning, they burn their clothes, and curse him with the curses of the law.

This may be amusing to the Gentile believer, but it is hard to imagine what sorrow it causes the one who has to endure it, without being able to alter such a sad condition. Even in his dreams he is haunted by these thoughts, and thus sleep is robbed of its power to soothe.

Truly we every day utter the petition, "Thy will be done." Do we not too often fail to recognize its deep significance, its true meaning? To be willing to have God's will done in us, by us, and through us. Into what changed circumstances this may bring us; through what thorny paths we may be called to tread.

It may even cost us the severing of the right arm, or the plucking out of the right eye. It may mean the blighting

of our most fondly-cherished hopes; or the giving up of our dearest earthly possessions.

Or it may mean for us that mysterious soul conflict in the hour of our greatest exigency, which only the suffering Christ and those who enter with Him to some extent into soul agony, can understand. It is only when we pass into the deepest gloom of our Gethsemane that we are able to realize as never before our own distinct individuality—when the startling truth is forced upon us that no human aid can avail us, as we stand alone before God.

It is at this crucial hour that the agonizing soul turns to the great Source of all help, and makes supplication for that divine grace which is never withheld in time of need.

Although the burdens of life are common to the unbeliever and the Christian alike, yet for the former there is nothing to brighten the darkness of his hard lot. But for the Christian there are beams of light which radiate from a once crucified, but now glorified, Redeemer that can pierce the gloom of his darkest Gethsemane.

Now, friends, let us turn our careful attention to the silver lining of this dark cloud. After Abraham had proved faithful in his hour of trial, God said unto him: "By myself have I sworn, said the Lord; because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore. And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

And because Abraham was found faithful and did not spare his only son, so, did not God spare his only begotten Son, but concerning the flesh sent Him through the seed of Abraham.

Jacob called the place where he had wrestled with the

unknown, Peniel; for there, he says, "I have seen God face to face, and my soul was delivered."

And when Job, after having exhausted every argument possible in self-justification, because he was righteous in his own eyes (Job xxxii., 1), when he submits himself unto God, he cries: "I have heard of thee by the hearing of the ear, but now my eye seeth thee; wherefore, I abhor myself and repent in dust and ashes."

Then we read: "And the Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before."

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one an earring of gold.

So the Lord blessed the latter end of Job more than his beginning, for he had fourteen thousand sheep and six thousand she asses.

He had also seven sons and three daughters.—Job. xlii., 10-13.

So also the Lord Jesus, after the terrible struggle in Gethsemane, after the agony and suffering of Golgotha, came the triumph over the powers of death and hell, and the glory of the resurrection. As the sweet singer of our people has foretold: "Thou wilt not leave my soul in hell; neither wilt thou suffer thy holy one to see corruption."

Then the joyful return to that heaven from which He came, where at God's right hand He is interceding for us in our Gethsemane experiences.

Listen to St. Paul's triumphant song, in view of his approaching martyrdom: "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a

crown of righteousness which the Lord, the righteous Judge shall give me in that day."

The Christian who has risen from a Gethsemane conflict is endowed with increased spiritual vigor and courage. He is no longer in bondage to the beggarly elements of this world; though his position may be among the lowly, yet the influence that is within him compels the men of the world, unwilling though they may be, to become subservient to him.

Gethsemane tears give to the believer's eye a clearer vision. He can detect the wolves, though they may be in sheep's clothing, and hypocrisy and flattery, even when they come with a kiss.

He no longer sees "men as trees walking," but he knows by blessed experience that "the pure in heart shall see God."

Even the Church, "the body of Christ," the "bride of the Lamb," has passed and must pass through her Gethsemanes. The first believers suffered martyrdom in every conceivable form. "They had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts and in mountains, and in dens and caves of the earth."

But the "blood of the martyrs was the seed of the Church."

When the beholders witnessed the wonderful courage and fortitude with which the dying Saints endured the most excruciating agonies, they became desirous to learn something of this conquering faith which robbed death of its terrors. They found no rest for their souls until they, too, trusted in Him who was "the resurrection and the life."

The Church has also her Gethsemanes in the heresies,

the disputes, the false doctrines which have arisen from time to time, and have threatened to rend them asunder.

The Church has also suffered from traitors who, Judas-like, have betrayed her with a kiss, and from the admission of hypocrites who, like Simon Magus, desire to make religion a source of worldly gain.

At the present time there are men who ally themselves with some popular church, in order thus to increase their political influence, or for even more unworthy reasons, which the solemnity of the subject renders it impossible to mention. Yet, out of all these Gethsemanes the Church of the living God is to have a triumphant resurrection (and she needs it badly). She is to arise in newness of life; she is to be more glorious than an army with banners.

“The saints who here in patience  
Their cross and sufferings bore,  
With Him shall reign forever,  
Where sorrow is no more.

Around the throne of glory  
The Lamb shall they behold,  
Adoring cast before Him  
Their diadems of gold.”

May we take the example of the blessed Christ in being submissive to God; then shall we call the place of our wrestling “Peniel,” for there shall we see God face to face. Amen.

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#### THE ROOT OF DAVID.

I sing the glory of the cross!  
The name of Him who died,  
And all things are but worthless dross,  
Save Jesus crucified.

Herein I make my boasts and songs,  
And magnify His name;  
To this grand theme alone belongs  
A time-defying fame.



BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

**A JEWISH RABBI.**

The Just! the holy Prince of Life!

Ly Jew and Gentile slain.

Jesus of Nazareth, our strife,

Both torn and rent in twain.

Now, Jew and Gentile, bond and free,

Are one in Gospel grace;

Oh! bless the reconciling Tree

Whose boughs the world embrace.

Oh! bless our Father and our God!

The Spirit's praises sing!

Bless David's Stem, and Root, and Rod!

Christ Jesus! Saviour King!

M. N. C.

#### OUR PEOPLE'S SIN—ITS REMEDY.

Our fathers have sinned, and are not; and we have borne their iniquities.  
*Lamentations V.*

To-day, as in the long ago, when the prophet tearfully lamented the grievous downfall and desolation of our people, these words and similar expressions fall often from the lips of the thoughtful among us.

Our people, wherever they live, whether in Christian lands, or among those who fear not God, neither regard His name, are ever asking: "Is it just that we be blamed, be punished, because our forefathers crucified that man Jesus? Why should we suffer for a deed in which we had neither part nor lot, even though that crucifixion was a sin, which we do not believe? Because our fathers have eaten sour grapes, must the children's teeth be set on edge?"

"Why must we forever be oppressed, persecuted, despised, looked upon as the offscouring of the earth wherever we take up our abode? Even if we are verily guilty concerning this matter of the crucifixion of the so-called Messiah, has not our punishment expiated the offense? Have we not already for nineteen hundred years borne a constant deluge of woe, agony, suffering and disappointed hopes until the patient endurance, which is a marked char-



acteristic of our race, is in many instances supplanted by sullen despair.”

“Turn for a moment to the history of the nations of the earth. In the Old World, whose hands are free from our blood? The ancient Romans, whose benefactors we Hebrews had been—how showed they their gratitude? Was it not by cruel bloodshed? Our venerable old men were slain by their swords, our beautiful young maidens were ruthlessly crushed beneath their chariot wheels.”

“Though Israel, as a nation, was dead, still, through her teachings (for to her was committed the oracles of God), the doctrine of the one true and holy God was diffused throughout the world. Judaism is the firm foundation wall on which the noble temple of Christianity rears its triumphant head. Yet the very heathen, once worshipers of stocks and stones and images, which their own hands had made—these heathen nations, one and all, in utter forgetfulness of the religious knowledge thus obtained from us—became and are the bitterest, the most malignant enemies of the Jews.”

Let us briefly consider the reason for this terrible unending curse. Let us in all seriousness inquire, Why has this terrible, this soul-crushing misfortune, from which it seems we are never to be relieved, overtaken us? Why in every age and clime must we Jews ever be “a reproach to our neighbors, a scorn and a derision to those that are around about us.” “A byword among the heathen.” Even in our own time, when intolerance has given place to toleration, when liberty, civil and religious, prevails to a greater degree than ever before, despite all this, in many countries like Russia and Roumania, our persecution, so far from abating, are continually on the increase.

