

*JUDAISM AND CHRISTIANITY*



*The Author*

# JUDAISM AND CHRISTIANITY

*The Two Outstanding Religions*

*By*

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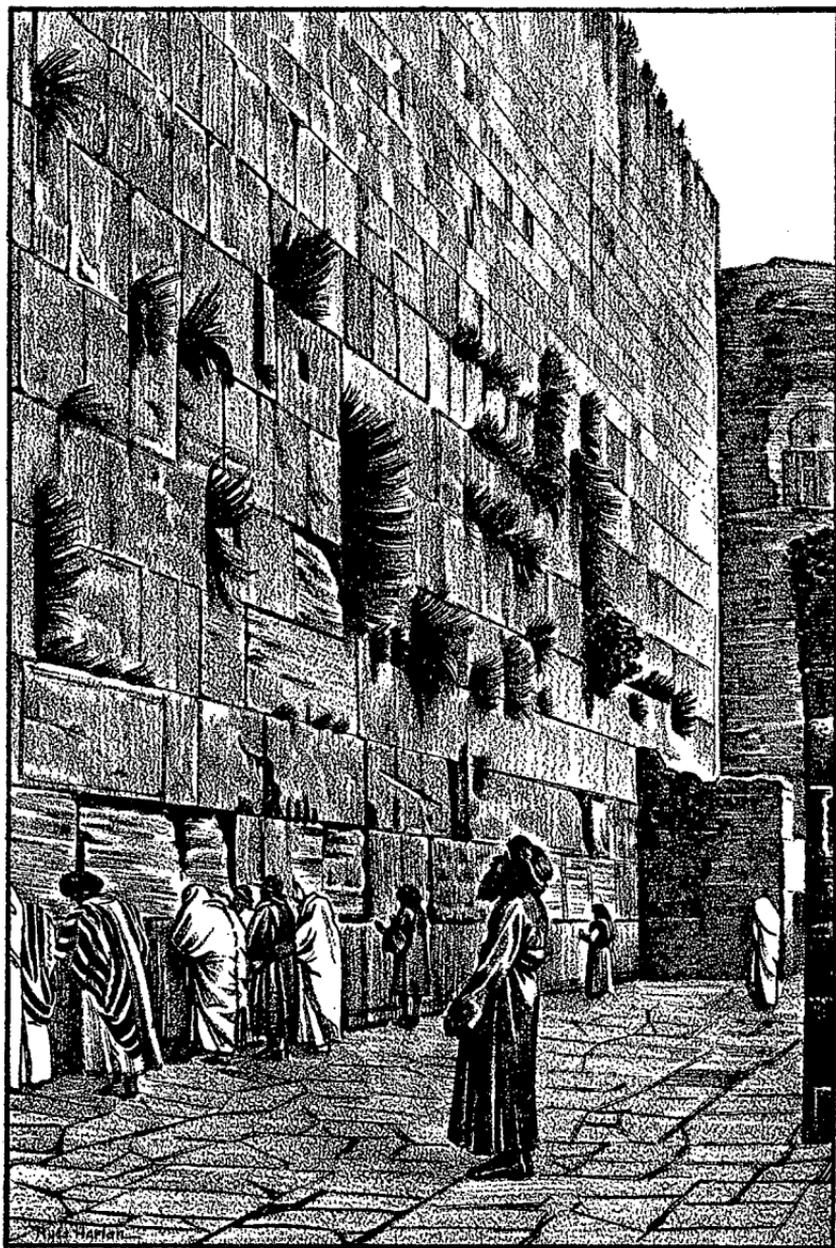
*“Hear, O Israel:  
The Lord Our God Is One Lord.”*

*Deuteronomy 6:4*

This is the first Scripture verse the Jewish child is taught. Each devout person hopes this same scripture may be his dying testimony. In danger, disappointment, distress, perplexity, or trouble, by day or by night, on land or on sea, at home or abroad, among friends or amid foes, the devout Jew immediately exclaims, in the Hebrew tongue or in the vernacular,

*“Hear, O Israel: The Lord Our God Is One Lord.”*

This scripture is the Jewish creed in brief.



*The Wailing Wall, Jerusalem*

## “Oh, Weep for Those”

Oh, weep for those that wept by Babel's stream,  
Whose shrines are desolate, whose land a dream;  
Weep for the harp of Judah's broken shell;  
Mourn—where their God hath dwelt, the godless dwell!  
And where shall Israel lave her bleeding feet?  
And where shall Zion's songs again seem sweet?  
And Judah's melody once more rejoice  
The hearts that leaped before its heavenly voice?  
Tribes of the wandering foot and weary breast,  
How shall ye flee away and be at rest!  
The wild dove hath her nest, the fox his cave,  
Mankind their country—Israel but the grave.

—*Lord Byron.*

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## Jehovah's Eternal Purpose

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*"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.'*

*"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed."—"Acts of the Apostles," p. 381.*

# Introduction

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THE two religious systems which claim God as their author, had their beginning with the patriarchs Abraham, Isaac, and Jacob. These religions are called Jewish and Christian. The word "Judaism" is derived from the name of Judah, fourth son of Jacob and great-grandson of Abraham. Christianity has its origin in Christ. The term "Christ" is anglicized from the Greek word *Christos*, meaning anointed. The Hebrew word for "anointed" is *Me-she-ach*, from which we get the word "Messiah." The name "Christian" was first given to the disciples of Messiah in the city of Antioch. (Acts 11:26.) A Christian is a follower of the Messiah.

## *Judaism and Christianity Harmonized*

In ancient times the Jewish and Christian religions blended. The early Christians were all Jews. The Messiah had no Gentiles in His inner circle. The first twelve apostles were literal descendants of the patriarch Abraham. Following Messiah's ascension to heaven, His apostles declared the good tidings of salvation in and about Jerusalem and Judea for several years, to Jews only. The only Christians were Jews. There were so many Jewish Christians in the city of Jerusalem and in the province of Judea that the Jewish-Christian apostle Saul of Tarsus, on one of his visits to the Holy City, was informed that there were "many thousands of Jews . . . which believe." Acts 21:20.

The model Christian church, which was the pattern all Christian churches were to follow, is thus described by the

apostle Paul: "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." 1 Thess. 2:14.

Do these two religions still harmonize? Is the one friendly to the other? Do they still claim the same origin? Can a Jew still be a Christian? May a Christian once have been a Jew?

### *The Two Religions Diverge*

History testifies that during the last nineteen centuries there have arisen unfortunate misunderstandings between Judaism and Christianity, as these religions are now understood. It is sad to contemplate that these two branches which originated in the same tree, fed from the same root, and were watered by the same divine moisture, should have diverged and have grown far apart. May we discover a reason for such a tragedy? for tragedy it is! Are the religions themselves responsible for such a condition? Is there Scripture warrant for this unfriendliness of the one to the other?

If the Jew will fully accept the teaching of Moses and the Prophets, and if the Christian will do likewise, the Jew and the Christian will have the same faith. For both peoples will follow the teaching of the Old and the New Testament. True Judaism and true Christianity, according to their divine Author, are still one and the same.

One objective in the preparation of this book is to explain some of the causes which led to the misunderstanding between the Jew and the Christian. That there are underlying causes for this unfortunate situation cannot be denied; but they need not continue to exist. It is gratifying to know that prejudices and misunderstandings are giving way. A much more friendly relationship now exists between the Jew and the Christian. There is every reason to believe that still more cordial relations may exist, if both

Jew and Christian will properly evaluate the basic teaching of Judaism and Christianity.

### *Jewish Orthodoxy*

The author was born and reared in a strictly orthodox Jewish home. More than two decades of his life were spent among the pious and devout of his people. Unfortunately, in his youth it was necessary for him to associate with the type of Jews who were educated to manifest antagonism toward Christians and the Christian religion. His contacts with professed Christians in his junior and adolescent periods, although these contacts were not numerous, convinced him that the professed Christian manifested the same spirit toward the Jew.

With no knowledge of the real facts of the Christian religion in those early days, he observed that Christianity produced the same results in its followers that Judaism produced in the Jews. He knew that orthodox Judaism, as taught and advocated by the rabbis and by the Talmud, engendered a spirit of bitterness toward Christianity. He felt that there was reason for such an attitude. He concluded that Christianity must have similar reasons for unkind feelings toward Judaism.

### *A Christian More Than Half a Century*

The author has been a Christian for more than fifty years. These five decades and more have been filled with peace and joy which only the true Messiah can give. The blessings of the gospel cannot be told in human language. The recipient is filled with a heaven-born peace. The psalmist expresses the sentiment of the true believer in the Saviour in these words: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Ps. 66:16.

In the following pages a description is given of the early life of the author as an orthodox Jew, the teachings of

Judaism, the Jewish viewpoint of the Christian religion, his acceptance of the Saviour, his burden to bring the riches of the gospel of the Saviour to his Jewish brethren. There are also presented certain experiences which have come to him during the years of gospel ministry to Jew and Gentile.

It is his hope and prayer that many of his kinsmen may become personally acquainted with their adorable Saviour, that they may know the *truth* of God as it is in Him and in His blessed tidings, and that his Christian brethren and friends might come to a better understanding of their Jewish neighbors and acquaintances, in order that the descendants of Abraham might know that Jesus, Lord and Saviour, is righteousness, sanctification, redemption. Abraham rejoiced to see His day. He saw it and was glad.

May the Father above grant that in these closing days of the preaching of the everlasting gospel of God's grace—first made known to Adam, entrusted to the patriarchs, passed on to the Seers, handed down to the children of Israel, now accepted by hundreds and thousands of peoples of all nations, kindreds, tongues—a multitude of the children of the prophets who were first to receive the Lord Jesus as Messiah, may yet recognize and accept Him as the Messenger of the covenant, Israel's own Deliverer, the greater Son of King David, who is to occupy the throne of the kingdom, as announced by the angel Gabriel.

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# 1st Chapter

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## Parentage and Early Life

SINCE THE day that Abram was called to leave his home in Ur of the Chaldees and journey toward the land of Canaan, his descendants have continually been on the move. There are at least three reasons for their constant journeyings. At times, they have moved at the call of God. This has been true repeatedly throughout their history. According to the record of the journeyings of the children of Israel during their forty-year sojourn in the wilderness, as reported by their leader, Moses, from the time they left Rameses in Egypt, the land of their serfdom, until they reached the border of the Promised Land, they pulled up stakes at least forty-three times. (See Num. 33:1-49.)

They have been compelled to migrate from country to country because of their evil course in disobeying the commands of God. They were forced to leave their homeland and sojourn in other lands, because of their worship of idols. Famine, too, which came as a result of their departure from the will of God, was in part responsible for their change of location. They became exiles from Canaan, for they failed to heed the counsels of God.



*Father of the Author*

### *Persecution Their Lot*

Since the loss of their Promised Land, they have felt compelled to migrate from one country to another because of circumstances. Many times, after rejoicing to find an adopted country, they have been forced to flee because of enmity and persecution. They have felt it necessary to take their flight on short notice in order to save their lives, and to find some spot where their feet might rest. During the Dark Ages, when the thunderbolts of vengeance were hurled at them, and when the fires of persecution burned hotly, the Inquisition forced thousands of them to find shelter in lands nigh or afar off. They were profoundly grateful to find some soil on which they might be given a place to rest.

During my travels I have met those whose forebears journeyed for safety to the Far East as well as to lands in the Near East. India, North Africa, and China bear testimony that the Orient became a haven to thousands. Others settled in parts of Europe, particularly in Russia, Poland, and the Ukraine.

My own parents found a refuge in Russia-Poland. They were born in the town of Suwalki, Poland. It has been my desire to visit the place of their nativity, but in spite of several attempts, I have thus far been unsuccessful. In certain sections of Russia and Poland, entire villages and communities were settled by the Jews. These communities were called ghettos. The ghetto became a popular location for many Jews in different sections of Europe.

### *Early Life of My Parents*

My parents were married at an early age, according to the requirements of the Talmud. The rabbinical formula is as follows:

“At five years of age a child shall study the Bible; at ten the Mishna; at thirteen to observe the precepts; at fifteen

to study the Gemara; at eighteen to enter wedlock.”—“*Ethics of the Fathers.*”

Rabbi Judah Ben Tamai, a prominent Talmudist, is responsible for this ruling. To the devout orthodox Jew the Talmud is almost on a par with the Sacred Scriptures of Moses and the prophets.

My parents were very orthodox. To remain an orthodox Jew it is necessary to follow with precision the rules and regulations of Judaism as prescribed in the prayer books and in the Talmud.

More than a century ago, Russia (at that time Poland was part of Russia) ill-treated the Jews. Thousands of the children of Abraham were treated as slaves. These people were called serfs. The oppressed and downtrodden sighed for freedom. When the ruler of the country issued his decree freeing the Jews from this serfdom, my parents decided to abandon that country and journey to a land of liberty.

Mother had relatives in London, England, and my parents were invited to make that city their home. En route they spent some time in Central Europe, as mother was interested in the culinary art.