On the pages of the Medrasch Rahba we find the following anecdote: After the destruction of the first Temple by Nebuzar-Adan, the monarch took a walk among the

ruins. He came to a spot where blood gushed out as from a spring. This strange and horrible spectacle greatly astonished him, and he commanded the surviving priests and elders to immediately assemble. Filled with fear, trembling in every limb, these venerable men hastened to obey the royal mandate. As soon as they assembled, Nebuzar-Adan demanded from them an explanation of this strange bubbling of blood from the ground. They replied: "That is the spot where the altar formerly stood, and, doubtless, this blood flows from the sacrifices which were there offered." He then ordered a number of cattle to be instantly slain, and their blood compared with that which flowed from the ground. This was done, but it was found to be entirely unlike the latter. Nebuzar-Adan furiously demanded an explanation of the difference. The terror-stricken priests and elders then acknowledged that the blood which flowed from the ground was that of Zachariah, the son of Jehodah, whom they had slain between the temple and the altar. II. Chron. xxiv., 21. When this reached the ears of Nebuzar-Adan he commanded the whole assembly to be instantly put to death. His command was carried into execution, but still the blood ceased not its flowing from the ground. Seeing that the slaughter of the priests and elders had been of no avail, the monarch ordered a vast multitude of men, women and children to be slain also, hoping thus to appease the vengeance for which the blood of Zachariah continued to cry out of the earth. For this prophet when he died, cried: "The Lord look upon it and require it." II. Chron. xxiv., 22. However, this shocking out-pouring of the blood of the immense multitude of innocent beings availed not. The blood of Zachariah cried out more lustily than before. The heart of the tyrant was melted within him. He exclaimed: "Lord God of Israel! wilt thou make an end of thy people?" "Shall thine anger never cease? Wilt

thou blot out all thy people on account of this sin?" When the prayer ended, the blood ceased to flow.

Friends, we know not how true this legend may be, but it will serve to illustrate to our minds the pouring out of the blood of our once despised and rejected, but now risen and exalted Messiah. Centuries ago did our forefathers cry, "His blood be upon us and our children!" Since that time the blood of Jesus, the only begotten Son of the Father, has ceased not crying unto God for and against us.

Time would fail me were I to endeavor to recount even a tenth of the terrible catalogue of the manifold, the multiplied disasters, afflictions and tribulations which have been the portion of our people from that time until the present. The entire recitation would blanch the cheeks of strong men.

Listen. Our Temple has been destroyed, our Holy City has been despoiled, our priests and elders trodden down in the streets. Our sons and daughters have perished by the sword. The heritage which God himself bestowed upon us is the property of our enemies. Israel has become a byword among the nations. Staff in hand, he wanders to and fro, finding no rest for the sole of his feet.

"The blood of Jesus, our brother, still cries to God for, and against us; and God's vengeance seems to know no cessation. How long, O Lord, O Lord, shalt thine anger rest upon this thy people? How Long? Until 'they look upon me whom they have pierced.'"—Zach. xii., 10.

Till their strong hearts become softened, till they repent of their disobedience and confess. "We are verily guilty concerning our brother" Jesus. Does anyone ask how can this be brought about? How can this sin of the crucifixion find an atonement?

My friends, if you sincerely desire to amend this great national sin, there are three things which are absolutely nec-

essary to be done before the peace of God can become your portion, namely, "Teshyvah," "Tphylah" and "Zdukoh," which is in English Repentance, Prayer and Righteousness. As our prayer book has it: "Repentance, prayer and righteousness are the only means to cancel the evil which we have committed."

The Holy Scriptures teach us what "Teshyvah"—"Repentance"—is: God speaking through the mouth of the Prophet Isaiah says: "Return to the Lord thy God, for thou hast fallen by thine iniquity," and in another place, Isaiah lv.: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, for He will abundantly pardon." Let us observe that the word "return" is derived from the same root as the word "repent."

In the New Testament we find the Saviour saying: "Repent ye, and believe the gospel." But the question remains, What is repentance? We reply: Repentance is the work of the Holy Spirit in the heart of the sinner, convincing him of sin, of righteousness and of a judgment to come. That is showing him the filthiness of sin and its terrible results, making in him a hatred against it, enabling him to forsake his evil ways and henceforth to walk according to the commands of God.

The penitential sinner is convinced that his sins merit punishment; that he is exposed to the wrath of a just and holy God, and that he must pay the penalty for his disobedience, unless he finds an atonement for his sin. When the sinner realizes his own sinfulness, and feels that only through the grace and mercy of God can he ever hope for salvation, then he is ready to receive and "believe the Gospel."

When Christ said believe my Gospel he meant, believe in my message of good tidings to a sinful world. "It

is a true and faithful saying that Christ Jesus came into the world to save sinners." "For the blood of Jesus Christ, His Son, cleanseth us from all sin." Christ says: "I am the door, by me if any man enter in he shall be saved." This revelation of God's love is the chief object of the Gospel. We find further in the epistle of John: "If we say that we have no sin, we deceive ourselves and the truth is **not** in us; if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Believe the glorious Gospel which so plainly sets forth the power and willingness to save, which Jesus Christ continually manifests toward sinners. Listen to his own words: "I came not to call the righteous, but sinners to repentance." "There shall be more joy in heaven, over one sinner that repenteth than over ninety and nine just men that need no repentance."

The Talmud says: "The place where the penitent stand can never be attained by the righteous." This shows that the penitent are higher in rank, and enjoy greater favor from God than the so-called just. "For all have sinned first."

We will now examine the second condition, namely, "Prayer." The manner in which our people, the Jews, offer prayer in the synagogue is truly lamentable. Only a very small percentage of the congregation understand the words they repeat. Meaningless petitions are they indeed. Many Jews seem to imagine that by repeating many long prayers, they confer a favor upon God and cause him to be under obligation to them. Their prayers have no influence upon their daily life. Hardly have the solemn words fallen from their lips, ere they return to their wicked ways. Others, apparently, imagine that the Lord is deaf, and when they pray they shout and scream. However, the prophet Isaiah says: "When ye make many prayers, I will not hear." Let us ask ourselves "why?" "Because," says

the prophet of the Lord, "your hands are full of blood;" yea, even the blood of the spotless Son of God.

My brethren, do we not remember that according to the law as given by Moses that he who had touched a dead body, either of man or beast, even by accident, was considered unclean and could not approach to worship God until he had undergone a thorough cleansing and purification. Now, you ask why your prayers are not accepted, why the noble traits, which even our bitterest enemies are driven to own, are the characteristics of the Jewish race—do not help us? Why our deeds of kindness, our almsgiving, profits us nothing? Has not God said: "The righteousness of the righteous shall not avail him in the day of judgment."

The Talmud says also: "Thoughtless prayer is like a body wherein dwelleth no soul." In another place it says, "What the Lord desires is the heart." This little organ of the human body is many time in the Scripture used to represent the seat of the affections. "God is love." When your children come to you with their childish requests, they are actuated by the knowledge that because you are their parents and desire their happiness you will grant them what they ask. In like manner must we approach God. He has said through the apostle: "I would that men pray everywhere, lifting up holy hands without wrath or doubting." Nor is prayer to be confined to the synagogue, for God has said: "Wherever my name is mentioned there I will be, and that to bless." We see from all this that true prayer can ascend only from a pure heart.

The third condition is "Righteousness," right actions towards God and man. As the stream can never rise higher than the fountain, and as none can bring a clean thing out of an unclean, it follows that the heart must be renewed, made new by grace divine before its outcomes are pure and holy. This is what King David felt when he

cried: "Create in me a clean heart, O God!"—Psalm. li. But, really, what is the heart, as the word is used in a spiritual sense? The heart is the seat of all passions, evil and good alike—the dwelling place of evil thoughts and of good desires. A house divided against itself cannot stand; there must be constant warfare, and without God's help the evil will drive out the good. We must, therefore, have the constant abiding of God's spirit, so David prayed: "Renew a right spirit within me." Thus will our hearts be made pure from sin and iniquity, and we shall be enabled to receive the word of God. As Ezekiel, the prophet, said: "A new heart also will be given you, and a new spirit will be put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh, and I will put my Spirit within you and cause you to walk in my statutes." Only in such souls can the words of the Saviour take root and bring forth the fruits spoken of in the chapter read for the lesson—repentance, true prayer and righteousness."

You must acknowledge we have proved that our hearts must be cleansed from sin before we can approach God in an accepted manner. We have ever been taught that without the shedding of blood there is no remission of sin." Let us no longer neglect the great atoning sacrifice, the Lamb of God that taketh away the sin of the world. Let us say, not as the text reads: "We acknowledge, O Lord, our wickedness and the iniquity of our fathers in having sinned against Thee. Oh, Lord, look upon the face of thine anointed and for his sake show us thy reconciled countenance, and give us peace.

"BEHOLD! AND VISIT THIS VINE."

Oh! many, many ages  
Have come and passed away,  
Since Thou, oh, God in judgment,  
Didst Israel put away.

For many, many ages  
They wander without home;  
Oh! hasten Thy returning,  
And let Thy kingdom come.

Arise! and in Thy mercy  
The walls of Zion build;  
Thy children think upon her,  
And are with pity filled.

Is not the time appointed  
Of Thy salvation near?  
Shall not Thy straying children  
Messiah's message hear?

Fair country of sweet promise,  
Fair land of perfect joy;  
Where sin shall never enter,  
Its gladness to alloy.

Oh! Jesus in Thy kingdom,  
May we Thy glory sing,  
And see that great salvation  
Thou wilt to Israel bring.

A. EADON,  
Fangfoss Hall.

## THE DOCTRINE OF THE INCARNATION IN THE OLD TESTAMENT.

"Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel,"—Isaiah, 7:14.

There is no word in the English language so fraught with meaning, and at the same time so little understood, as the word Gospel. Notwithstanding the fact that it is often on our tongues, there are many, very many, even among truly religious people who seem utterly unable to comprehend its complete significance. In my own case, I am free to acknowledge that for a long time it was impossible for me to grasp its real meaning.

The original signification of gospel is good tidings, a



joyful message; verily more glorious tidings have never been brought from heaven to earth. No more glorious message has ever reached the ears of mortal man than the gospel of the Son of God.

When the angels descended from heaven with their wonderful intelligence to the shepherds who were watching their flocks upon the fields of Bethlehem, did they say, "We bring you sorrowful news or evil tidings?" Far from it. Listen to the message: "Fear not," as if they would say, "there is no reason for alarm or fright," "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you was born this day in the city of David, a Saviour, which is Christ the Lord."

Had these Bethlehemites been incredulous, unbelieving, as are so many people in this our day, with what a different spirit would they have received this intelligence. They would have said, "We ought not to believe this incredible story. These angels are only seeking to delude our minds."

On the contrary, these shepherds heartily believed this wonderful announcement, and proved their faith by immediately hastening to Bethlehem, where they found Mary and Joseph and the child lying in a manger, and when they had seen it they made known the saying which was told them concerning the child.

But this angelic intelligence was not entirely new or unexpected to our people. Nearly one thousand years before this eventful night, Isaiah, the prophet of the Lord, had foretold the coming of this wonderful child in the fourteenth verse of the seventh chapter of his prophecies. "The Lord Himself shall give you a sign. Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, that is to say, God with us."

Whenever we Hebrew Christians hear, as did the shepherds of old, this wonderful prophecy, we feel assured with-

out a shadow of a doubt that it has been fulfilled in the Lord Jesus, the Christ, our long-promised Messiah.

But, on the other hand, you, my Jewish brethren, who are alike in unbelief regarding my text having been fulfilled more than eighteen hundred years ago, you question the truth of the prophecy itself. You say: "How could it be possible for Isaiah in this prophecy to intend any reference to the Christian God, Jesus, since the latter was not born until seven hundred and forty-two years after? And Isaiah intended to give a sign for the time in which he lived and in relation to the troubles which were then threatening our nation?"

Again, how could a virgin bear a son? That is something which has never happened—something contrary to the laws of nature!

We are aiming to throw some light on these oft-repeated and very difficult questions. It is true, we admit, that Isaiah held his prophetic office some eight centuries previous to the birth of Christ Jesus, and that the declaration of the sign was made by the prophet to Ahaz, at that time king of Judah, and well known to be an unbeliever.

This was emphatically a time of trial for the kingdom of Judah, because Jerusalem, the great city, the capital of our nation, was encompassed by two hostile armies commanded by Rezin, king of Syria, and Pekah, the king of Israel. Ahaz, the king of Judah, at this critical period, when the life and liberty of his people were at stake—Ahaz—instead of trusting the God of Abraham, Isaac and Jacob, He who had delivered our people out of the hands of Pharaoh; He, who had caused the waves of the Red Sea to divide so that the children of Israel walked through on the dry land; He, who afterward wrought countless deliverances for them; Ahaz, sought refuge in the arm of flesh by making a treaty with Tiglath Pileasar, king of As-

syria, and humbled himself by declaring his allegiance to the Assyrian's monarch in craven words:

"I am thy servant and thy son. Come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." And as if this was not enough, "Ahaz took the silver and the gold that was found in the house of God, and sent it for a present to the King of Assyria." Second Kings, vi., 7, 8.

Before we hasten to condemn Ahaz for trusting man instead of God, let us glance at our own attitude in this regard. Are we not all prone to order and arrange our day's life, our plans, our business, our pleasure; without seeking to know His will or desiring His aid. We forget that He that watches the sparrows fall has the control of all things. .

Alas! how many times do we find that the arms of flesh have failed us.

After this happened the prophet Isaiah went to Ahaz and said: "Fear not, let thy heart not faint within thee. The Lord is still thy God and has not forsaken thee, require now a sign from the Lord, thy God, ask either in the depths or in the heights."

That is, ask for something which can be proved from the past or can be made known from the future. But Ahaz, relying upon the treaty which he had made with Tiglath Pileser, rejected the comfort of God and the counsel of the prophet and answered scornfully: "I will not ask, neither will I tempt the Lord." This unbelieving dissembler in thus replying, when he had received permission from the Lord Himself to ask for a sign, how could he then be said to tempt him?

Our forefathers many times desired signs from the Lord. Gideon, the judge, not satisfied with the sign he first received, although in every particular exactly what

he desired, asked for a repetition of the same, and it was vouchsafed unto him.

To-day the unbelieving Jews excuse themselves by saying they will not believe that Jesus is the Messiah, unless the fact can be proved from the Old Testament beyond a doubt. Nor do we ask you to do so, we simply entreat you to listen while we endeavor to explain to you the proofs which have brought life and rejoicing to our own soul. You declare you are anxious to learn the truth, still when the invitation is given to you, in and out of mission, to listen to such proofs you are ever ready with excuses. Some must attend to their business, others are kept away by their wives. You make great boasts of being free men but are slaves to your wives in religious matters. One man says: "I would not keep the feasts and holidays, but she will have them kept." Another tells us "Our little son was circumcised; I did not care to have it done, but my wife insisted upon it." You use the old excuse of Adam, "The woman that thou gavest me, she tempted me."

You often say to me, "Mr. Schapiro, why do you spend so much time running about giving out tracts concerning Christ, and inviting the people to your service?" and add, "good wares need not to be continually advertised." But notice, that the prophet Isaiah did not wait for the king to visit him or to invite him to his house. Isaiah went to the king's house and advised him to ask for a sign which would give him encouragement and determination. A sign was greatly needed at this time, for never before had the house of David sunk so low morally as at this epoch.

An idea was prevalent among the nations that the dominion of the dynasty of David was about to cease. This is plainly shown in the sixth verse: "Let us go up against Judah and vex it, and let us make a breach therein

for us, and set a king in the midst of it, even the son of Tabeal."

The stiffnecked Ahaz answers him. I care not for a sign. The prophet in righteous indignation exclaims: "Listen, O house of David." Mark ye, he does not say house of Judah, or house of Israel, because this siege was undertaken against the house of David in order to dethrone the reigning king, and God would again reassert his promise: "There shall never lack a king to sit upon the throne of David."

But before the birth of Immanuel, says Isaiah, "another child is to be born, and before the child is old enough to know good from evil; the land shall be forsaken by these two kings. Rezin and Pekah shall be conquered by Assyria." Thus was the wonderful sign of the Virgin and her Son, Immanuel, fulfilled in part at this time.

How this came about we learn from the eighth chapter of the prophecy of Isaiah.

This prophet and his family were to constitute a living illustration of the revealed purpose of the Almighty God concerning the whole human race.

A child was to be born to Isaiah, and before this child should lisp "father" and "mother," the land was to be delivered from this awful siege. The Lord told the prophet to take a great roll and write with a man's pen; Maher-shalal-hash-baz. This roll he was to hang up in Jerusalem. And his new-born son he called according to the name written thereon. But why did not Isaiah call his son Immanuel? Because, with his prophetic vision, he saw plainly that the true Immanuel must needs be born of one who was a virgin indeed. Notice that Isaiah's son, Maher-shalal-hash-baz, was a real living prototype in the time in which he lived, as his name indicated, because its true meaning was "hasten for booty, speed for spoil," and this name was given by divine direction to show that Syria and

Samaria were soon to be plundered and distracted by the king of Assyria.

Friends, here you see that the birth of this wonderful son of the prophet predicted two memorable events:

First, the promise that our forefathers, the Jewish people, shall not be conquered by their ungodly enemies.

Second, and inestimably more important, was the sure coming in the far distant future of the Messiah, who is to be the Saviour and glory, not only of his people Israel, but also a light to shine for the Gentiles.

You will observe that we find here two signs, a sign within a sign. The first was a symbol of the second. And as the one was fulfilled, it followed as a matter of course that the other would be.

Micah, who was a contemporary of Isaiah, comforted the people who feared that the house of Judah was about to be rent in pieces. "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee He shall come forth unto me, He that is to be ruler of Israel; whose goings forth have been from of old, from the days of everlasting." Micah, v., 2.

My brethren, who is this "He" Micah here refers to? He who was mentioned before many times in the Old Testament. God promised this One (He) to Adam and Eve when he said: "The seed of the woman He shall bruise the serpent's head." Again: "The sceptre shall not depart from Judah nor a lawgiver from between his feet until He cometh unto Shiloh, and to Him shall the gathering of the peoples be." Every book in the Old Testament from Genesis to Malachi has some reference to the promised Messiah. As the Talmud declares: "All the prophets prophesied not but of the days of the Messiah." Another Rabbi says: "The world was not created but only for the Messiah." (Sanh. 99).