### *Instruction of Children*

They set up their own home on their arrival in England's great metropolis. Though only in their twenties, they found it difficult to learn a new language. Father was a hard-working man. He found it necessary to labor early and late to support his family, for six boys and two girls came to bless the home. Being devout Jews, my parents felt that it was incumbent upon them to give religion the first place in the family life. To the synagogue the male members must resort two and three times a day for prayer and worship. The fervent Jew considers it vital to take good heed to the counsel given through Moses concerning the children.

Summer and winter, rain or shine, the children must attend religious service several times each day. It is the hope of the pious parents that, where there are several children in the family, at least one of them may become a teacher of Israel. The rabbinical hope of the Jew is as an anchor for the present and for the future. Jewish parents aspire to have a son who might be Messiah, His forerunner, a teacher, a minister, or a deliverer of his parents.

To have a rabbi in the family is to enjoy an unusual honor. These self-constituted leaders of Israel, who have to a large extent been the cause of Israel's sorrows and perplexities, have placed an exceedingly high estimate upon their position and authority. Here is a typical Talmudic law concerning the rabbi's prestige:

"Thou must consider no honor greater than the honor of the rabbi, and no fear greater than the fear of the rabbi. The wise men have said, 'The fear of thy rabbi is as the fear of God.'"—*Idem*.

The Saviour warned His disciples to call no man rabbi. He counseled His followers to free themselves from that class of men. They were not safe guides. Jesus said: "Be not ye called rabbi." Matt. 23:8.

### *Early Impressions*

From early childhood I became deeply impressed with Judaism. One reason for this, no doubt, was certain traditions associated with my childhood. Traditional Jews are extremely superstitious. My birth occurred on the night of the second day of the rabbinical Jewish New Year 5628. The Scriptural year begins with the first day of the Bible month Abib, now called among that people Nisan. (Deut. 16:1; Neh. 2:1.) This is the month in which the Israelites were delivered from the land of Egypt. (Ex. 12:1, 2.)

The Lord instructed His people to begin the reckoning

of the Bible year with the month Abib. The rabbis have instituted three other kinds of New Year's days in their calendar. These are for tithing, for trees, and for the commencement of the civil year. The civil year begins with the first day of Tishri, the seventh month of the Jewish calendar. The first two days of Tishri are called *Rosh Hashanah*, meaning beginning of the year.

The Lord, however, instituted the first day of the seventh Bible month as the day for "blowing of trumpets." (Lev. 23:23-26.) In this same seventh Bible month occurs the Day of Atonement. This most sacred day was the tenth day of the month. (Verses 26, 27.) The trumpet must be blown on the first day of the seventh month, to prepare the people for the sacred and solemn Day of Atonement which was to occur ten days later. The rabbis added a day to the first day of the seventh month, making the second day a holy day similar to the first day. In doing this they compel the people to observe an extra day as sacred, for which there is no Scriptural authority. At the present time the trumpet is blown in the synagogue on the first two days of the seventh month, but the name of the sacred institution has been changed from Blowing of Trumpets to *Rosh Hashanah* (Beginning of the New Year).

The Jews follow the Bible method of measuring off the days. The day begins at even. (Gen. 1:5, 8, 13.) I was born at the close of the second rabbinical New Year's day. My life began the third day of the month Tishri. From the third day of the seventh month to the tenth day of the same month is eight days. But this tenth day of the month is the Day of Atonement. The Scripture teaches that all male children, when eight days old, must follow the custom the Lord introduced in the days of Abraham. (Gen. 17:12.)

This religious ceremony took place in the leading synagogue of Great Britain, where the Chief Rabbi of the British Empire has his seat, and from which issues his authority.

With this same synagogue is associated the *Beth-din Hagodal*, the Great House of Judgment. This religious center is regarded by the Jews of the British Empire as a very sacred institution. It is unusual for a male child to have such an important experience of his life on this most holy of all days; and to have this event take place in the Great Synagogue must be extremely significant. On such an occasion the Chief Rabbi usually is present, and he imparts his special benediction upon the child, by the laying on of his hands. The godfather of such a child must be extremely pious.

From my earliest recollection, I was impressed by the family with the unusualness of this event, and I was ever reminded of the significance attached to the occasion. This and other circumstances and experiences may have contributed to my enthusiasm for the Jewish religion in my early life.

### *Attending the Synagogue*

It was understood by the family that I was to be the teacher. The plans of my parents were laid accordingly. Whether sick or well, I attended synagogue every day, for the child who plans to give his life to teaching must familiarize himself with the Jewish prayer book and the rabbinical devotions. I soon found it interesting to memorize the morning prayers and Scripture verses. Up to the age of five the child is taught and influenced by his parents. All his teaching is undertaken by his father. - Many of the simpler prayers and Scripture texts are taught the child during these early years. Much is expected of this home training. When the child reaches the age of five, he is placed in the care of the rabbi and the Jewish school. At this time the rabbinical school becomes a permanent place for the lad. The study of the Scriptures, of Hebrew grammar, of the songs of the Bible, the history of the Jewish people, the development of rabbinical tradition, are among the important pursuits which engage his

time in these early years of training. The rabbi from this time and onward is the spiritual adviser and sponsor.

Even at this early age in the child's life, the synagogue is given priority over the morning meal. The daily morning prayers take precedence over food. The Jewish people do not offer original prayers. The children are taught to read their prayers, and not to pray them from the heart. Every detail of life is prescribed in the Jewish ritual. From sunrise to sunset, from morning to evening, from rising to retiring, from the cradle to the grave, all is prepared and prescribed by the rabbi. Every act of life, however small, every task, however light, the Talmud has anticipated, and has advised accordingly. The rabbi's responsibility is to impress the lad in his early days with these facts. The pious Jew may not deviate from these instructions.

During the secular days of the week, following the synagogue worship, which continues about forty-five minutes, the lad must attend the rabbinical school. He is not permitted to break his fast until he has had a session with the rabbi. This obligation is imperative. This is what is included in the statement of the Talmud, "At five to study the Bible." The child must familiarize himself with a portion of the Scripture during the early part of the day. Training for a rabbi does not begin with the lad of high-school age; the rabbi inaugurates the course when the child first enters the rabbinical school at the age of five. The foundation for a teacher in Israel is laid at an early age. The child is filled with the impressiveness of Judaism and rabbinism.

## 2d Chapter

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# A Jewish Home

THE JEWISH people are lovers of home. Since they entered into their possession of the land of Canaan, more than thirty-three centuries ago, home life has meant a great deal to them. Even though they have been world wanderers during the last nineteen centuries, since the city of Jerusalem was taken from them by the Romans in 70 A. D., and they were expelled from the Holy Land, they have always been thrilled with the privilege and joy of home life. This association has always had a charm for them.

### *Original Instruction in Home Life*

The Jewish household described in this chapter is that of an orthodox home. Judaism during the centuries of Jewish dispersion is extremely different from the religion followed by the Israelites during the days of the prophets, and the centuries prior to their Babylonian exile.

In the five books of Moses very definite and clear-cut information was imparted to the Israelites regarding how they were to conduct home life, when they settled in the land of Canaan. These instructions were later supplemented by other prophets, who spoke to the people by the word of the Lord. The divinely guided prophets and messengers of God

presented to the nation detailed instructions for the maintenance of home life after the divine order.

After the death of the Old Testament prophets, Haggai, Zechariah, Malachi, there arose a class of leaders who legislated for Jewish home life. They did not always agree with the counsel offered by the Heaven-appointed Seer. These self-appointed rabbis professed to follow in the footsteps of their Heaven-appointed predecessors, and they claimed that their instruction did harmonize with the light given through Moses and the prophets, though their application of those teachings was changed to fit the times and conditions under which they lived. The Talmudists developed such a heterogeneous mass of social instruction that the writings of the prophets became obscured. Nevertheless, the multitudes were forced to accept all the teaching of the rabbis, whether those counsels developed concord or discord.

#### *The Messiah Gives Wise Counsel*

Had the leaders and the rank and file of the people accepted the wise instruction of the Saviour when He was on earth, and had they received Him as their Messiah and Deliverer, the generations that followed the first advent might have saved themselves many of their perplexing burdens. The Saviour warned the people that the Scribes and Pharisees "bind heavy burdens and grievous to be borne, and lay them on men's shoulders." Matt. 23:4.

Jesus repeatedly told the multitudes that these leaders were "teaching for doctrines the commandments of men." Matt. 15:9. He assured the masses that if they heeded His application of the writings of Moses and the prophets, they should "know the truth." "And the truth," said He, "shall make you free." John 8:32. He explained this scripture to them, by saying: "If the Son therefore shall make you free, ye shall be free indeed." Verse 36.

Our Lord desired to ease the burdens of family life, and

endeavored to uncover the background of many of these burdens placed upon the home. He pointed out that "the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the traditions of the elders. When they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, and brazen vessels, and of tables." Mark 7:3, 4.

Of the value of these customs in their religious life before God, He said: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition, . . . making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." Mark 7:6-13.

### *Differences Between the Saviour and the Scribes*

The Saviour's attitude toward those slavish teachings and customs was one of the reasons the Scribes and the Pharisees were often so angry at Him. These self-appointed leaders knew that if the common people should follow His instructions, their own power over the multitudes would be broken. If such a situation followed, rabbinical prestige and authority would wane. The only hope of these leaders, if they were to keep control over the people, was to insist that the traditions be strictly and literally obeyed.

The rabbis insisted that their claims upon the people were based upon the instruction of the Old Testament; for had an attempt been made to nullify or even to minimize the writings of the Seers, the rabbinical strangle hold upon the

multitudes would have been broken. However, the Saviour repeatedly challenged the Sanhedrin that if they believed Moses and the prophets, they would believe Him. Much of the controversy between the Master and those church authorities was due to the Lord's charge against them that they did not believe in Moses and the prophets, and their insistence that they did.

The Saviour's charges were valid. There is little resemblance between the writings of Moses and the teachings of the Talmud. Talmudic requirements are the basis of orthodox Jewish home life. To verify that the Master's charges against the Talmudists are true, we shall furnish illustrations of rabbinical teaching.

### *Certain Teachings of the Talmud*

Moses was commanded of the Lord to announce to the Israelites certain feasts which were to be observed annually. These feasts are Passover, Pentecost, Blowing of Trumpets, Day of Atonement, Feast of Tabernacles. The first and last days of Passover, the day of Pentecost, the day of Blowing of Trumpets, and the first and last days of the Feast of Tabernacles should be observed as holy as a sabbath of rest. (Lev. 23:5-40.)

The rabbis demanded the observance of these feasts as follows:

"These are the six days on which Scripture has forbidden the doing of work. The first and the seventh day of Passover; the first and eighth day of Feast of Tabernacles; the day of Feast of Weeks; and the first day of the seventh month. These days are called holy days. The sabbatism of all is alike; it is unlawful on them to do any manner of work, excepting that which is necessary for the preparation of food, as it is said, 'save that which every man must eat.'"—"*Hilchoth Youm Tow*" (*Laws of the Feast Days*).

"To us, who observe two days, everything that is for-

bidden on the first day, is also forbidden on the second day; and whosoever makes light of it, (that is, of the second day) is to be excommunicated. But if he be an acute Talmudist the excommunication is not to be severe, only he is to be beaten.”—*“Orach Chayim” (The Ways of Life).*

“Although the second holy day is only the words of the Scribes, everything that is forbidden on the first day, is forbidden on it also. And everyone who professes to observe the second holy day, . . . whether it be a matter relating to sabbatism, or by work, or by going beyond the Sabbath limit, is to receive the beating denounced against rebellion, or to be excommunicated, unless he is a learned man.”—*“Hilchoth Youm Touv.”*

Moses commanded: “Ye shall not add unto the word which I command you.” Deut. 4:2. The foregoing is in direct opposition to the teaching of Moses. Yet the Talmud insists that the words of the rabbis must be obeyed. These man-made leaders demand that if a person does not follow their teaching he shall be flogged with the flogging of rebellion. What is this flogging of rebellion? The Talmud shall answer the question:

### *“The Flogging of Rebellion”*

“Whosoever transgresses an affirmative commandment, for instance, he was commanded to make a tabernacle. . . . he is to be beaten until his soul go out, without any consideration of his strength, and without dividing the flogging into three. And, in like manner, whosoever transgresses the words of the wise men, he is to be beaten without number and without consideration. Why is this called the flogging of rebellion? Because he has rebelled against the words of the law, and against the words of the Scribes.”—*“Baal Aruch.”*

Although the rabbis claim that there is now no need of observing this second holy day, yet they insist that its ob-

servance shall be perpetuated. This is explained by the following passage:

“In the present time, when there is no Sanhedrin nor house of judgment in the land of Israel, the feasts are fixed by calculation, and therefore all places, even those that are remote from the land of Israel, ought properly to observe only one day as a holy day, as well as the inhabitants of that country, for all depend and fix the feast by one and the same calculation; but it is an ordinance of the wise men to adhere diligently to the custom of their forefathers.”—“*Hilchoth Kiddish Hachodesh*” (*Laws of the Holiness of the Month*).