Now, my hearers, let us turn our attention to the sec-

ond question. How could a virgin bear a son? Verily, that assertion is wonderful, and is utterly incomprehensible to human understanding. But, friends, let us remember that it was not a human creation, but a divine. Eel-Shad-ai-ah, the Almighty God, is anything too hard for the Lord? If, as we verily believe, the office of the Messiah was to save men from their sin and to restore them to communion and fellowship with their God, He must indeed be God-man, uniting in himself the two natures, both the human and the divine.

His birth, therefore, must needs be supernatural; that is, of a virgin, according to the promise given at the fall: "I will put enmity between thee (that is the evil one) and the woman, between thy seed and her seed." It does not say between their seed—that is, the children of Adam and Eve, but her "seed"—that is, the seed of the woman. Eve grasped that promise and was looking for the advent of the Messiah, for when her eldest son, Cain, was born, she joyfully exclaimed: "I have got possession of God with man." Gen. iv., 1. (King James' version is incorrect.)

The Talmud is very plain on this point: "Jehovah says to Israel, you mourn saying: We are orphans and have no father, but even the Goel, the Redeemer, whom I shall raise from among you, He will also have no father as it is written (Zachariah vi., 12). Behold the man whose name is Zemach (sprout), and He shall grow out of Himself.

Zemach—that is, He will be born without a father, as our text declares: "A virgin shall conceive and bear a son and shall call His name Immanuel, which is, God with us."

From all the light which we have been able to gather for you from the Old Testament and the Talmud, you can plainly see that the plan of salvation was to be wrought out in this way. The Messiah must be born incarnate. Thus alone could man understand God. He must be

clothed in the garments of our humanity, and at the same time reflect the glory of the divine.

My brethren, as surely as I believe in the God of our fathers, so do I believe that Jesus of Nazareth is our Messiah, our Prophet, Priest and King. He is our Atonement, our Paschal Lamb.

Laying aside all your prejudice, will you not diligently study the prophecies of the Old Testament. If you do this with earnest prayer to Him who enlightens the understanding, you cannot fail to learn that Jesus of Nazareth is indeed He of whom Moses and all the prophets did write.

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#### THE JEWEL DROP.

By the Late Rev. Lewis Way, M. A.

A chosen vessel, Scripture saith,  
Idolatrous and blind,  
Received a drop of precious faith  
Salvation to mankind.

Less than the least in mortal eyes,  
To whom like grace is given,  
The faithful find the Pearl of Price,  
The Jewel Drop of Heaven.

The gift that cometh from above,  
All who possess it know,  
Is given by constraining love,  
To lay the lofty low.

Exalted to the stars on high,  
And near the throne of God;  
See faithful Abraham's children fly  
Before His chastening rod.

Oh! what a destiny is theirs,  
On seas of wrath to roam;  
And roll along revolving years,  
Without a house or home.

When swelling billows in the soul  
Rebellious passions raise,  
A word: omnipotent control  
Can turn from wrath to praise.



Rev. B. A. M. Schapiro,

129 Boerum St., Brooklyn.

Dear Sir: The quarterly meeting of the Missionary Association of the Lewis Avenue Congregational Sunday School will be held on the last Sunday of the year, Dec. 26, at 2.30 p. m. I write to ask if you will kindly consent to give a short address to the school on that occasion?

The fact that the school will have completed, at that time, a two-years course of study of the "History of Israel" and is about to take up studies in the life of Christ, whose birth is so closely identified with the date of the meeting, appeals to me as making an address from you singularly appropriate.

Besides this, we want our young people to be interested in the present condition of God's ancient people, and the work that is being done to evangelize the race.

I cannot, of course, promise that a contribution would be made just now to the Christian Mission, although it is very probable that it could be included in our list of benevolences, but I am sure that a short talk from you would call forth a contribution later on—if not at that particular time.

Trusting you can arrange to give us this pleasure, and assuring you of our sincere interest in your work and yourself, I am, yours very sincerely,

JAS. BRACKENRIDGE,  
Chairman Missionary Association.

Mr. Schapiro will be pleased to comply with similar requests from Churches, Sunday Schools, Christian Endeavor Societies, Young People's Associations, Epworth Leagues, or in private parlors.

## MICHAEL ; OR, THE EFFICACY OF PRAYER.

By the late Rev. Lewis Way, M. A.

As Jacob wrestled with the Lord  
From eve 'till break of day;  
Till wounded by the piercing word,  
His sinew shrank away;

Thus let us strive in prayer to God,  
For Jacob's scatter'd race;  
Till He restrain the chastening rod,  
And grant His promised grace.

Before Jehovah's awful throne,  
When Daniel bent his knee,  
God sent a burning seraph down,  
And answered instantly.

How quick the days appointed run!  
For prayer is never vain;  
And God's eternal purpose done,  
The vision speaketh plain.

The great Archangel's trump shall blow,  
The people's Prince shall stand;  
And Michael, in the time of woe,  
Deliver Israel's land.

The dead shall hear, the earth shall quake,  
The foolish and the wise;  
Many that sleep therein awake,  
To shame or honor rise.

They shall in glorious radiance burn,  
As stars of heavenly ray;  
Bright as the firmament, who turn  
Unrighteousness away.

The power of prayer dissolved the band  
Of Herod's royal chain,  
When four quaterions took their stand,  
And watched the door in vain.

How calm the blest apostle's sleep!  
His slumbers how profound!  
(How blest whom guardian angels keep!)  
Between two soldiers bound.

See! at the shining herald's word,  
The chains fall off his hands;  
While open, of its own accord,  
The prison portal stands.

Thus will the Lord's appointed day,  
A sleeping world surprise;  
When "clothed upon" in bright array,  
The dead in Christ shall rise.

When "raging waves" of foaming shame  
And "wandering stars" appear;  
Trees "twice dead, plucked up" proclaim  
His awful advent near.

Then, ye beloved of the Lord,  
Pray—without ceasing pray;  
Built up in faith, believe His word,  
And hasten on the day.

He will preserve your hearts from fear,  
Your feet from every fall;  
The presence of His glory near,  
For Christ is All in All.

Oh! may the Great Deliverer rise  
Who fought at Moses' tomb;  
Loud hallelujahs rend the skies,  
And seal the Dragon's doom!

Jude, Peter, Jacob, Daniel prove  
The power of fervent prayer;  
And ye, Jerusalem who love,  
Oh! make her peace your care.

Pray to the Lord with instant voice,  
His outcasts to restore;  
Ye with His remnant shall rejoice,  
When "time shall be no more!"

62 Pierrepont Street, Brooklyn, Oct. 16, 1894.

Mr. Schapiro: I have heard nothing of you since the day that you last called at our house, except incidentally that you did not hold your services at Brownsville as regularly as you had formerly done. But yesterday I went to the City Mission rooms and saw Dr. Le Lacheur, who told me that you were studying at the Adelphi Academy, and that you still hold services at Brownsville on Sundays and at some other times.

Dr. Le Lacheur told me that you were studying very hard, and I know you had long had this desire of completing your education, not only for its own sake, but as better fitting you for your life work. You will remember that my sister and I proposed giving you twenty dollars a year toward your work at the Mission; and desiring to carry out her wish as well as my own, I enclose my check for twenty dollars drawn to your order. You can use some of it for your work if you like, but I wish to do something to help you personally in some way, and so would like to have you devote part of this to yourself. You must remember to take good care of your health. Nature, especially with the young, must have the proper amount of food and sleep, the latter especially; a thing which one is apt to forget when interested in study. I shall be very glad to hear from you or to see you if you have time to call. In the meantime, with kind regards and best wishes, believe me,

Truly your friend,

ELLEN THURSTON.

This dear friend of ours has lately gone home; her lifewas rich in labors of love, and her works do follow:

### ISRAEL'S RETURN.

God's ancient chosen people,  
Israel beloved of old,  
The day is fast approaching,  
The day so long foretold;  
When, brought from ev'ry nation,  
Gathered from near and far,  
They yet shall greet the Saviour,  
The "bright and Morning Star!"

The veil from Israel fallen,  
Their fatal blindness past,  
The Christ who died to save them,  
They own Him King at last!  
Redeemer whom they pierced,  
The hated Nazarine,  
As true Messiah hailing,  
No cloud to intervene.

For Palestine, their country,  
Land dear to Jewish heart,  
In numbers still increasing  
The troubled exiles start!  
Of many "signs" which thicken,  
Our longing souls to cheer,  
This, most of all arresting,  
Proclaims the Lord is near!

We may possess but little  
Of gold and silver store,  
But prayer and loving sympathy  
May aid them even more.  
And, oh, remember, Israel,  
How much we owe them, too,  
Our ever-blessed Saviour  
Was born on earth—a Jew!

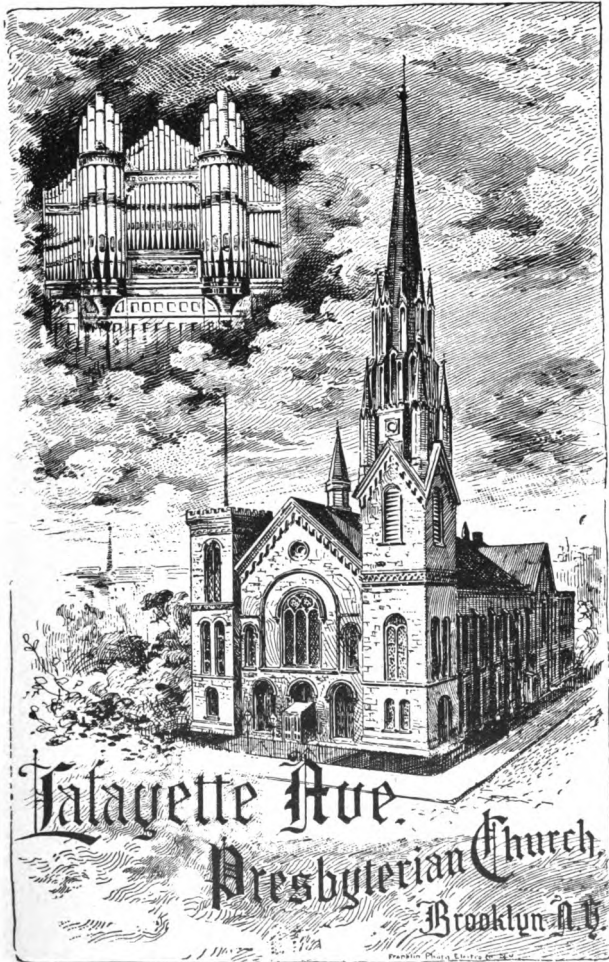
AUTHOR UNKNOWN.

Stenographic Report of the Fifth Annual Meeting  
held in the Interest of the Brooklyn Chris-  
tian Mission to the Jews, at the Lafa-  
ette Avenue Presbyterian Church,  
Sunday, January 30, 1898.

Hymn 97. Prayer by the pastor. REV. DAVID GREGG, D. D.

Let us unite in offering our evening prayer. We bow our souls before Thee, oh God, in worship, and we thank Thee for this great privilege. We thank Thee that the doors of the temple have been opened again and God's call has gone out and we have answered it, and now, oh God, we are here before Thee waiting for Thy blessing and for the in-filling of Thy spirit. We thank Thee for this meeting to-night. We have been called together by the power of the name of Jesus Christ, who was born in Bethlehem of Judea. We remember that he came from the covenant, from God's ancient people. We rejoice that he bought us. We thank Thee for the gospel which He has sent to our aid, and which we believe and which makes us glad. And to-night, as we give praise to Jesus Christ, our Lord and Saviour, we remember the kins-people of Jesus and we ask that God would bless them. They have been scattered far and near all over the world, according to prophesy. We pray that God would look down upon them wherever they sojourn, and that God would send unto them the messengers of the Gospel that the truth may be preached to them, and may the Holy Ghost use the word preached for their salvation. And grant that the day may come to which we look forward, the day which will bring blessing to them and to the whole world, lifting up their voices to the Son of David. Blessed is he that cometh in the name of the Lord.

We ask thee to bless the society under whose auspices



we meet to-night; we thank thee for the work that has been encouraged by these men. We thank thee for the measure of interest manifested by holy men and women in our community in the great work committed to them. Lord, Thou hast laid this work at our feet. We pray Thee to-night to lay it upon our hearts. May there be a great uplift here from what shall be said, and may there be an influence go out from this meeting which shall more truly unite our community; may there be something that will show a helping hand to this work of thine.

Bless Thy young missionary to the Jews; bless those from whom he is descended, and Thou, Lord, use his word. May he rely upon the prayers of the churches. Now what shall we pray for but for the blessing and power of the promised spirit? May it dwell in every heart and preside in this assembly to-night, so that we shall go forth from our meeting with new and holy resolves to aid the great work of building up the kingdom of Jesus Christ. We ask all these things, with the pardon of every sin, for Jesus' sake, Amen.

INTRODUCTORY REMARKS BY REV. CHARLES  
CUTHBERT HALL, D.D.

I am sincerely glad to see so large a body of people gathered together upon this frosty night in the interest of the evangelization of the Jewish people. I interpret this large assembly to mean the growing interest in this subject and the growing sympathy toward the great and afflicted nation of Israel.

When I was asked some time since to preside at this meeting, although surrounded by many other duties and by not a few responsibilities, I considered it an honor and privilege and a duty, so far as possible, to put aside other engagements and undertakings for the purpose of identifying myself yet more closely with the interests of the Jewish peo-



ple and with the Brooklyn Christian Mission to the Jews.

I say in all humility, as speaking of a great and venerable race, that whatever I, as one man with one man's influence, can do to show my reverence for that race and my desire that that great and intelligent people shall share with us the blessings of the Christian gospel, that I am anxious to do.

The scorn of the opinions of any man or any sect of men is not a proper attitude of mind for another to take. But if it were possible and proper for me to describe any opinion in which I scorn to share, I should name as that opinion the ancient and age-long unreasoning, the unChristianlike prejudice toward the Jews. I know of nothing in the history of Christian people so absolutely remote from the mind and temper of Jesus Christ as the antipathy, hatred and contempt which for centuries have been manifested by Christians toward the Jewish people.

The basis, which is assumed to be a historic basis, of this attitude and opinion of contempt, is the alleged share which the Jewish people had in the crucifixion and torture of Jesus Christ. Nothing was ever so wide of the mark as to identify the Jewish race with the dishonor and crucifixion of the Son of God. Nothing ever so at variance with fact as to assume that the dishonor and contumely heaped upon the head of our glorious Master and Lord was an act performed by the people of Israel. So far as the Jewish race was involved in the rejection and in the crucifixion of Christ, it was an act not of the race but of a limited clerical party in the race. The race, the common people, meaning by that the average people of His time, heard Him gladly; flocked around His feet, bowed to His blessing, and from time to time sought to make Him a king.

But the interests of a proud Christianity have from time to time been at variance with Israel for political and commercial reasons in the past. And instead of there being a true basis is the one which every Christian who reads Chris-

tian history without prejudice should be ashamed to own and should refuse to own.

I stand here to-night as one who realizes that I owe to this people of God all that makes life worth the living. I stand, recognizing with reverence and gratitude to-night that I owe to Israel the Holy Scriptures themselves with all the foundations laid by them of my life and of my hope. And as has been so touchingly intimated in the prayer which has ascended here to-night, we all know, brethren, that it is of this ancient stock our Lord Himself has come.

I believe that I do not misstate the attitude of Israel when I say that that repulsion which we find among so many Jewish people towards all efforts on the part of Christians to approach them, that that rejection on the part of many Jews of the gospel of the New Testament, that that scorn and repudiation which so often is upon the lip of Judaism as it speaks of the attempts of Christians to evangelize Jews, is not a repudiation of Christ, but is a repudiation of the attitude of those who have called themselves the followers of Christ toward the Jewish race.

I have reason to say that after coming in close contact with some of the most distinguished leaders of Jewish thought on this side of the sea, after having enjoyed their hospitality as I have, after having sat at the side of rabbis and men of letters and entered into their point of view as they stated it to me, I am perfectly confident of what I say in declaring that the antipathy of the Jewish people is not against Jesus, but against His followers. It therefore behooves the Church of Christ, for the honor of the Master, if for no other reason, to defend His name against the wrong that is done it by those who identify Him with those who have borne His name through the centuries, and by the position we take toward the people of Israel and by the sincerity and devotion of our efforts to show the spirit of Christ toward the Jew to sweep away, if it may be, in our

time, to sweep away these mists and films of prejudice which hide the face of Christ from those who are of His own race and lineage according to the flesh.

It is the effort of the Christian Mission to the Jews in this city to do this. A braver work, I believe, has not been done in all this great city, with all its manifold organizations for Christian effort, than the work which has been done by this same little Mission of the Jews. I have known it from its foundation, and I have believed in it from its foundation, and I never believed in it more truly and deeply than I do to-night. I have known very well the history and labors of its Missionary, Mr. Schapiro, since he began his work, an inexperienced but very courageous young man. He is not, I believe, in this house to-night. With characteristic modesty he has declined to be here, as I am given to understand, and is at work in his own mission over on the other side of the city, and believing him to be absent, I can and do gladly express my confidence in him as a man and a Christian. Brave, earnest and humble-minded, loving his own people and desiring nothing so much as to identify in their lives Jesus of Nazareth with the spirit of prophecy. He has suffered many privations, and not infrequently been in peril of death for the sake of these for whose salvation he is laboring.

There are others here to-night who, far better than I, can and will present to you the great subject which has brought us together.

I will only conclude what I have here to say by stating that two objects are in view in this assembly. The one to make a renewing, loving testimony of our Christian attitude toward the people of Israel, so that they shall not mistake all who call themselves Christians and believe that that baseless and insensate hatred of Israel is shared by all who bear the name of the Son of David and rejoice to call themselves His disciples.