When I visited Jerusalem and the Holy Land, I noticed that some Jews observed only one day of the feasts as a holy day, while their Jewish neighbors closed their places of business on both days. Those who observe only one day have in a measure cast off certain traditions.

Within the past half century and more, since the Jews have made contact with the enlightened nations, and have become more or less familiar with the teaching of the New Testament, many have discarded traditions and a class of rabbinical ordinances. They have abandoned many of the rigid requirements of the rabbis and the Talmud. This class are called Reform Jews.

### *The Talmudic Writings*

The Talmudic writings consist of two great divisions. The first division is called the Mishna; the second is the Gemara. The Mishna consists of rabbinic comments on the Old Testament; the Gemara contains the comments on the Mishna. For several centuries prior to the advent of the Saviour, the rabbinic comments on the Bible were preserved orally. These sayings were handed down from father to son, from rabbi to pupil. Very few of them were preserved

in written form. These humanly inspired sayings had accumulated for about four centuries.

In the second century of the Christian Era, as many of these verbal sayings as could be found were gathered and compiled by a wealthy and pious scholarly Jew, called Rabbi Judah, the *Nasi* (prince). This rich and intellectual scholar classified these oral teachings into twelve orders, or divisions. These instructions contain the basic information of Jewish life everywhere. They are the foundation teachings for the millions of Jews. While many laws and regulations have been added since the days of Rabbi Judah, these additional counsels are based on the original twelve classifications known as the Talmud. Although the Reform Jew says he frees himself from the rabbinical restrictions, yet he governs his life to a greater or lesser extent by the instructions in the Talmud.

### *Sabbath in the Home*

The pious Jew observes the Sabbath according to the commandment; yet he follows the instruction regarding proper observance of this holy day in harmony with rabbinical traditions. Should you be invited to spend a Sabbath in an orthodox Jewish home, you would discover candles burning on Friday evening, at the beginning of the Sabbath. These candles are lighted by the matron of the house. In some wealthy home, you would also find a special Sabbath lamp lighted. Should you inquire why a lamp burns, as well as candles, you would be informed, This is because of our religion.

Should you ask, Do you find such a command in the writings of Moses or the prophets? you would be courteously informed, This is done because our forefathers did the same. They tell us it is our religion to do so. Not to follow this requirement is a loss to us of virtue, piety, Sabbath delight, and spiritual entertainment.

Says the Talmud in regard to the lighting of the Sabbath lamp:

“Let a man be careful to have a handsome Sabbath lamp, for Rabbi Huna says, He that is accustomed to great care in trimming the Sabbath lamp well, will have children who shall be disciples of the wise.”

“Men and women are equally obliged to have a lighted lamp in their house on the Sabbath. Yea, though a man may have nothing to eat, he must beg from door to door, and get oil, and light the lamp, for this is an essential part of the Sabbath delight. He is also bound to pronounce the benediction:

“Blessed art Thou, O Lord, King of the universe, who hath sanctified us by His commandments, and commanded us to light the Sabbath lamp.”—“*Hilchoth Shabbas*” (*Laws of the Sabbath*).

On awakening Sabbath morning, the child's first duty is to religiously and ceremonially wash the tip ends of the fingers. This washing is not for cleansing. The rabbis say that during the night, evil spirits are likely to gather at the ends of the fingers. Should the eyes be rubbed by those fingers before they are ceremonially washed, trachoma or some other disease might be contracted. For the authority of such a law one may not inquire. The parents' word is law. No child may ask questions which are not warranted. To do so is to doubt, to manifest unbelief. It is sufficient for a child that the parents require such performance. Absolute obedience is the law of the home. The commandment says: “Honor thy father and thy mother.” Even to seek information at an improper time is out of place.

The Scripture says that if at the Passover supper table the child asks the question, “Why do we such?” the father may reply from the word of God. Otherwise a rabbinical command is not to be questioned.

The father is the priest of the home. From the wife to

the youngest member of the household, all must submit to his authority. Parents may naturally be tender and kind, they may possess most beautiful dispositions; but rabbinism followed to its legitimate conclusion, may inject an evil disposition. The tendency of rabbinism is hard, harsh, cruel.

### *Ceremonial Washing of Hands*

Before partaking of the Sabbath morning meal, one must perform the ceremonial washing, irrespective of the number of times he may already have washed. Sabbath prayers must be recited before the fast is broken. The younger children are exempt from this ceremonial washing. The rabbinical law for the washing before meals is as follows: "Let him wash his hands, and pronounce the benediction for the washing of hands."—"*Orach Chayim*," par. 4.

Here follows the benediction:

"Blessed art Thou, O Lord our God, King of the Universe, who hath sanctified us with His commandments, and commanded us to wash our hands."—"*Daily Prayers*."

From the above prayer, one might be led to believe that divine authority planned the washing of the hands according to rabbinical mode. Here follows the origin of the ordinance: "We have explained long ago, that the washing and bathing of the hands are derived from the words of the Scribes."—"*Hilchoth Mikvaoth*" (*Laws of Cleansing*).

As to the mode of washing before meals, the following are the prescribed rules:

"Everyone who washes his hands must attend to four things. First, the water, that it be not unlawful; second, the measure, that there be a quart for the two hands; third, the vessel, that the water wherewith the washing is performed be in a vessel; fourth, the water must come with force from him that pours."—"*Hilchoth Berachoth*" (*Laws of Blessing*).

*Rabbinical Attitude Toward Woman*

To the mother is given a rightful position in the home. She is the queen of the household. She cares for the children and performs her proper home duties, and she especially makes home life delightful on the Sabbath. Her responsibility for the moral training of the child, however, is nil. The father does his part in this respect, until the lad enters the rabbinical school. The rabbi then assumes moral responsibility.

It is tragic how the rabbis, through the centuries, have injured the moral influence of the woman in the home. She may bring children into the world, she may perform the domestic duties, but she has no moral standing in the home in advancing religion. The Talmud has given to woman such an inferiority complex that intellectually, educationally, and spiritually she is classed among the lowest.

In the daily prayer book, used in the synagogue and in the home, the woman, if she is able to read, must repeat the following each morning: "Blessed art Thou, O Lord our God, King of the universe, who hath made me according to His will." The woman repeats this form of prayer because of another supplication offered by the male: "Blessed art Thou, O Lord our God, King of the universe, who hath not made me a woman."

Such are prayers found in the devotions of the posterity of that people who gave to the world Jochebed, Anna, Deborah, Esther, Miriam, Hulda, Mary, the mother of our Lord, and other noble and devout mothers of Israel. These forms of supplication indicate that the self-constituted leaders of Judaism have gone far afield from the path mapped out by the prophets of old. Rabbinic contempt for woman is indicated by the following Talmudic testimony:

"There are ten sorts of disqualifications and every one in whom one of them is found is disqualified from giving

evidence, and these are they: Women, slaves, children, idiots, deaf persons, the blind, the wicked, the despised, relatives, and those interested in their testimony. Behold, these are the ten."—"*Hilchoth Adus*" (*Laws of Witness*).

Following Sabbath luncheon, the afternoon usually is spent in the synagogue. During six months of the year "Ethics of the Fathers" is repeated; during the remaining six months, the one hundred and fifty psalms are chanted responsively. The Sabbath closes with the service called *Hav-da-lah*, which means dividing. During this brief service a cup of sweet wine is used, together with certain fragrant spices and the reciting of benedictions and passages of Scripture. Thus the Sabbath is ended.

No opportunity is missed to impress the children that the Jewish religion as at present observed is the true religion which came from God. Despite the differences between the writings of Moses and the rabbinical instructions, to the youthful mind they must harmonize. No occasion is lost to influence the mind against anything that may be called Christian. The young are impressed that a Christian is one who is opposed to the Bible and to the God of Israel. No friendly contacts should be made with such people, unless they are necessary to advance Judaism.



*Doctor Adler, Chief Rabbi*

## 3d Chapter

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# P reparatory Education

TO THE untrained childish mind, which anticipates a successful and brilliant future, visions and dreams of greatness are more than air castles. The Jewish lad who is possessed with the idea of a rabbinical career, thrills with delight in anticipation of his goal. He sees today through the eyes of his tomorrow. For the wise men say:

### *Rabbinical Prestige*

“As a man is commanded to honor and fear his father, so he is bound to honor and fear his rabbi more than his father; for his father has been the means of bringing him into this life of the world, but his rabbi, who teaches him wisdom, brings him into the life which is to come.”—“*Hilchoth Talmud Torah*” (*Laws of Teaching the Law*).

“If a man should see something that his father has lost, and something that his rabbi has lost, he is first to return what his rabbi has lost, and then to return that which belongs to his father. If his father and rabbi be oppressed with a load, he is first to help down that of the rabbi, and then that of his father. If his father and his rabbi be in

captivity, he is first to ransom his rabbi and afterward his father; unless his father be the disciple of a wise man, in which case he may ransom his father first."—*Idem*.

The rabbi, or teacher, is looked upon as a superman. He is not considered an ordinary human being. The rabbinical law says:

"It is forbidden to a disciple to call his rabbi by name, even when not in his presence. Neither is he to salute his rabbi nor to return his salutation in the same manner that salutations are given or returned amongst friends. On the contrary, he is to bow down before his rabbi, and to say to him, with reverence and honor, Peace be unto thee, rabbi."—*Idem*.

There are severe penalties attached to those who dare to treat with disrespect any counsel of the Jewish teacher. The Talmud says:

"Whosoever despises the wise men has no share in the world to come. But notwithstanding this, if there come witnesses to prove that he has been guilty of contempt, even in words, his sentence is excommunication, and the tribunal excommunicates him publicly, and everywhere mulct him a pound of gold, and gives it to the wise man. He that despiseth a wise man in words, even after his death, is to be excommunicated by the tribunal."—*Idem*.

To the child there is a glamour in study, between the years of five and thirteen. The studies called for in this requirement are exclusively Hebrew and Aramaic. In such lands as England and America, a child's elementary education in the vernacular must not be neglected. It is necessary, therefore, to spend additional hours each day in the rabbinical school, after the required periods in the grade school. This is an intensive program for a lad from five to thirteen, but he has a goal to reach. This rabbinical school is called a *chay-der*.

### *Beginning the Study of the Scriptures*

The religious studies usually begin with the first chapter of the Bible. It is incumbent upon the rabbi to keep before the future teacher the importance of an acquaintance with the writings of the master, Moses. To become acquainted with the book of Genesis, yes, with the Pentateuch, is fundamental, and it is almost as vital to know the Jewish prayer book. The two go hand in hand. The prayer book is composed of quotations from the writings of Moses, the prophets, the other Scriptures, and the Jewish Sages. Those sayings of the wise men are so interwoven with the writings of the Scriptures that to the youthful mind they are identical. Gradually the lad comes to believe that they originate from the same source. The Scribes and the Pharisees deemed such a course essential, in order to have control over the people. The Saviour in His day told the people that the Scribes and Pharisees sit in Moses' seat. Whatever they tell you, in harmony with the teaching of Moses, that observe and do; but do not after their works, for they say and do not. (Matt. 23:1-3.)

The Sages demand equal authority with Moses and the prophets; yet their lives were not in harmony with Moses' instruction. The Saviour recognized the necessity of the people's obeying what Moses wrote, but He warned them not to follow the rabbinical requirements.

Certain fundamentals of Hebrew grammar are taught the student as he learns the Scripture text; but if he applies his teaching, he may find himself confused. It should be understood that the Hebrew language, the language in which the Old Testament was written, had no grammar, until the seventh or eighth century of the Christian Era. The prophet to whom was given the revelation was also the interpreter or expounder of the text. The original divine method of communication of the word of God to the people is as follows:

“Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.” Ex. 4:15, 16.

“The Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh.” Ex. 7:1, 2.

The Lord gave His word unto the prophet; the prophet wrote these words, and passed them on to the priests, who in turn gave them to the Levites. The Levites, with the judges appointed by the Lord, were to instruct the people in the words which God gave the prophet. (See Num. 3:5-11, 14-16, 19, 21, 22; Deut. 31:9-13, 24-26; 17:9-11.)

### *Origin of Hebrew Grammar*

The Saviour promised the apostles that He would send them the Holy Spirit, who would teach them the true application of the word of God. When the Holy Spirit came upon them, they expounded the word of the Lord in harmony with the divine will. The result of their exposition of the word, led many of the hearers to lay aside the rabbinical exposition of the Scriptures. They accepted the truth as it is in Jesus.

As time passed on, the Hebrew Scriptures of the Old Testament were constantly explained by the disciples of Christ in the power of the Holy Spirit. Divine explanation was so contrary to the rabbinical method of Scriptural teaching that large numbers of the Jews left rabbinism and became Christian. The leaders of tradition decided that something much be done to stop this departure of the common people from rabbinic influence. Gradually a Hebrew grammar developed. The purpose of this Hebrew grammar was to give the Scripture its rabbinic sense. The name given to the

Hebrew Scriptures was the Masoretic text. "Masoretic" is derived from two Hebrew words, *aam ha-maa-sour*, the people of tradition. The Hebrew text was preserved intact. This was in no wise interfered with. Hebrew grammar may be helpful to an understanding of the Scriptures, but the Holy Spirit is more essential, in order that the word of God may be correctly interpreted and understood.

### *First Chapter of Genesis*

The possible confusion which even the youthful mind encounters in the study of the first chapter of Genesis is this: The rabbi explains that the Hebrew noun may be singular or plural. In the first chapter of Genesis, the word "God" is *E-lo-him* in the Hebrew. This word is contained in this first chapter of the Bible thirty-one times. Without an exception, *E-lo-him* is translated "God." But the lad is told that the word *E-lo-him* is a plural noun.

The lad may ask the teacher why, since the word *E-lo-him* is a plural noun, it is translated in the singular. The lad later learns that the word "God" in the singular is *El*. (See Gen. 13:3.) The word "Beth-el" means the house of God. See also Genesis 14:18, 19, 20, 22, where the words "most high God" are found. The Hebrew words for "most high God" are *El-El-youn*.

The teacher's prompt reply is: "What do the commentators say?" The rabbi is not supposed to express his personal view. After consulting one or two of the commentators, the student discovers that expositors offer different views of the same texts. Now the lad finds himself more confused by their answers. Should the student press the case still further, he may wish he had stopped sooner, for the strength of the argument is in the hands of the rabbi, and his ability to reply may be expressed by the contact of his right palm with the lad's cheeks.

### *Beginning the Study of the Talmud*

When the boy reaches the age of ten, he is introduced to the Mishna; at this age he is supposed to have an understanding of the Scripture text. When the lad is initiated into the Mishna, the comments on the Old Testament, his perplexity begins in real earnest, if he remembers the teachings he already has imbibed. The commentators on the Scriptures are far from agreement among themselves. The student decides in the interest of peace, that it is not expedient to ask many questions. He is encouraged to believe that if he makes good progress in the Mishna, he will increase his pace toward his goal. Nevertheless, questions may have fastened themselves in his mind which are likely to trouble him in later years.

The rabbis have prepared the prayers for youth from a psychological viewpoint. The Sages have decided that the plastic mind must find harmony in the established customs. This seeming impossibility presents one of the hard tasks which faces the rabbi. It faces the youth also.

Among the prayers arranged during the preparatory educational stage is the one offered to the *one* Lord. This oneness, individuality, must be cherished, enforced, and impressed upon the young mind. Here follows a prayer that the growing lad repeats:

“Let the living God be praised and magnified; He exists, and there is no period to His existence. He is unity, and there is no unity like unto His unity; He is concealed; yet there is no end to His unity. The Almighty will never change or alter His law; forevermore there is none but His. He will send at the end of the days our Messiah, to redeem those who at that end hope for His salvation.”—“*Daily Prayer Book*,” article “*Yigdol*” (*Greatness*).

### *Two Hebrew Words for “One”*

To the Christian believer in the Bible, the Scripture is its own interpreter. In the early part of the book of Genesis,

there are two Hebrew words translated "one"—*e-chod* and *yo-chid*. The word *e-chod* is found several times in the first two chapters of Genesis. In Genesis 1:5, the Hebrew text is: "*Vaa-ye-he e-rev, vaa-ye-he vou-ker, youm e-chod.*" Translated literally, it reads: "There was an evening, and there was a morning, *one* day."

This scripture states that an evening and a morning make a (one) day.

In Genesis 2:24 are found these words in the English Bible: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be *one* [*e-chod*] flesh."

The husband and the wife are one. Inspiration declares that they are two personalities, but one in plan and in purpose.

The word *yo-chid* is found in Genesis 22:2. The English text of this verse reads as follows: "Take now thy son, thine only son Isaac."

The word "only" is from the Hebrew word *yo-chid*. This latter word signifies individuality, and not unity. The word *e-chod* suggests unity, and not necessarily individuality.

From early times the Sages have refused to acknowledge that a Godhead exists, though they often translate the word *e-chod* "one" or "unity." But they never translate the word *yo-chid* "unity," but always and forever "individuality."

In Deuteronomy 6:4 is found the basis of the Jewish creed, as expressed on page 5. This Hebrew verse reads:

"*Sh-ma Yis-roil; Ye-ho-vah El-lo-hay-noo, Ye-ho-vah e-chod.*" Translated: "Hear, O Israel; the Lord our God is *one* Lord." Moses acclaims God *e-chod*, one; and not *yo-chid*. Had the rabbis translated the Scripture in harmony with the will of God, the blindness in regard to the Deity of Messiah would not exist among the literal seed of Abraham. This was the rock on which they stumbled; this was their stone of stumbling.

The lad must be impressed that the prayer book and the Scripture teach the same thing. The hope of the advent of Messiah has been universally accepted; this has been the anchor which from time immemorial has held the Jew to Judaism.

### *Omissions in the Talmud*

The growing lad is enthusiastic as he endeavors to follow punctiliously the instruction of the rabbi, for he is encouraged to believe that he is progressing toward his goal. It grows on him that he must familiarize himself with the writings of the Mishna as rapidly as possible, for familiarity with these commentaries and the Gemara, by the time he reaches the age of thirteen, is greatly to his advantage.

In the pursuance of the writings of the Sages, the pupil observes that there are blank spaces in the text marked by a circle. He inquires: What are these circles? What do they mean?

Centuries ago the Talmudic writings contained many uninteresting and unpleasant stories against the Saviour, against the apostles, and against the Christian religion. Fables, fictions, allegories, exaggerated untruths, and harsh, sarcastic writings found their place in the Talmud. Such statements were originally inserted to create distrust in the student's mind against Christ and against the Christian religion. They did their work in creating a bitter attitude against our Lord and against the teachings of the New Testament.

The time came, however, when it was deemed wise to eliminate all such writings; but these tales and fictions still are preserved among the devout orthodox. The rabbi expounds to the student orally what those circles represent, in order that the prejudices may continue. The pious rabbi will lose no opportunity to warn the youth against Christ and against the Christian religion. The lad is advised to have no social intercourse with the Christian; he must have noth-

ing in common with the believer in the Nazarene. These circles have much to do with the preservation, through the centuries, of Jewish prejudice against the truth of the gospel. Rabbinical methods of imparting this information have been largely responsible for preserving this bitter spirit. Not even the name of Christ may be mentioned by the pious and devout.

### *Confirmation of the Above*

Bernard Pick, in his book, "The Talmud, What It Is," refers to a circular letter sent out by the Jews of Poland in 1631, following a Jewish convention. These leaders wrote their coreligionists that in future editions of the Talmud, certain omissions should be supplied by inserting a circle. Mr. Pick quotes the circular as follows:

"GREAT PEACE TO OUR BELOVED BRETHREN OF THE HOUSE OF ISRAEL. Having received information that many Christians have applied themselves with great care to acquire the knowledge of the language in which our books are written, we therefore enjoin you, under the penalty of the great ban (to be inflicted upon such of you as shall transgress this our statute), that you do not in any new edition either of the Mishna or the Gemara, publish anything relative to Jesus of Nazareth; and you take special care not to write anything concerning Him, either good or bad, so that neither ourselves nor our religion may be exposed to injury. For we know what those men of Belial, the *mumrim* [a term applied to apostates from Judaism], have done to us, when they became Christians, and how their representations against us have obtained credit. Therefore let this make you cautious.

"If you should not pay strict attention to this our letter, but act contrary thereto, and continue to publish our books in the same manner as before, you may occasion, both to us and to yourselves, greater afflictions than we have hitherto experienced, and be the means of our being compelled to

embrace the Christian religion, as we were formerly; and thus our latter troubles might be worse than the former.

"For these reasons we command you that, if you publish any new edition of these books, let the places relating to Jesus of Nazareth be left in blank, and fill up the space with a circle like this: O. But the rabbins and teachers of children will know how to instruct the youth by word of mouth. Then Christians will no longer have anything to show against us upon this subject, and we may expect deliverance from the afflictions we have formerly labored under, and reasonably hope to live in peace."—*Pages 88, 89.*

### *Prejudices Against Jews*

Unjust experiences may be the lot of orthodox youth in communities in which prejudices still exist. These experiences only tend to confirm what the rabbis have taught their students about the religion and Christian people. My home was in a community of Jews and professing Christians, in the heart of the city of London, England. In order to reach school, it was necessary for me to pass a place where Christian lads gathered. To the Jewish people for centuries, the world had but three kinds of religion—Jewish, Christian, Mohammedan. Heathen and savages were formerly classed as professedly Christian. The belief in which one was born must be his religion the remainder of his life. If a person were not a Jew, he was either a Christian or a Mohammedan.

It was not unusual for the crowd of boys to follow me, shouting: "I had a piece of pork, I placed it on a fork, and I gave it to a Jew boy Jew." Accompanying this demonstration with jeers, they further shouted: "There goes a Christ killer."

I often had to flee in order to save myself from being pelted with stones and other missiles. I used to say: "Why am I accused of being a Christ killer? I never killed Christ." Such experiences led me to conclude that the

Christian was no friend to the Jew. Why should a Jew have any contact with a Christian? Such a religion had no attraction for the Jew.

### *Attending Sabbath Devotions*

Sabbath attendance at the religious school may be essential, but the synagogue must be attended. Sabbath attendance includes Friday evening devotions, three hours of services Sabbath forenoon, and usually four or five hours on Sabbath afternoon. The closing Sabbath exercises may be concluded at the home. The Sabbath afternoon service may be one of peculiar interest to the youth who anticipates becoming a teacher in Israel.

Rabbinical custom has divided the weekly Sabbaths into two parts, especially the Sabbath afternoon services. During one half of the year, the afternoon is set apart for repeating the "Ethics of the Fathers." The "Ethics" contains six lengthy chapters. To chant these chapters responsively may consume from two to three hours.

The introductory statement to the "Ethics" is as follows:

"All Israel have a part in the world to come, for it is written: 'And all thy people shall be righteous.'"

Then follows this paragraph:

"Moses received the law from Sinai, passed it on to Joshua, Joshua to the elders, the elders to the prophets, and the prophets passed it on to the men of the Great Synagogue. They [the elders of the Great Synagogue] said three things: 'Be deliberate in judgment; train up many disciples; make a fence for the law.'"

In this one brief paragraph is summed up the history of Israel, from the days of Moses to the founders of tradition, the basis of modern Judaism. These two sentences are a master stroke to cajole the young mind. They immediately introduce him to the authority for accepting the writings of

the rabbis on an equality with the sayings of Moses and the prophets.

From this introductory verse of chapter one of these "Ethics," to the close of the last chapter, the writings and witticisms of the rabbis are extolled. These "Ethics" are models for the teacher to follow. Unconsciously the lad is learning to become a rabbi. In a short time he is able to commit these chapters to memory.

### *The Book of Psalms*

During the rest of the year, each Sabbath afternoon is devoted to repeating responsively the one hundred and fifty psalms. These psalms are divided into five books by the rabbis. Book one begins with the first psalm, and concludes with the forty-first. The second book ends with psalm seventy-two. The third closes with the eighty-ninth. The fourth concludes with the one hundred and sixth. The fifth ends with psalm one hundred fifty. The entire Psalmody is completed by sunset of each Sabbath. As a result of reciting these psalms weekly, the student becomes familiar with the entire one hundred fifty in a short time.

It is the ambition of the lad to memorize the "Ethics of the Fathers" and the Psalms before he reaches the age of thirteen. By the time he reaches his teens, his ambitions are lofty if he has familiarized himself with the daily synagogue prayers, the Sabbath devotions, and the required forms of worship for the new-moon ceremonies each month.

### *The Annual Festivals*

The Jewish festivals are seasons of intellectual enjoyment. This people still observe the Passover, Pentecost, Blowing of Trumpets (called by the orthodox, Rosh Hash-anah—New Year), Day of Atonement, and Feast of Tabernacles. In place of the temple sacrifices and sanctuary services, the rabbis have substituted readings and prayer legends.

For the confirmation of this substitution, they quote this scripture: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Hosea 14:1, 2.

The worshipers attend synagogue on these festival occasions. They usually spend the forenoon reading and reciting prayers, and quoting Scriptures. They then break their fast.

On the day of Blowing of Trumpets they remain in the synagogue a longer period. This is necessary, for the Day of Atonement is to follow in ten days. These ten days are called "Ten Days of Repentance." On the Day of Atonement, the devout remain in the synagogue until the set of sun. This is in addition to the services they conduct the previous night. During this entire twenty-four hours, neither food nor water may be used by any person who has reached the age of twelve; nor may the worshiper wear shoes at any time during this day while attending religious service.

All these occasions are of unusual interest to the lad who has mapped out for himself the career of a teacher. He expects to see a bright horizon appear, when he is confirmed at his thirteenth birthday, the age of "precepts." At this anniversary he becomes a member of the synagogue, and he is greatly encouraged at his bright future prospects.

## 4th Chapter

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# Jewish Confirmation

*Bar mitzvah* (son of the commandment)! What a meaningful word this is to the Jewish lad entering his teens. The confirmation ceremony takes place when the lad is thirteen years old. At this time he becomes a member of the synagogue. To this period every Jewish lad looks forward with deep interest—yes, with intense emotion, with great delight. This occasion is the highest and most supreme joy of his life up to this time.