And we are here also to make a loving and united effort to place the work for the ensuing year upon a right financial basis. It is at the present time in debt to the extent of some \$850, and, if he will permit me to say so, a dear young student in the Union Theological Seminary, who read the lesson here to-night, Mr. Oaksford, has been making a heroic effort to raise that debt, and I am given to understand that he has secured additional pledges for over \$500 of that debt. Now, over and above this amount there should be raised \$2,500 to carry this evangelistic work among the Jews in Brooklyn for another year, and it is hoped that at the proper time this thoughtful congregation will appreciate the peculiar claim that this object has upon us, a claim which sets it apart from ordinary benevolent appeals and which lifts us into the range of one of those efforts by which we seek to uphold the honor of our Lord Jesus Christ, and to sweep away from the minds of men perverted ideas concerning the position and the temper of His followers. We shall now join in singing two stanzas of Hymn 134, "Guide Me, oh Thou Great Jehovah."

Dr. Hall: Among the men who have stood by this work most closely and who have advocated its merits most successfully and devotedly, there is none who may speak more confidently than the gentleman whom I shall now call upon to address you, the Rev. Dr. McLeod, of the Clinton Avenue Congregational Church, the friend and champion of this work of carrying the gospel of light, liberty and life to the Israelites in Brooklyn.

## DR. McLEOD'S SERMON.

Text : Romans XI. 16. "For if the first fruit be holy, the lump is also holy ; and if the root be holy so are the branches."

This statement is interesting for many reasons. It is interesting in itself as the enunciation of a principle as wide and deep as human life. Every beginning contains in itself the prophecy of a corresponding end. The road a man starts on has much to do with the goal he will reach. Sowing determines reaping. Tares yield tares, and wheat, wheat. The thoughts, words and habits of a child are the forecast of the man he will turn out to be. The first bend of the brook tells which side of the watershed the river will take, and on which side of the continent it will meet the ocean. Stupendous results are wrapped up in the use made of initial movements. If the first fruits are holy, the lump is also holy ; if the root is holy, so are the branches.

The statement is interesting also from an historical point of view. It is really a figure drawn from the ancient Hebrew ritual. The Hebrew law of the first fruits was very wide in its reach. The first born of man, of cattle, of birds ; the first yield of every tree, of every orchard, of every vineyard, and of every field ; the first batch of bread, the first measure of wine, the first hour of the day, the first day of the week, the first week of the year, the first year of every seven, of every fifty, all these were holy to the Lord. No scythe nor sickle could be put into the standing corn until the Jew had first taken the finest ears he could find, bind them on a sheaf and carry them to the Temple as an offering to the Lord. And when the harvest was gathered and the grain ground into meal, the first batch of bread was brought before the altar and dedicated to God.

So all the way through the Jew was required to worship the Lord with the first fruits of his substance, to the end that there might be kindled and maintained in every

**DR. McLEOD'S CHURCH.**



**THE CLINTON AVENUE CONGREGATIONAL CHURCH.**  
(Corner Clinton and Lafayette Avenues, Brooklyn, N. Y.)

heart a sense of the sacredness of all things, that every sheaf was just as much God's as the first sheaf, that every basket of fruit was as holy as the basket laid on the altar.

The offering of the first fruit outlined the entire harvest.

The idea was not that if they gave one day to God they could do as they liked on the other days—that if they gave him one sheaf or one basket of fruit they might count the subsequent harvest, their own to do with as they pleased. But the idea was that if they began the week with God, they might give the week to Him; if they began the harvest with God, it was that they might consecrate the harvest to Him. If the first fruits be holy the lump will also be holy.

Then, again, this statement is interesting because of the character of the argument which it discussed. That argument deserves the attention of Christian people to-day, as surely as the Christian people to whom Paul first addressed it. The argument concerns the future of the Jewish race, and is intended to show that the present state of this people is not their last. As we consider the Jewish race, it is difficult to persuade ourselves that they are the same nation whose wonderful history forms so large a portion of the records of inspiration. We have almost forgotten that this people, who seem to have been the outcasts of earth and heaven for more than eighteen centuries, and who have been treated as the filth of the world and the off-scouring of all things, and have been a by-word and a hissing among all nations, are the descendants of the venerable patriarch on whom God bestowed the highest honor ever bestowed on mortal man, associating His name with theirs, saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob. This is my name forever, and this is my memorial unto all generations."

We have almost forgotten that they are the people, to whom pertained the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises, whose are the fathers and of whom as

concerning the flesh Christ came, who is over all, God blessed forever.

Now Paul, in his argument, admits that the Jews are and have been rejected because of their unbelief, but he argues that, nevertheless, God has not really or finally cast off the people whom He foreknew, that their part in the history of the world is not played out, but that through them salvation has come to the Gentiles. He admits that they have fallen away, and adjudged themselves unworthy of eternal life, and that God had turned to other races. but he argues for the ultimate restoration of the Hebrew race to the Divine favor. If their fall has been the salvation of the world what shall their recovery be? If their decrease has been the wealth of the world, how much more their increase; if their rejection was the reconciliation of the world, what shall their reception be but life from the dead, a resurrection of all the slumbering powers of humanity. And in support of this conviction we emphasize the connection of the despised and afflicted race with the Holy Father, the objects of God's signal choice, and unchanging love. If their ancestors were the peculiar people of God, they, the descendants, may be regarded as His also, since the covenant was not with Abraham only, but with his seed. If the first fruits be holy, the lump also is holy, and if the root be holy, so are the branches.

The Hebrew race sprang from a good and sacred root; their fathers, the founders of the race, were men whose very blood was impregnated with faith, and just as we have cause to hope that the children of good men may come out right, so Paul insists on hoping and believing that the stock of Abraham and the seed of David will be ultimately restored to life and peace.

And Paul's conduct squared with his conviction. He prayed as he believed. His heart's desire and prayer to God for Israel was that they might be saved. Believing



the Gospel of Christ to be the power of God unto salvation, to the Jew first, and also to the Gentile, he preached repentance and forgiveness of sin through Christ, to his own people. The fact that he was specially set apart to be the Apostle to the Gentiles did not prevent his preaching to the Jews. Indeed, he took pains to seek them out. Wherever he went, the synagogue was the first place he inquired for, and here, as long as he was allowed, he preached Christ and Him crucified.

There is quite a variety of sentiment on the part of Christian people with reference to the Jews with which we who are laboring for their evangelization must reckon. On the part of a large number the feeling toward the Jew is that of contempt. In the first century the question was whether anybody but a Jew should be admitted to the privileges of the Christian church. For the first decade after Pentecost all, or almost all, Christians were circumcised Jews, and it required a miracle to throw open the doors of the church to any who were not Jews. In the nineteenth century the question seems to be whether the Jew is worth saving. Now, when you come to search for the secret of this widespread contempt for the Jews, you are puzzled. Is it the blood in his veins? It cannot be that, for the Jews are the best-blooded people on the face of the earth. If there be an aristocracy of blood and birth, the Jew has it. He can trace his descent for forty or fifty centuries. His ancestors were the contemporaries of the Trojans, the Egyptians, the Chaldeans. He saw the Hellenic flower bud and bloom, wither and die, in the soil of Greece. They saw the Roman wolf suckled on the banks of the Tiber. They stood at the graves of the Egyptian, the Babylonian, the Persian monarchies. They stood at the cradle of the Greek, the Roman, the German, the French, the British Empires. So far as blood and descent are concerned, the Jews are the aristocracy of the world. When your fore-

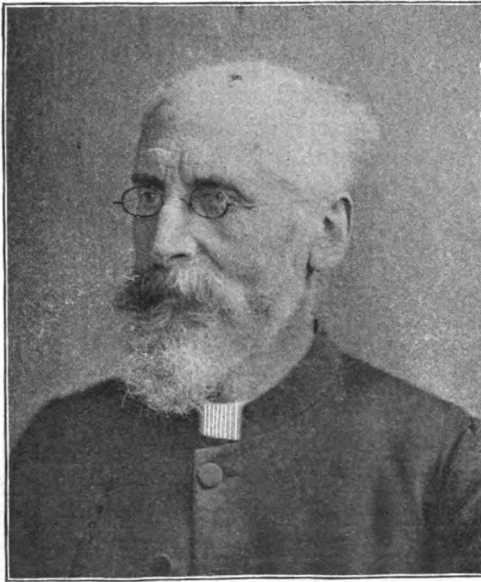
fathers were brutal savages, the Jewish forefathers were priests in the temple of the living God.

Is it lack of self-respect in the Jew which has bred contempt for him? When have you ever seen a Jew beggar, a Jew tramp, a Jew drunkard? It is a simple matter of statistics, that no other race of people furnish so few inmates for our hospitals, our jails, our workhouses, as the Jews. Is it lack of ability in a Jew that has bred your contempt? Surely not, for here you have not only an aristocracy of blood, but of brains as well. The power of the Jewish race, considering the disabilities under which he has labored, is one of the marvels of history. Joseph, the slave boy, becomes prime minister of Egypt. Moses, the son of a bond-woman, rises to power in the palace of Pharaoh. Mordecai, Esther and Daniel filling high places in foreign lands, and at foreign courts were types and prophecies of the greatness which has awaited their descendants. Neither Pharaoh, nor Nebuchadnezzar, nor Antiochus, nor Vespasian, nor Charlemagne, nor a hundred Czars, have been able to extinguish the genius and power of the Jewish race.