The ordinary youth is overjoyed as he contemplates this step he is to take in Jewish life, but to the lad who has a teaching or rabbinical career in view, this confirmation service brings many a thrill. For this occasion he has made unusual preparation. Just when this custom of confirmation originated is not generally known. As is the case with respect to many other customs observed by the Jewish people, there are no certain records to indicate when or how it originated. A number of the rabbinical customs and ordinances during several centuries were passed on from rabbi to pupil, from parent to son, orally. It is rather difficult to know when certain customs began. This one was in existence in the days of the Saviour; for we have no

record of Jesus' visiting Jerusalem from the time of His dedication in infancy, until He had exceeded His twelfth birthday, when His mother and Joseph visited the temple at the time of the Passover. At this time He was recognized as a "son of the commandment."

### *Preparation for Confirmation*

For centuries this custom of confirmation was confined to males. In fact, it was a sin to give girls or women religious instruction. The following Talmudic teaching emphasizes this thought:

"Women and slaves and children are exempt from the study of the law."—"*Hilchoth Talmud Torah*" (*Laws of Learning the Law*). This idea indicates that the female does not need to learn. A still stronger testimony dealing with this subject follows:

"A woman who learns the law has a reward, but it is not equal to the reward which a man has, because she is not commanded to do so; for no one who does anything which he is not commanded to do, receives the same reward as he who is commanded to do it, but a lesser one. But though the woman has a reward, the wise men have commanded that no man should teach his daughter the law, for this reason, that the majority of women have not the mind fitted for study, but pervert the words of the law on account of the poverty of their mind. The wise men have said, Everyone that teacheth his daughter the law is considered as if he taught her transgression. But this applies only to the oral law. As to the written law, he is not to teach her systematically; but if he taught her, he is not to be considered as if he taught her transgression."—Quoted in "*The Old Paths*," p. 24.

### *Wearing the Praying Shawl*

On arriving at the age of twelve years and nine months, the lad begins in earnest to prepare for his confirmation.

For three months he is initiated into the wearing of the praying shawl and the phylacteries. The praying shawl is worn outside the clothing. This object is mentioned by our Saviour in Matthew 23:5. The shawl is made either of wool or of silk. It is made in the shape of a square.

At each of the four corners of this praying shawl are fringes. These fringes are arranged by arithmetical progression. They are tied into knots, and these knots are considered sacred. These fringes are kept in a small pocket especially made for the purpose. This garment must be worn by the male from the time he wears it at his trial for confirmation, until the day of his death, each morning before he partakes of his first meal of the day. There is but one day in the year when he is not permitted to wear it in the morning, and this is the fast of the fifth month. (See Zech. 7:3, 5.) This fast usually occurs in the month of August. It was introduced at the time of the Babylonian exile, to commemorate the destruction of Jerusalem and the beginning of the seventy years of exile. During this fast day, the synagogue is stripped of its hangings fronting the ark, in which the scrolls of the law are deposited, from the desk where the minister reads the law, and from the stand where the rabbi preaches his sermon. This fast of the fifth month is a day of sorrow and mourning.

This praying shawl may not be used as the individual wishes. It must be handled only as the rabbis prescribe. The lad must first repeat sentences which have been prepared; otherwise the wearing of the garment may cause the person a great deal of trouble. The basis for the use of this praying shawl is found in Numbers 15:37-39. While the usage is man made, the lad is impressed that the origin of the custom is divine.

#### *Wearing the Phylacteries*

The phylacteries consist of two parts. One part is placed on the left arm, while the other is placed on the forehead.

These phylacteries consist of two square box-shaped objects. Attached to these boxes are leather straps. Inside these boxes are pieces of parchment on which are written in Hebrew the following four texts: Exodus 13:9, 16; Deuteronomy 6:8; 11:18. In each of these texts are found these words: "It shall be for a token upon thine hand, and for frontlets between thine eyes."

There is no reliable record to show just when the wearing of the garment and the phylacteries was introduced. These phylacteries are worn only during the six days of the week; they are not worn on the Sabbath. The reason offered is that these pieces of leather are worn as a sign. But the Sabbath itself is a sign. This latter sign is given by the Lord. It is not necessary to have two signs on the Sabbath. The phylacteries are a sign of man's relation to God during the six working days, whereas the Sabbath, the seventh day, is the sign between God and His people.

During the time the phylacteries and garment are worn, no conversation is permitted. To engage in ordinary converse at such a time is sacrilegious, and may be the cause of trouble and perplexity. When the phylactery is placed on the left arm, the worshiper repeats the following: "Blessed art Thou, O Lord our God, King of the universe, who hath sanctified us with His commandments, and hath commanded us to wear the phylacteries."

To fail a single day to wear these objects as commanded by the rabbis, whether on land or on sea, among friends or amid foes, in times of peace or in war, among Jews or Gentiles, at home or abroad, might bring disaster, accident, or other serious danger. It is not unusual to see, while riding on trains during the early morning hour, a son of Abraham wearing these phylacteries. If he is a pious orthodox, despite his surroundings, he will not eat his morning meal until he has worshiped in the phylacteries.



*Broad and Narrow Phylacteries*

*Learning a Portion of Scripture*

During the three months prior to his thirteenth birthday, the confirmand must learn a special portion of the Pentateuch, which he must publicly recite on the Sabbath he is confirmed in the synagogue. Of the reading of the five books of Moses by the Jewish people in the synagogue, Rabbi Isaac Leeser, first translator of the Hebrew Old Testament into English, says in the preface of his translation:

“The Jews also divide the law [Pentateuch] into fifty-four sections. . . . The whole is read once every year in the synagogue and families, together with a corresponding section (Haphtorah) of the prophetic books. . . . The weekly sections are divided off in seven subdivisions.”—*Page X*.

This plan of dividing and subdividing the five books of Moses into sections and reading a portion of the prophets every Sabbath day is an ancient custom, and was in general use in the days of the Saviour and of the apostles. (See Luke 4:16, 17; Acts 13:15, 27.)

The rabbinical student must memorize the section to be read by him in the synagogue on his thirteenth birthday. This section is divided into seven portions, and the confirmand must recite the entire section to seven individuals who listen to him read these portions, each individual in his turn. The scroll of the law from which this lad reads on this particular Sabbath contains no points, vowels, paragraphs, or punctuation, save that periodically there are spaces, indicating pauses or divisions. If the student is able to accomplish this feat without error on this celebrated Sabbath, he has promise of an encouraging future.

For centuries it has been a current belief among the Jews that the paternal parent is responsible for the lad's sins until he reaches his confirmation age. At this time the lad becomes responsible for his own sins and sponsor for his own career. When the lad has completed the reading of his section of the

law on this particular day, the father steps upon the platform, and, standing beside the lad, repeats these Hebrew words, "*Ba-ruch sh-pet-ra-ne,*" a free translation of which is: "I am blessed; I am dispensed with him." From this time and onward the lad is a member of the synagogue, and is responsible for his own sins.

Following his confirmation, friends of the family offer congratulations upon the success of the lad. He is made the recipient of many gifts, and a feast follows which may cover several days. The future now looms large with promise for a successful career.

### *The Study of the Precepts*

With confirmation ended, with the feasting at an end, the prospective teacher must now dig in and devote his time and thought to the study of the precepts. The Talmudic program for the Hebrew teacher is: "At thirteen to observe the precepts." Following the rabbinical outline for his future, for the lad has no other rule to guide him, he must now familiarize himself with Talmudic precepts. He has already gained a fairly good knowledge of the wording of Scripture, particularly of the writings of Moses and of the Psalms. He is also acquainted with the devotions for the secular days of the week and also for the Sabbath. He should by this time have a working knowledge of the requirements of prayers for feasts and holy days; from henceforth he must delve deeper into the precepts. The precepts described in the Talmud are not the instructions and counsels of the prophets. Indeed not.

Centuries prior to the Messiah's advent to earth, the prophet Isaiah wrote the following in regard to the precepts the student is now obliged to master. The Seer wrote: "Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precepts of men." Isa. 29:13.

The Talmud makes the following pronouncement in regard to what is meant by the study of the precepts, following the age of confirmation:

“Everyone is bound to divide the time of his study into three parts: one third to be devoted to the written law [this law is generally understood to be the five books of Moses]; one third to the Mishna; and one third to the Gemara.” From this dictum it is understood that two thirds of the student’s time must be spent in studying the human commentaries, while only one third of his time shall be used in the study of God’s word. But the rabbis add:

“What has been said refers only to the beginning of a man’s learning, but as soon as a man becomes great in wisdom, and has no need of learning the written law, or of laboring constantly in the oral law, let him at fixed times read them, that he may not forget any of the judgments of the law, but let him devote all his time to Gemara.”

The student is not in reality called upon to give even the third of his time to the study of the word of God. What is demanded of him is merely to review those Sacred Writings periodically, that he may not entirely lose them from his mind. It is not necessary for him to feed his soul with the heavenly manna, or to worry about those who shall be under his charge. He should glance over them occasionally; but his burden should be what the Sages have taught. Man is to be exalted; the Lord is to be minimized. The human is placed above the divine. Israelites are encouraged to forget their Maker.

## 5th Chapter

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### *F*ailing Health and Leaving Home

It is strange what changes may occur in one's life even in juvenile days. The rosy prospects of a teacher in Israel were a constant joy. With the passing of time, the vision grew larger, the possibilities broader. Without any premeditation and forethought on my part, for some inexplicable reason, after my confirmation my desire for a teaching profession seemed to wane. Instead of my zeal and earnestness for the rabbinate increasing, my rabbinical hopes were being shorn of strength. Perhaps impairment of health may have contributed to this end.

From childhood I did not have robust health, and was obliged to be under a doctor's care for several years. Nearly eight years of child life I had spent in study and in the religious school. I had formed strong sedentary habits during this era. Recreation, play, relaxation, which are so essential during this early period of life, did not occupy a great portion of my time.

### *Beginning to Labor*

I informed my parents that I desired to learn a trade. This was a great disappointment to them. They had not planned on such a career for the youngest member of the family. Their hopes were pinned on a professional future; it seemed hard for them to become reconciled to the suggestion. Symptoms of tuberculosis were beginning to appear; yet I decided to learn a trade.

I had not been at work very long before I manifested feelings of repentance. A wealthy relative had planned for me a college education, at the completion of which I was to have charge of a mercantile institution in one of England's colonies. Was it now possible to reverse my circumstances? The desire for further education increased. The yearning for added knowledge was intensified. Was misfortune to overtake me because I had abandoned the purpose of perpetuating Judaism? My zeal in the Jewish religion seemed to be waning. My early teaching impressed me that perhaps God needed appeasing for a sinner's wrongdoing. Was it now too late for me to repent?

I decided to enter an evening school. The ambition to have more education became a determination, and I mapped out a course which I hoped would lead me to my desired goal. In this I was to be disappointed.

### *A Tuberculosis Patient*

Symptoms of tuberculosis were increasing. I was obliged to spend time and effort in visiting hospitals and consuming medicines. England's long-standing remedy for tuberculosis, cod-liver oil, became a daily necessity. Still, I found slight relief. A bad cough developed. It was necessary for me to wear a mask filled with creosote to act as a germicide.

My father was a hard-working man; he had little of this world's goods. But he was a pious Jew and he had a large circle of friends in the synagogue and in the Jewish com-

munity. These friends, who were sympathetic with my trouble, deemed it advisable for me to enter a tuberculosis institution, and enlisted the interest of the Chief Rabbi of Great Britain, through whose good offices I was enabled to have tests by the eminent specialist, Doctor Mackenzie, of London. The physician advised that I enter the National Tubercular Hospital at Ventnor, Isle of Wight, England. Here I made my first direct contact with Christianity.

### *Earlier Experience With a Missionary*

The Jew is taught that Christianity is opposed to Judaism. The two religions have nothing in common. The Old Testament, say the orthodox, is the religion of the Jews, but the Christian has no interest in this ancient Sacred Book committed to the Israelites. The Christian, the Jew is taught, has a religion of his own invention. One outstanding illustration of this professed Christian contrariness will serve to explain my confirmation in this belief.

One day a missionary came into our neighborhood while I was in my teens, and invited a number of us youth to his mission. "Mission" is not an acceptable word to a Jew. It means to him a place of deception, unfriendliness, apostasy from Judaism. The missionary was asked: "What is a mission?"

He replied, "It is a place where they teach about Jesus."

As soon as the man uttered this latest word, angry passions at once arose. The youth ridiculed the man. They made sport of him.

The missionary made every effort to convince us that we should attend this mission. He told us that it taught the people about the true God.

But he was told that the people who believe in Jesus are idolaters. To believe in Jesus as God is to believe in more than one God. The Jews are taught that there is only one God. The Jewish Bible says: "The Lord our God is one

Lord." If the Christians believe in the God of the Old Testament, and also believe in Jesus as God, they worship more than one God.