At a time when eight hundred thousand English Roman Catholics had not a single representative in the British Parliament, the eighty thousand Jews managed somehow to have eight representatives. Jewish marshals have commanded French corsairs, Jewish Lord Mayors have presided over the city of London. The foremost League of England commemorates the birthday of a Jew who made England's Queen Empress of India. The floating of any national loan which may be put upon the market is allowed or prevented by the Jew. It was the advice of a New York Jew which enabled the Secretary of the Treasury to manage the national funds during the perilous time of the war for the Union. It was a converted Jew who wrote the best history of the Christian Church that has ever appeared. It was a converted Jew, Edersheim,

who wrote the best life of Jesus Christ up to date. It was Jews, Rossini, Meyerbeer, Mendelssohn, who gave the world the music, which we Christians are endeavoring to interpret. It was a Jew, Heine, who, next to Goethe, has given Germany the best poetry in her language. It was a Jewess, Rachel, who trod with such majesty and power the heights of art in tragedy.

REV. ALFRED EDERSHEIM, D. D., L. L. D.



(A HEBREW CHRISTIAN)

Whose Life of Christ is considered the best.

What race or nation of equal numbers, even while in the enjoyment of national independence and liberty, has produced so many great soldiers, statesmen, authors, journalists, philosophers, musicians, financiers as

the Jewish race, persecuted, and scattered, and hated and scorned though it has been?

It is said that the Jew is shrewd at a bargain and tricky in trade, and a hard man to compete with in business, and are there no shrewd Christian men? No tricky Methodists? No hard-hearted Roman Catholics, no defaulting Presbyterians, no sly, foxy Episcopalians? No unconscientious Congregationalists? Let the race, or the church that is without sin in this respect cast the first stone at the Jew, and remember that if the Jew is a money-getter, and a money-lover, Christendom has made him so. Christendom deprived him of his liberty, of his citizenship, of his rights as a man. Christendom robbed him of his landed possessions, of his commerce, of his trade, of his privilege in the markets of the world. He was compelled to convert his property into money and jewels. By the edict of the Christian Church and Christian people, he became a money-lender and a money lover, and even his money was confiscated. What wonder that he became sharp, and showed suspicion, was tricky! And now Christendom, after having schooled him for centuries into this kind of character, turns about and kicks him for what Christendom has made him.

Another sentiment widely prevalent respecting the Jew is that of indifference. There are many who, though not conscious of antagonism or hostility, believe, and live up to their belief, that God has cast off His people. They served a good purpose in the providence of God. They maintained the knowledge of the true God for centuries in the midst of surrounding heathenism. They received and preserved the Oracles of God, but their national and political existence culminated at the birth of our Lord, and when they rejected the Messiah foretold in their own Scriptures, God rejected them, and they ceased to be

longer of any importance. Their part in the affairs of the world from a religious point of view was played out.

Now, I cannot see how any man can read history, and mark the continuous life of this people, and think for one moment that God has cut off the Jews, and intends that they should be treated with indifference. You remember the famous answer that was once given to the King who demanded a veritable miracle: "Your majesty, the Jews." The answer was unanswerable. The unextinguishable, immortal nationality of the Jews is a perpetual miracle among the nations. With the destruction of Jerusalem their occupancy of their native soil ceased. They were slaughtered by the hundreds of thousands. They were taken prisoners. They were sent to Egypt to work in the mines; they were sold as slaves; they were scattered among the provinces. The Holy Land, the stately city, the populous streets, the palaces of their kings, the fortresses of their warriors, the temple of their God, were portioned out to strangers. The royal house was extinguished, and their high priesthood buried under the ruins of the Temple. But, though the political life of the Jews came to an end, their nationality has not become extinct. Though more than eighteen centuries have passed away since the Jews were scattered over the face of the earth, they have not melted away or become absorbed in other tribes.

Time, which loosens all family ties, which changes habits of life, which changes languages, supersedes traditions, the songs of poets, the memorable deeds of heroes, has left intact the national characteristics of the Jews. In mental and moral traits, in language, literature, customs, traditions, the Jew of to-day is the same as when Jerusalem was the peer of Tyre and Babylon. The Jew of Brooklyn, of Chicago, of London, of St. Petersburg, of Constantinople, is the same as the Jew of the fenced cities in the

time of Daniel. Living in every country, yet without a country; denizens everywhere, yet strangers and foreigners everywhere, intermixed in trade, but not in blood, accommodating themselves readily to every climate, every evil, every gradation of manners, of civilization, of form of government.

The Jews have remained a separate people; the most powerful races have not assimilated them nor abated them. Their history is written in their blood, oppressed, robbed, tortured and massacred, they have survived. They have been the anvil on which all hammers have been broken. Perpetually plundered, they have not been beggars. Butchered by thousands, they have sprung up from an undying stock. It looks, friends, as if God were in the midst of them still. The perpetuity of the Jew, the national immortality of the Jew, is the most interesting problem of the historian, a subject of profound and awful admiration to the religious man. It looks as if Paul was right in looking forward to the time when all Israel shall be saved.

Still another sentiment which prevails to some extent among Christian people respecting the Jews is that, after all, they are well enough off religiously, and that what they need mostly is what we Christians need, namely, to live up to their religious light and privileges. You hear it said in some quarters that the differences, after all, between Jewish and Christian belief are so slight that the work of evangelization of the Jews is superfluous, if not impertinent. Jews and Christians both believe the same things, the only difference being that we believe more, and they believe less. There could hardly be a grosser error, or one more pregnant with danger to the souls of both Jews and Gentiles. The Jews have the Old Testament. True, but it is not true that the Jews understand and believe the Old Testament. We knew who it was who said: "Had ye believed Moses, ye would have believed me, for he wrote of

me." It is impossible to believe Moses and the prophets and not believe in Jesus. This is a hard thing to say, but it must be said. I know many Jews personally. I know them socially. They are my friends; as men I respect them. They are good citizens, good neighbors, good fathers and mothers, good members of society, but the question comes up, and must be asked by us Christians: Is there any other name under heaven, given among men, whereby they or we can be saved, than the name of Jesus of Nazareth? Can Jew or Gentile be redeemed from everlasting darkness in any other way except by Jesus Christ? We must remember that though the Jew worships the God of Abraham, and reads the Old Testament, he rejects the only Saviour of the world; clinging to the prophets, he refuses Him of whom the prophets did write.

My dear friends, let us try to realize what an enormous debt we owe to the Jew. We Christians are indebted to the Jew for our Bible. The holy men of old who spake as they were moved by the Holy Ghost, were Jews. That book which is our light in darkness, our comfort in sorrow, our armor in battle, our inspiration in life and our solace in death; that book which is as the very sun in the firmament, giving light to all the world, and compared with which all other books are as the glimmer of the twinkling stars—that book we owe to the Jews. The Jew wrote the histories which our children read with delight and old age bends over with tears.

The Jew received from God, and inscribed in the frontispiece of his religious system, the moral law, which is the very foundation of our civilization and our liberties. The Jew wrote the Psalms we sing, and the prophecies we ponder, and the prayers we offer, and the promises we trust. The devotional literature of the Jew is the only appropriate vehicle for the passion and the conflict and the joy of our soul.

The life of Christ recorded in the Gospel was written by Jews. The epistles were written by Jews. We get our theology from a Jew, and, as has been said, we catch our clearest glimpses of the next world through the sublime apocalyptic vision of a Jew.

It was through the flesh of a Jew that Christ came into union with our fallen nature—"of whom as concerning the flesh Christ came." In that Jewish flesh he became obedient to the law for us, and went to death for us. In that flesh, He poured out His blood, that He might take away the sins of the world. In that flesh He passed beyond the veil into the Holy Place. In that flesh glorified He ever liveth to make intercession for us. It is according to the likeness of that flesh that our mortal bodies will be fashioned by the resurrection power of the Lord. It was a congregation composed for the most part of Jews which sent forth the first foreign missionaries to the Gentiles. It was a Jew who crossed the Hellespont, and carried the Gospel banner and planted it on the shores of Europe. You know the rest. Friends, if you and I could live a thousand years, and devote every day of every one of those years to the payment of our debt to the Jew, we could not even then liquidate our debt.