The missionary was asked if he believed in the God of Abraham, Isaac, and Jacob. He replied in the affirmative. He was then asked if he accepted the ten commandments spoken by the mouth of the true God on Mt. Sinai. He again replied in the affirmative. The God of the ten commandments declared: "The seventh day is the Sabbath of the Lord thy God." The seventh day, Saturday, is the holy day observed by the Jews who believe in the God of the Old Testament; but Christians claim that their God, Jesus, tells them to observe the first day of the week, Sunday, as their holy day of worship. If the Christians believe in the God of the Old Testament as well as in the God, Jesus, they certainly are worshipping more than one God. Therefore they are idolaters.

"If it is sin to transgress God's law, is it not more than sin to change God's law from the seventh day to the first day? Either the Christian religion is idolatrous, or your God must be a blasphemer," the missionary was told.

With a look of disgust, he turned away, remarking, "They are only Jews, and are not worthy of attention." From then on Christianity had little appeal for me.

### *Experiences as a Patient in the Hospital*

Jars and jolts awaited me when I became a patient at the consumptive hospital. I was surprised to see men and young men walking about the grounds and in the halls of the buildings without their hats. It is forbidden among the Jews for males to walk about bareheaded. They must wear their hats in the house as well as abroad. It is absolutely essential that men's heads be covered at mealtime. It is forbidden under penalty of punishment to offer grace at mealtime bareheaded.

The patients I observed failed to ceremonially wash their



*Patients at the National Tuberculosis Hospital. The Author Is Seated in the Center on the Ground*

hands before dining. I had always been taught that such an act was part of the true religion.

I understood that this was a Biblical law. At every step I encountered people who I thought opposed the Bible. I found it rather difficult to observe proper poise among idolaters; for Jewish teaching affirms that all nations, aside from Jews and Mohammedans, are idolaters.

The more I associated with the patients, the more kindly disposed toward me I found them. I did not impress upon them that I was of the Jewish faith, for fear of being persecuted or ostracized. The patients, on the whole, manifested a kind and gentle spirit. Such a spirit was contrary to my understanding of the Christian religion. I tenaciously clung to the teachings of Judaism, for to me there was no religion comparable to the teaching of my forefathers.

Periodically the chaplain of the institution visited me. He was a pleasant, congenial man. He spoke very kindly, and manifested a friendly spirit. The institution was under the auspices of the Church of England, and the chaplain was of the Episcopal faith. The minister invited me to attend religious services on Sunday. I was unable to travel a great deal, and so did not wander very far from the immediate vicinity of the grounds.

### *First Visit to a Christian Church*

I finally decided to attend a religious service. Never before had I entered a Christian church. I had a prejudicial and superstitious fear that Heaven might be displeased with my attendance at such a place. I therefore seated myself near the entrance to the church, so that should an unfavorable situation arise as a result of my visiting this edifice, it would not be difficult to escape quickly. To the reader it may seem strange that a young man who had been reared in the heart of the city of London, in the middle of the nineteenth century, should entertain such strange ideas about the Christian re-

ligion. The writer will venture to say that in this late date of the twentieth century, there are large numbers of orthodox Jews in many of the urban centers of this country who have never entered a Christian church, nor could they be persuaded under any consideration to enter such a building. Strong, narrow-minded, bigoted, sectarian prejudice, coupled with religious fear, creates an unpleasant situation.

I watched the attendants as they entered the sanctuary. Upon reaching their pews, they silently and reverently knelt in worship. I was sure these worshipers were idolaters, for the Jew never kneels in prayer, either at home or in the synagogue. Judaism does not countenance any religious custom observed by Christian peoples. It teaches that all Christian forms of worship are opposed to Biblical teaching. Jewish and other forms of worship have nothing in common.

After patiently waiting for the service to begin, I was surprised to observe at the rear of the church a man robed in a strange-looking gown. The garment was partly white and partly black. It was a most peculiar-looking dress. I dared not inquire of the worshipers the significance of such a type of garment, but I was perplexed. I was partly persuaded to leave the house. The entire service seemed such a strange mode of procedure. I was grateful on leaving the building that nothing disastrous had happened to me.

### *Death of My Father*

After being a patient for seven weeks at this hospital, I received word that my father was seriously ill. I found it necessary to go home, and was unable to return to the institution for further medical relief. Upon his death I was made to sense what it is to be an orphan, broken in health, and with no means of livelihood. Was I to be overtaken with serious calamity? Was there no future for me? I decided that I must be more devoted to Judaism. I thought that if I held tenaciously to the Jewish religion, as I had been taught, my

circumstances might become more favorable. Perhaps a kind Providence might yet show me favors.

I followed faithfully the days of mourning for my father. For seven days after the burial of an immediate relative, the entire family must remain in mourning. No member may sit in a chair during this entire week. All pictures and looking glasses must be turned with their faces toward the wall. No washing of the hands or the face with soap is permitted. Shoes may not be worn. Kindly greetings may not be offered by friends. Food must be eaten at low mourning benches. No shaving or barbering is permitted. Three times each day, male members must offer prayers for the dead. If friends should call to express sorrow or sympathy, no hand-shaking is permitted.

The prayers for the dead are read with the hope that the departed soul will not suffer too severely in Gehenna. All souls must be purified at death; these prayers are helpful toward purification.

Physicians counseled that if I could take an ocean voyage, it might be beneficial healthwise. Relatives and friends united in a plan. In a short time I made preparations to leave England for the New World. It seemed hard to say good-by to loved ones and dear friends. With health well-nigh bankrupt, with no certainty of a successful future, I left my native shores of Great Britain, and took ship for the United States of America, to join my relatives in that far-off land.

I did not sense my situation, but it is assuring to know that God does have a care for His own. Through His divine leading, man's sorrows may be turned into superlative joys. Human disappointments may become His appointments. He doeth all things well.

## 6th Chapter

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# O*n the Shores of the United States*

IF MY father had lived, I doubtless would never have left Great Britain. He had spent two and a half years in America when I was a child, and he repeatedly stated that there were many material advantages to be gained. But he said that the Jewish religion was not flourishing in America, and for that reason he was prejudiced. He wrote to mother :

“America is a great and wonderful country. It is a large and prosperous land. A person can make money, and everyone has opportunity; but a man will lose his religion here in a very short time.”

With the knowledge of my father's experience during his stay in this land of freedom, my mother sent me forth with fear and trembling. That dear mother lavished upon me an abundance of blessing and prayer, with the hope that I would be most devout and loyal to my early training in the Jewish religion.

She provided me with every essential object necessary to continue the forms of Judaism, such as a protection for the phylacteries, a receptacle for the praying shawl, a small

undergarment which identifies a Jew, etc. Should death or disaster overtake me, I would not be buried in Gentile soil.

### *In New York City*

My near relatives who lived in New York City received me kindly and graciously. I early discovered that that cosmopolitan city was not the most helpful environment for improvement in health. However, I decided to find employment, as it was necessary to work in order to maintain proper family relationships.

My senior relative told me of the many snares and pitfalls I was likely to encounter, if I hoped to remain true to Judaism. He strongly advised me that I secure employment where I could observe the Sabbath. It seemed to me that to do otherwise would be suicidal. I felt that the background of those two decades of home and rabbinical training were sufficient to hold me fast to the age-old customs of the Jewish religion.

Fortune seemed to smile upon me for a time. I resolved that I would continue to be a good Jew in that metropolis of America. It was my resolute purpose to remain loyal to the teaching of my forefathers, even though it would involve inconvenience and financial loss. But reverses soon set in. I was compelled to seek employment among non-Jews. An advantageous position was finally offered me, which I accepted, not sensing at the time what such a position might mean to my conscience.

The first Sabbath that I felt I must work in order to keep my position was a real test of conscientious conviction. My conscience, like that of Saul of Tarsus, had been trained to follow the custom of my forebears, but I did not know the real meaning of the depth of honest convictions. I was greatly bothered and disturbed. It was hard to kick against the prickings of conscience.

### *An Unfortunate Experience*

I finally decided that I must forget my conscience and meet the conflict as I thought a man should. I began to work. Unexpectedly the razor-edged knife slipped from the pattern I was using, and my finger was gashed. I felt that I was whipped. It seemed to me that my conscience was telling me I was guilty in what I was doing. But I decided that I must labor on. My keen-edged knife repeated the first performance, only with worse results. Fear then gripped me. I was unable to stand any further strain, and I was obliged to stop work for the day.

I felt that I was defeated. The following Sabbath it did not seem quite so hard to follow inclination. I reasoned that many Jews felt compelled to work on this day in order to maintain themselves and their families, and they seemed to get along well. When I had held this position for nearly a year, I was unexpectedly informed that I was to be promoted to a higher position with the same firm. Apparently I was on the road to success; the future looked rather cheerful, from a material viewpoint. How Satan does goad one on in the downward path, with promises of material benefits!

However, I did not feel that I was abandoning Judaism. To the synagogue I would go when I found it convenient. In view of my earlier training, I thought I could overcome my shortcomings during the time of the penitential holiday season. The Lord, I thought, would overlook my sins, in view of my seeming necessities. My health, however, was not improving. I looked forward to the future, when by earning a larger salary, I might accumulate sufficient means to enable me to take steps to improve my health. Life was not so buoyant as I anticipated. I was not happy. I felt that my father's admonitions regarding conditions in the United States were wise, wholesome, and well stated. Unexpectedly, I was without work; the prop of financial success was gone.

I found myself in New York City without an income, without future prospect, with few friends, and with my anchor of Judaism rather weak.

### *Out of Employment*

The months that followed were hard and disappointing. It seemed impossible to find employment. A long, hard winter awaited me. Clothing was scarce, food not abundant, money unobtainable, sympathizers few. I began to think that the way of the transgressor is a hard way. The financial assistance promised by friends did not materialize. Apparently all things were against me. At such a time, how precious it would have been to me, could I have sensed that the God of Israel was interested in my welfare. I finally decided to leave that populous city, and the following spring I moved to Massachusetts.

Could the veil of the future have been lifted, when I bade good-by to New York City, I would have been profoundly thankful for all that had happened. During my stay in that great metropolis, I associated with Jewish relatives and friends. When I worked in the factory, my associates were mostly Gentiles, whom I supposed, of course, to be Christians. Their conduct did not make their religion attractive. My views of Christianity had not changed. I had not yet seen anything in New York's Christian faith which was any improvement over the teachings of Judaism. Kindness and mercy were lacking; the attitude of Christians in that great metropolis was neither friendly nor helpful.

## 7th Chapter

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# God Works in a Mysterious Way

A STRANGER in a strange land! Such was I, I felt, when I arrived in Massachusetts. I had no relatives there, and friends were very few. I was kindly received by a family distantly related to certain of my in-laws. Positions were not plentiful. Ere long, however, I was able to find part-time employment. I early discovered a Jewish community, and I made myself known to its residents. My zeal for Judaism was not extraordinary; yet I felt that the Old Testament was God's gift to the Jewish people, and that the Jewish religion could not be superseded. I considered it necessary all the time to be on guard, for I was obliged to make many contacts with Gentile people. I presumed that the attitude of non-Jews was the same in the Bay State as it was in other places where I had been.

Occasionally I attended the synagogue, especially during the penitential periods. The first ten days of the Bible seventh month are called "penitential days." Among the Jewish people they are known as *Aa-sae-res Ye-may Tshoo-va* (Ten Days of Repentance).

The belief exists that these ten days are solemn and

sacred, because they lead up to that most solemn of all the days of the year, the Day of Atonement. This latter day is called *Yom Kippur*, which means Day of Atonement. In Scripture, in the Hebrew, it is called "The Sabbath of Sabbaths." It is still common belief among the strict orthodox Jews that this twenty-four-hour period decides a person's destiny for the next year. It is still known among them as the *Yom Ha-din* (Day of Judgment).

### *I Found Christianity Many-Sided*

I was thrown a great deal among non-Jews, as there are no ghettos in Massachusetts comparable to those in New York City. Most non-Jews I met professed to be Christians. There seemed to be many kinds of Christians. Christianity appeared to be called by different names, and there seemed to be various brands of this religion. I also discovered that the Christians at times strongly opposed each other's beliefs. To the Jewish onlooker unacquainted with Christianity, it would appear that this religion is one of divisions and separations.

If I discovered a prospect of employment, it was necessary to work on the Sabbath. At last a door opened to me, which was accompanied with a rather strange and novel experience. I was promised a position some ten miles distant from the city. In purchasing my railroad ticket, I noticed a train standing at the platform in front of the station. Instead of inquiring of the station agent whether this particular train would carry me to my destination, I asked a bystander, supposing that he would furnish me with a correct reply. He assured me that the train would deliver me at my railroad station. I boarded the train, thinking that it would arrive at my stopping place in ample time to reach my position. But I rode the longest ten miles I ever rode.

After a time the conductor entered the carriage, and I handed him my ticket. He looked at the ticket, then at me, and said: "Mister, you are on the wrong train." I ex-

postulated with him. I told him that I had been informed that this train would take me to my destination. After a brief discussion, the conductor advised me to leave the train at the next stop, and told me how I could reach the town I was seeking. I decided to follow his counsel. Had I remained on this train, I should have landed in a city some three thousand miles from my starting point. Honesty and sincerity associated with error are of little permanent value. I discovered that it is the truth that makes men free.