Again, we are under an obligation; we cannot think to make reparation to the Jew for the unspeakable wrongs that have been done him by Christendom. I defy any man to read the history of the Jews in Europe and then wonder at the deep and deathless prejudice of the Jews against Christ. Of course, it was a spurious Christianity that wronged him, and not the Church of Christ, but the Jew does not discriminate. Persecuted, plundered and murdered by Christian kings; banished and their property confiscated by Christian popes and prelates. Imprisoned, robbed, massacred by Christian Spain, Christian Russia. Christian Germany, it belongs to Christian America, the



land of the free, the home of the brave, which opened its hospitable doors to the oppressed of every nation, to show this people some little kindness for all that they have suffered, to convince them that we are not their enemies, but their friends. Again, we are under obligations to the Jews because we are Christians under the orders of our Divine Commander to go and preach the Gospel to every creature.

But, you say, the Jews are a poor lot. May God blow that word back into your throat. The men to whom Christ preached, with whom Christ associated, for whom He came to die, were a poor lot. They were publicans and sinners. So unrespectable were they that His critics claimed that no man who respected himself could mingle with such people. But Christ thought nothing of trappings or perquisites, or bank accounts, or culture. He thought nothing of a man's property or his income, or political influence; of his practical capacity for public affairs. He saw the man as he was—the immortal man, the child of God, made for God, meant for God, sunk in sin—and it was the deathless soul of the man he loved and sought. In every son of man he saw that precious, priceless thing. The rags of the beggar could not hide it, nor the black skin of the savage, nor even the sins of the evil-doer.

I am interested in the evangelization of the Jews, not only because they are Jews, but because they are also sinners, needing salvation.

Dr. Gregg:

The time has come now for action; the only part that I have in the service of this evening is to put to the test the arguments which have been presented to you, and find out if they be telling arguments. The collection basket will determine this question.

I should like to say that it is time to invest in this grand work; that there was never a time when they were so accessible, and never a time when they were so willing to listen to the truth. I remember twenty-five years ago that

we tried to put a Jewish missionary in New York city; we put him there, but he failed. But to-day there are several Jewish missions in the city of New York, and there are missions there that are crowded to the door. I found that this was the time to invest when I walked the streets of Jerusalem last spring. I met a little boy on the street and he accosted me in the fashion of our boys here: "Black your boots, sir?" I was astonished to hear the little Jew speak English, and I said, "Where did you learn to speak English?" and he said at the Jewish Mission. I said, "I do not wish to have my boots blacked, but I will give you the price of blacking my boots if you will take me to the mission." He took me there, and I found a flourishing mission, conducted by the Church of England Society, and I heard there the voices of the children as in the olden days sing "Hosanna to the Son of David; Blessed is He that Cometh in the Name of the Lord." There are 60,000 people in the city of Jerusalem, and 40,000 of these are Jews, and there is a grand work going on there.

I sailed the Lake of Galilee and visited Tiberias, and a mission that was there, started by Dr. Horatio Bonar, and found a magnificent work, but I found that we have an advantage of workers in that country. There is a large community, and they all keep watchful eyes on one another, and when one goes to the mission they do everything in their power to block his return.

That is not the case here, as it is in the land of Judea. We have access to the Jews. Our quarters in Brooklyn are filled to overflowing, and if we had larger quarters we would fill them.

There are 10,000,000 Jews in the world to-day, just about. Paul says that this is the order of God, the restoration of the Jews with the grand incoming of the Gentiles, and the world taken for Jesus Christ. The crown be upon the head of Him who was crucified.

It does seem that if the Church of God only realized and put on her strength she could win the 10,000,000 of Jews, the 10,000,000 of money lenders and money makers. And then with their power comes the fullness of the Gentiles, the millennial reign of Jesus Christ.

There are 2,000,000 Jews in America, located in cities, most of them located in New York city and in Brooklyn. Our opportunity, then, is here. Let us take the Jews of New York for Jesus, and do it in a loving way.

I have been asked to give to you the detailed preparation of the Board of Directors of this work.

For this year, 1898:

For the salary of the missionary.....	\$720
Rent .....	240
Printing .....	180
Janitor .....	300
Sewing school expenses .....	100
Lights .....	120
Fuel .....	30
And for sundries .....	500

The sum total being ..... \$2,500

This they want with the added deficit of \$800 from the large influential churches of Brooklyn.

Dr. McLeod said that in dealing with the Jews in money matters the Jews always got ahead of the Christians, that they always held the Christians at a disadvantage, and I thought: Well, what about the collection to-night? I think we have the Jew at a disadvantage to-night. We can withhold from him if we want. Remember we are not dealing with the Jew to-night; we are dealing with God. It is His honor. He wants his covenant people back again. He is the father waiting for the return of the son. Are you in sympathy with God? Answer that question to-night. Answer it by your names and the amounts you will give on the subscription cards which are distributed in the pews.

There are some young men here who will pass through the house with pencils so that you can write your names and the amount. Let us give a large collection, so that when the Christian committee of Brooklyn gets through

REV. J. D. BURRELL, M.A.



Whose Church is an Annual Contributor to our Work.

we shall have down the full amount raised, and this grand work of God will go on grandly in our community.

The collection will now be taken up.

Music.

Dr. Hall—As you withdraw from the church to-night

gentlemen will be stationed at the doors to receive any written pledges that you may have had inclination and leisure to write. I sincerely hope there will be many such; that we shall receive the names and addresses of friends that are in sympathy with this great work, which has been so ably presented in the memorable address of Dr. McLeod, to which it has been our privilege to listen.

As we bring this service to a close we will sing the first and last stanzas of Hymn 900: "On the Mountain Top Appearing."

#### Hymn.

Dr. Hall—The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of His Son, Jesus Christ our Lord, and the love of God and of His Son, Jesus Christ our Lord, and the blessing of God Almighty, the Father, Son and Holy Ghost, be amongst you and remain with you always. Amen.

#### ISAIAH.

#### Chapter 62.

By the Late Rev. Lewis Way, M. A.

For Zion's sake I will not rest,  
I will not hold my peace,  
Until Jerusalem be blest  
And Judah dwell at ease.

Until her righteousness return,  
As daybreak after night;  
The lamp of her salvation burn  
With everlasting light.

The Gentiles shall her glory see,  
And kings declare her fame;  
Appointed unto her shall be  
A new and holy name.

The Lord upholds her with His hand,  
And claims her for His own;  
The diadem of Judah's land,  
The glory of His crown.

The watchmen on her walls appear,  
And day and night proclaim,  
"Zion's deliverance is near,  
Make mention of her name."

Go through, go through, prepare the way,  
The gates wide open spread;  
The standard of the people raise  
To glorious triumph led.

In ev'ry clime, through ev'ry land,  
Proclaim the joyful word;  
"The holy people are at hand,  
Redeemed of the Lord."

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Mr. Schapiro is grateful to the following friends who have rendered him some pecuniary assistance in the publication of this book :

Mrs. Mary L. Roberts,

Mr. John French.	Mr. H. K. Sheldon,
Mr. John R. Steven,	Mr. Alexander Campbell,
Mr. W. E. Trusdel,	Mr. Edwin Stone,
Mr. W. W. Wickes,	Mr. Benjamin Carey,
Mr. R. Mallory,	Mr. Jas. H. Oliphant,
Mr. A. D. Matthews,	Mr. John Englis,
Mr. James R. Taylor,	Mr. J. H. Young,
Mr. A. J. Pouch,	Mr. J. R. Rogers,
Mr. R. D. Benedict,	Mr. Wm. Howard.

## AN APPEAL.

Dear Christian Friend :

Permit us to call your attention to the work of the Christian Mission to the Jews, No. 129 Boreum Street, E. D.

This Mission is located in the vicinity of a Jewish population numbering fifty thousand, the majority of whom are practically without any religion. Judaism has lost all hold upon them, of Christianity they are ignorant, consequently the trend is towards infidelity, socialism, anarchism, etc.

On Sunday, January 30, 1898, we celebrated our Fifth Anniversary at the Lafayette Avenue Presbyterian Church.

The Committee has lately made provision to cancel all its financial indebtedness, near sand dollars, therefore, in justice should no longer be comden alone, as has been to last five years.

The work is active and aggressive; besides its influence over the adults it reaches many children and young people. In fact this portion of the field is by far the most encouraging. The Mission is undenominational, appealing to all Christians.

We have Preaching Services in Hebrew and English, Sunday School, Children's Mid-week Service, Sewing School, Kindergarten, and also publish tracts in Hebrew and English which are read with avidity by Jews who dare not attend the services for fear of censure from the Synagogue. Our treasury is EMPTY, we would, therefore, earnestly urge your practical co-operation in this attempt to spread the Gospel among God's chosen people.

The payment of \$100 constitutes one a life member, \$25 enables one to become a sustaining member, \$5 pays for an annual membership.

One of the above contributions entitles you to a copy of our book, "CHRISTIAN OBLIGATIONS TO THE JEWS."

Further information regarding this Mission may be obtained from

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Yours respectfully,  
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347 Decatur Street, Brooklyn, N. Y.

Mr. Schapiro will esteem it a pleasure, if desired, to call upon any of the friends who may desire a personal interview regarding this matter

**P. S.—Mr. Schapiro earnestly requests that no money for the general support of the work be sent to him. Agents for this publication are not allowed to accept or solicit money for The Mission.**

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