### *Seeking a Home in a Private Family*

After a time I was successful in securing what seemed to be a promising position. I here found myself in perplexity. I did not feel free to make myself known as a Jew. I feared that if this were commonly known, I might lose my position, in addition to being ostracized or possibly persecuted.

I decided that in view of some experiences through which I already had passed, it would be advisable if I could secure a boarding place in a private family. One of the men in the factory told me of a family with whom I might find room and board; but he added that they were a strange and singular people: They observed Saturday for Sunday, they did not use pork, and they followed other rather strange customs that Christian people usually do not observe. My interest was at once aroused. He further added that these people called themselves Christian, and that they were a fine family, but they entertained certain strange notions. What at once attracted my attention was the statement that they observed Saturday for Sunday and did not eat pork, and yet they were Christians.

### *Strange Jewish Ideas of Christianity*

It has been the common belief of the Jew for centuries that the Christian religion consisted of a trio of ideas—keep-

ing Sunday, eating pork, hating Jews. While this statement may be somewhat of a surprise to some, it is obvious to the thoughtful person that the Jew could not be blamed for reaching such a conclusion.

The average Christian had little use for the Old Testament. It was considered by the Gentiles as a Jewish Book. It was given to the Jews. Christians had little use for anything that was Jewish. The Christian professed to follow the New Testament. The Jew had not seen the New Testament and so knew little of it, except what he had been taught about it, and this information was not favorable.

The Christian's popular diet, as the Jew understood it, was pork. In most European countries the non-Jewish neighbors of the Jews regarded the swine as the staple article of diet. Often this animal was used among the professed Christians in certain lands to ridicule the Jew. They even forced him to use it. By so doing, the Christians thought they were performing a missionary act. This only tended to make the Jew feel more bitter against the Christian religion. Since the days of Moses, Abraham's literal descendants have abominated the thought of eating swine's flesh.

With very few exceptions, every country on earth, especially in the Old World, has persecuted the Jew. It has seemed to be regarded a real Christian act to persecute and brutally treat the Jew. "Jew hater," "Jew killer," "Jew persecutor," "Jew hunter," were popular terms among men in certain European countries. The Jewish people for centuries have known by a most bitter experience the meaning of such terms. One need not use any figures of speech in saying that certain countries and large cities have written their history with the blood of the Jew. In view of these facts, what other understanding could the rigidly orthodox Jew have of the Christian religion? Not till quite recently has the Jew felt that he had occasion to change his ideas of

what constituted Christianity. We must not be too harsh in our judgment of the strange idea of the Jew that the Christian religion is based on the threefold belief mentioned.

When this shopmate informed me that the people with whom he had lived and with whom I might find a home were Christian, yet held to such doctrines as the observance of the seventh-day Sabbath, attendance at religious services on Saturday instead of on Sunday, and abstinence from unclean food, I felt that I had good reason for being interested in this family. I decided to approach the man, who worked in the same factory, and ask him for a place in his home, to room and to board.

My request did not meet a warm reception. He offered various reasons and some excuses. He did not entirely turn me down, but he gave me to understand that his home was not a boarding house. That was exactly what I wanted. I did not want to live in a boarding house, but in a home. He told me that I would have to eat cold food on Saturday, because he and his family attended church on that day. He also attended prayer meeting during the week, and I would not be able to get warm food when I should have it.

The more he tried to excuse himself from not accepting me as a member of the family, the more I felt impressed that I ought to go there. In this first conversation with him, he said so many things which seemed strange for a Christian to say, that my interest was aroused to a high pitch.

"Prayer meeting" was a term I never had heard before. What could this mean to a person who was a Christian, yet kept Sabbath, and did not eat pork? He finally said that he would give the matter further consideration, and would talk it over with his wife. If his wife should be agreeable, he would be willing for me to come to his home. How eager I was to receive a favorable reply! I heard good reports of this man and of his family. He seemed to be an amiable person, and he was held in high esteem by all who knew him.

### *I Found a Home*

Later on in the same day, the gentleman informed me that he had talked the matter over with his family, and they had decided that I might come and try to accommodate myself to their ways of living. They received me very kindly and cordially.— How such a reception refreshed my spirit! Never before had I been so pleasantly greeted by a person or by a family who called themselves Christian.

The first Friday night at this home was certainly a shock to me. It was a real surprise; it was almost a jolt. I was spiritually stunned on entering the home and hearing remarks. This experience occurred before the days of commercial electricity.

As I entered the home, the sun had already set, and the woman said to me: "This is Sabbath evening." The large family lamp was lighted on the center table. The atmosphere of the home was restful and Sabbatic. My mind immediately reverted to my boyhood days, when I lived at home with my parents. The environment was appealing. The wholesome, restful attitude deeply impressed me. I almost found it difficult to retain proper poise. The woman remarked that this was the Sabbath day, and she said several things in regard to the Sabbath and its observance. I tried to listen to what she was saying, but my mind was crowded with most singular thoughts. I tried to reason with myself, in order that I might find my bearings. Where was I? Was I among Christian people, or were these people some form of Jews? What did this all mean? I concluded that this family were not Jews, for they did not have the facial features of the race. Could they be Christians? I had met Christians in several lands, in many cities, but I had never made any contact with Christian people like these.

Furthermore: Here were Christians who seemed to act as do the Jews, and here I, a Jew, was acting like a Christian.

I confess I felt a bit strange and almost uncomfortable. I discovered that I still had a conscience, and something about it disturbed me. However, I did my best to retain my poise, for I would not want to make it known that I was at all interested in what I was hearing.

### *Introduction to Sabbathkeeping Christianity*

The woman further remarked, "We hope you will like our beans. We do not use pork or lard in our beans. People who eat pork and are brought up on it, like such meat with their beans." All such talk was decidedly strange to me. I really wondered what was happening. I continued to listen in order to find out just where I was. The whole procedure was so strange. I had never had any such experience as this.

I decided to be on my guard. I had heard of friendly Christian people who later became hostile to the Jews. So I felt that I must keep my counsel. If these people should discover that I was a Jew, what might it mean to me? I confess that I was finding myself interested in them and in what they were telling me. Yet I seemed to feel that if they discovered I was a Jew, it might not go well with me. When a Jewish holiday occurred, I left town for a short time, and associated with the synagogue and with its observances.

This man, I observed, was not at the factory on the Sabbath. At times he left his work early on Friday. I did not hear that there was any remonstrance by the firm because he stopped so early on Friday. My curiosity was greatly aroused; yet I dared not make inquiry, for I felt that it might create suspicions. It was strange to me to see a man who professed to be a Christian working in a Gentile factory observing the seventh-day Sabbath, beginning with Friday evening sunset; and I a Jew, reared in a rigidly orthodox home by pious parents, desecrating God's holy Sabbath by laboring on that day.

### *A Christian Home*

I had not lived with this family a great while before I felt quite at home. A pleasant atmosphere pervaded the house constantly. Kindness, thoughtfulness, and unselfishness were always manifested. The family seemed sincerely interested in others' welfare. A sweet spirit was constantly present. This sort of atmosphere was different from what I observed among other people who called themselves Christian. While the Jewish people generally are kind, and deeply interested in home and family life, never before had I made contact with a spirit of this sort. I had about concluded that although I knew these people were not Jews, they could not be Christian.

There were some features in their home life that were quite perplexing to me. I observed that they used meat and milk, butter and beef, at the same meal. This jarred me. The Jewish people claim that the Bible forbids the use of meat and butter at the same meal. To use them together is regarded a great sin. The rabbis claim that such a procedure is entirely foreign to the Scriptures. For support of this position, the Talmud offers the text, "Thou shalt not seethe a kid in his mother's milk." (See Ex. 23:19; 34:26; Deut. 14:21.) The rabbis maintain that it is necessary to have separate utensils for these two kinds of food products. It is not permissible to drink milk or use butter with food for at least five hours after meat or fat has been eaten. The reverse is equally true. Separate dishes must be used for milk products and meat. To mix these foods is a great sin.

#### *Rabbinical Custom for the Use of Milk and Meat*

The rabbinical law, not permitting the use of dairy and meat products at the same meal, is so deeply rooted in the Jewish mind and Jewish home life that should a person, while the family is at a meal at which flesh or fat is being

served, incline to the use of a cup of milk or bread and butter, and a drop of milk accidentally fall upon the table among the meat dishes in use, the meal must not be eaten, until the rabbi has been inquired of. He then must pass on the procedure, whether the meal may be eaten, or whether all the food on the table must be set aside.

Should the rabbi decide that a sin had been committed because of a single drop of milk spilled on the table, the family dinner must be destroyed as of no value. I found myself occasionally in perplexity. But the people were very kind and considerate in dealing with my oddities and excuses.

### *Studying the New Testament and the Old*

I discovered that the family read much in the New Testament. I had never dared to look into a New Testament. When one considers the laws, anathemas, and maledictions of the Talmud against the person who dares listen to Christian teaching, he better understands my attitude. The superstitions and traditions of rabbinical Judaism are so inwrought into the nature of the Jew that it takes much coaxing, appealing, and entreating for him to depart from the least of them.

It was the custom of the family to study their Sabbath school lesson on Friday, following the evening meal. My attitude was that of apparent indifference toward their religion and their religious belief. They discussed their religion with me but little, although it was quite common family conversation at the table. I avoided this contact as much as possible; yet inwardly I felt that I really would like to acquaint myself with their beliefs. So during the time they were studying their Sabbath school lesson, I occupied myself in an adjoining room. It seemed singular to hear them read from the New Testament, and then quote verses from the Old Testament. I observed that at times

they would read the Old Testament as freely as they would read from the New.

I felt that these people had no real right to the use of the Old Testament. In fact, I believed that what they called the Old Testament was an entirely different book from the Old Testament the Jews followed. The belief of Jewish orthodoxy is that Christian missionaries have arranged an Old Testament to harmonize with the ideas of their religion, so as to make believe that certain Old Testament prophecies are fulfilled in the Christian religion. Nevertheless, I continued to listen and to observe.

The parents of the household were wise Christians. They must have concluded that since I did not discuss religion with them, either I was not interested or I was adverse to it. Consequently, they carried on their home missionary work another way. After I had lived at the home for a season, I had certain chairs that I would occupy in the dining room or in the living room. Every time I sat down, I found a paper, a tract, or a magazine near by. At the time I gave the matter little thought. It was natural that literature could be placed almost anywhere for social reading. I would pick up and read this literature, and I found it interesting. I gathered much helpful and valuable information from what I read. Nevertheless, I deemed it wise not to appear too much interested. I had not yet abandoned the idea that as a Jew I might seriously involve myself in difficulty if I asked questions.

### *Interested in a Sabbath School Lesson*

However, an unusual occasion presented itself. One Friday evening, while the family were engaged in the study of the lesson, a Bible question arose which had to do with the Old Testament. The family were discussing in a friendly way the text and its connection. I said to myself: "What do these people know of the Old Testament?" I was not egotistical in raising this question, but because of my early

training, I felt that a non-Jew could not understand the real meaning of the Old Testament as did a Jew. I continued to listen with great interest. But while I was listening, the fires of childhood and youth were burning; for I still dearly loved the Old Testament. David says: "My heart was hot within me, while I was musing the fire burned," and says further: "Then spake I with my tongue." Ps. 39:3.

Not sensing what was about to happen, not looking ahead to possible far-reaching results, I rose from my chair, and entered unceremoniously into the room where the family were engaged in study, and remarked: "Let me give you some suggestions on the text." I offered a few remarks on the text that they were studying and its connection. I then quietly withdrew from the room. But that moment or two was not the last of that experience.

Periodically the family invited me to their church. At first their invitation was not very welcome. After a time, I decided to accept. Since the people were so kind and courteous, I could not imagine that any real harm would befall me if I went to their house of worship. I concluded that since they were not like other Christians, it might not be so dangerous for me to visit their church. I had not forgotten entirely the experience I met while in the tuberculosis hospital in Ventnor, Isle of Wight, England.

#### *Adventist Minister Uses Old Testament*

I was greatly surprised to hear the minister quote as freely from the Old Testament as from the New. It seemed as though both the Testaments had the same value to them. I discovered, too, that their Old Testament sounded quite like the Old Testament followed by the Jews. The great difference, however, was that they associated the name of Jesus with the Old Testament. The sound of this name began to lose its bitterness; but I still retained some of the earlier prejudices against Christianity.

Their ministers seemed very human. They had such a friendly spirit. Whenever I came in contact with the members of their church, the people manifested a congenial attitude. The family became like members of my own family. The kindness and sweet spirit manifest all the time seemed to me very unusual. I never before had come in contact with a similar influence. I saw practiced what I later read in the New Testament was the true Christian spirit.

I frequently reminded myself that the religion of this people was different from any religion I had heretofore met. A religious atmosphere pervaded the home constantly; yet it was not forced. There seemed to be a naturalness about their faith that was indeed refreshing. The people were as interested in those who did not belong to them as they were in their own relatives.

#### *Stricken With Fever*

When I had lived in this home a year and a half, I was taken ill. I was unable to tell what had happened. So I asked the man of the house to explain my difficulty. He said, "You have a fever." These people were the only real friends I knew, and I expected to be removed to the hospital. The doctor was called, and he pronounced the illness scarlet fever. That being a contagious disease, I decided that it meant many weeks in a hospital. I had little money, and no immediate relatives near by. Imagine my surprise when the woman of the house, a true mother of mercy, said, "You will not need to go to the hospital. We will take care of you here at home."

I had no right to expect such favors at their hand. The house would have to be quarantined; the husband would be obliged to live away from home, or be forced out of employment.

An incident occurred in this connection which brought sadness to me; yet it worked out in such a way that it brought real enlightenment. The family had a child five or six years

old. I was very fond of the little girl. I said to the family: "But the child will be stricken with the fever. She surely will catch it, because I had her on my lap." What surprised me was to hear the mother reply: "She will not get the fever. I have prayed to the Lord, and He will not let her take the fever."

I had never before heard a person talk like that. I said to myself: "Of course the child will contract the fever. How can it be otherwise?" But the mother insisted that the child would not be ill, because she had prayed to the Lord about it. I thought that was strange talk. But what the mother said stayed with me.

### *Christianity Demonstrated*

During the following weeks, I passed through singular experiences. While the fever was raging in my body, I had peculiar mental disturbances. These kind people were denying themselves of their own home comforts and social life. They were put to extreme inconvenience on my account. They assumed the risk of contracting the disease themselves while caring for me, a stranger. The father worked hard during the day; and at no time, day or night, when I needed care, did they deny me the aid necessary. If I had been in my own home and my immediate family had been caring for me, I could not have received more constant and careful attention than was given me by these people. I had no money to offer them for their trouble and their worry; yet I had not a need but they gladly and willingly supplied it.

But my early teaching impressed itself upon me. Those former days returned with an impact. Was it possible, thought I, that my parents and my rabbis were untrue to me? Did they falsify to me during those early days? They taught me that Christians were unkind, hard, austere, especially vindictive toward Jewish people, although I had not yet confessed that I was a Jew. Yet here was I in a Christian

home, among Christian people only, and I was being given the kindest and most thoughtful consideration. I was receiving the best of treatment, when the people knew that I was unable even to remunerate them in a financial way for all their trouble. There were times during these weeks of serious illness, when mental suffering almost equaled physical pain. I was greatly perplexed. I had the utmost confidence in my rabbis. I had no reason to question the love and filial devotion of my family. Yet here I was having demonstrated to me, day by day, during the number of weeks, courtesy and unselfish service which wealth could not purchase.

### *They Said So Much About Jesus*

More than once during this illness I felt that if such a religion were a marketable commodity, I would like to purchase it. If such a religion can wield so great an influence upon a Jew, I thought, what a blessing it would be to the seed of Abraham!

I observed, too, that they were constantly lauding and extolling the name of Jesus. They praised Him for His faithfulness and constancy. They expressed to Him their gratitude for His mercies and blessings. He was regarded by them as though He were God. They worshiped Him as the Jews worship Jehovah. I had decided that this Jesus of whom they were constantly speaking, was the same Being I was taught to despise when I was a lad. I must confess that the foundations of my early teaching were being shaken. I could not deny that the unselfish treatment I was receiving was being administered to me by those who followed this Jesus—was being given in His name. It was being supplied willingly and lovingly, without money and without price. I was forced to admit that something was wrong about my early training.

Before I completed my period of convalescence, the

name "Jesus" sounded very different to me; the Christian religion as illustrated by the Fiske family had taken on a new meaning to me. Judaism, the orthodox Judaism in which I was reared, had not the colorful attraction of my early days. Still, I felt that I was a Jew. The prevalent teaching of Judaism—once a Jew always a Jew—was not entirely banished from my mind. Nevertheless, I felt that God was enlightening my mind, in order that I might understand that the Christian religion was far different from what I had been taught to believe regarding it. I believed that God was using this family to give me a demonstration of Christianity. The three months of illness and convalescence were to me a mysterious leading of Providence which later enabled me to listen to the voice of the Saviour. I was being prepared unconsciously to receive a hope in the true God, the God of Abraham, Isaac, and Jacob. God surely works in a mysterious way His wonders to perform.

## 8th Chapter

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# How I Was Led to Accept *Jesus as the True Messiah*

AFTER RECOVERING from my illness, I was soon stricken with other ailments. I was wondering at times whether the Lord was not punishing me for my transgressions, in not more faithfully following in the steps of Judaism. The Jewish rabbinical religion does not overlook the rewards and merits of weal, or the fruits and results of disobedience. The Talmudic student is frequently reminded that since the Scripture says vengeance belongs to God, the Lord does not forget to deal with people in this life who constantly sin against Him, by departing from Judaism.

Until this time I did not feel it wrong that I was a rabbinical orthodox Jew. I thought I was not living up to my religion as sincerely as I should. It occurred to me that what I should do was to bring my life into closer harmony with the teaching of Moses and the prophets.

I still hoped that someday I might enjoy financial prosperity; then it would be possible to bestow philanthropies on a large scale; for the orthodox is taught that "charity covereth



*Mr. G. F. Fiske*

a multitude of sins." Charity, righteousness, philanthropy, all mean one and the same thing to the literal child of Abraham.

### *A Christian Appeal*

While the New Testament was still to me an unknown and unread book, the people with whom I lived were of great interest to me, and so was their religion. One evening the family was entertaining one of their ministers. He was a kind, genial, and courteous gentleman. He manifested a deep interest in me. After supper, he began to talk to me about the Christian religion. He told me that I ought to be a Christian. What seemed so strange and startling to me was that while he talked he wept. His tears seemed heartfelt; yet he was a stranger to me. I did not remember ever having met the man before. Nevertheless, his tears flowed freely and copiously. How earnestly he appealed to me that I ought to be a Christian! All the time he was talking, I said to myself, I am a Jew. Why should this stranger so desire that I should be a Christian, when in reality I was reared to be a Jew, and must ever remember that I cannot change my religion? I knew that these people had an interesting religion, but I never felt that it was for me, a Jew, to adopt their religion. How could I become a Christian when I was a Jew? for if I changed my religion, the Jews would regard me as an apostate. I might be accused of accepting this religion because I was bribed to do so.

I said to myself, It might not be harmful for me to visit other churches. But I found myself in perplexity. I heard the people talking about the Trinity; yet they would say they believed in the one and the *true* God. I also discovered that some people in these various Christian communions would talk unkindly about the religion of Seventh-day Adventists. I attended a Sunday school class, which gave opportunity to ask questions. I raised the question, Why do certain Chris-



*Mrs. G. F. Fiske*

tian people observe Saturday as the Sabbath instead of Sunday? The minister of this church, who was considered an outstanding theologian in his day, hurled anathemas against those people who observed the seventh day for the Sabbath instead of Sunday. After that, I had little use for that minister or for his church. I had lived with Seventh-day Adventists; and any person who would accuse such a family as I knew could exert little influence upon me.

### *A Strange Experience*

On Monday night, April 15, 1889, as I was wending my way to my room after parting with a friend, I was suddenly seized with a peculiar fear. I was alone; I had not been conversing about religion or about Christianity, nor had I associated particularly with godly Christian people. The twelve-hundred-candle-power arc light near a railroad crossing not distant, appeared dark and hazy. I began to hurry, only to hear accompanying hurrying footsteps. I finally ran, and running feet kept pace with me. I hastened to my room, locked the door, and tried to throw off this strange feeling. What was taking place, I was unable to understand.

The next day at the dinner table, Mr. Fiske said to me: "You ought to be a Christian." Those words pierced my soul. They struck home right to the heart with conviction. During that entire afternoon, at work, it seemed to me that all I could hear was, You ought to be a Christian. I tried to argue with myself by repeating: I am a Jew. Why should I be a Christian? The Jews do not believe in changing their religion. The Jew says, A man must die in the same religion in which he was born.

The conviction retorted: But Mr. Fiske says you ought to be a Christian. You admit you have no fault to find with him, or with his religion. He is a kind man, and has been interested in your welfare during these three years you have lived in his home. You have admitted that sometime if you

have money enough, you might like to get some of his religion.

The conviction grew upon me that I should give heed to what this man said. Again and again came the echo: You ought to be a Christian.

The child of the family had a birthday anniversary on April 16. The mother said to me: "We are having a gathering of children today, to celebrate our little girl's birthday. If you do not come home too late tonight, we shall have some ice cream and cake for you."

### *The Saviour Reveals Himself*

On reaching the house that night about ten-thirty, I seated myself at the table in my accustomed seat, to enjoy the confections which had been saved. I sat at the table alone. The large lamp stood in the center of the table. As I began to eat the food, my mind became terribly exercised. I was greatly disturbed. It seemed to me that someone was at my back piling a load upon it. I was burdened.

Beyond the lamp suddenly there appeared four words in letters of fire: "YOU ARE A SINNER." No hand was seen. I saw only those words. What does this mean, thought I? I could not eat the food. I feared that I was going to die. I was terribly burdened. No person was near me. I could see no one. The family had retired, I presumed. I felt as though I must have help.

I finally called to the man of the house. "Frank, are you there? I am in trouble," I said.

He came at once to the dining room, and I told him my perplexity, what I was passing through. Suddenly an impression came to me. I said: "Will you pray with me?" Never before had I asked anyone to pray for or with me; for the Jews read their prayers out of the rabbinically prepared volumes. For the first time in my life, I dropped on my knees. This man of God prayed for me.

While we were on bended knees, and while he was praying on this night of April 16, 1889, Jesus came into that room, and He said to me: "*I am the Messiah.*"

What a word! What a startling statement to listen to! I knew at once that Jesus is the Messiah. The Saviour told me that He is the Messiah. The Saviour came and found this Jew. In that moment I knew that the Jesus I had been taught to abhor is the Messiah of Israel, Son of the living God. The Saviour told me He is the Messiah. What an experience came into my life at that instant! What a change came over me! What a thrill filled my soul! What a rejoicing came into my heart!

It seemed to me as though I were born into a new world. A new life had come to me. What an hour! What an experience! Jesus came into that dining room and said: "*I am the Messiah.*" He said it to this bigoted, prejudiced Jew. How could I mistake that voice? Never can I forget that hour, that night! What a blessed experience came to this poor man's soul! I had not been attending any religious revivals. But the Lord Jesus came into that room and told me He is the Messiah. The Spirit of God brought deep conviction into my soul. The dear Lord of heaven had pity upon this poor bigoted, vindictive Jew, and He opened my eyes and my heart, and revealed Himself to me as my own Messiah.

### *Leaving Earthly Calling*

I was unable to say much in prayer that night, but I knew that a great light illumined my soul. I fervently thanked God for what He had done for me, a poor sinner, and that I had been transformed into a new man. I knew that the Lord had found me. I was sure that Jesus of Nazareth is the Messiah, the Son of the living God. What a joy and peace flooded my soul! I now was sure that this blessed Jesus is the Saviour for whom my forefathers were hoping. I

went to my room for the night, but, oh, what a night! The Saviour spoke to my heart that night. He told me to leave my work, to give up all business, abandon earthly projects. From that time on I must give my life to Him, to tell others of the light He had brought to my soul. I must dedicate my being to His service, and declare to others what the Lord had done for my soul.

On meeting the family the next morning, I told them what had happened to me the previous night. I informed them that I was born and reared an orthodox Jew, but I now knew that Jesus of Nazareth is the true Messiah, the Deliverer of Israel. I informed them that I was to dispose of my tools, and give up my work in the factory. From henceforth I intended to give my all to the Lord Jesus, who gave His life for me.

The family were delighted to learn what the Saviour had done for my soul. However, the good man of the house remarked: "You better keep your tools. You may need them."

I said: "I mean to cut loose from everything in this world. I never plan to do a day's work for any man as long as I live, aside from the service of God." I had found what my heart longed for; from henceforth I belonged to the Lord Jesus. My life was His, and He was to have what there was of it.

I notified the foreman of the factory of my intention to give up my position. I felt constrained to sever connections, and devote the rest of my life to the service of God. The Lord was so kind and gracious in revealing Himself to me, in assuring me that He is the Messiah of Israel, that I wanted the privilege of giving to Him what life He had given to me. I felt that it would be a joy to tell others the story that the Messiah already had come, and that He is soon to return. It seemed to me that the least I could render to my Lord was this small service in making known to others this glorious truth of salvation.

### *Suffering Persecution*

The intervening days, from the time I accepted Jesus as Messiah until I left the factory, were days of persecution. Word had passed around the factory that I had been a Jew and now I had become a Seventh-day Adventist. I was treated most bitterly by the employees in the factory. Some of these men professed to be Christians, but they joined the rabble crowd in making it as hard for me as possible.

The next Saturday I went to church, now as a Christian, and not as a Jew. This was the first Christian Sabbath I observed. What a wonderful and glorious Sabbath day it was! What a thrill filled my soul, as I entered that modest Seventh-day Adventist church and saw the company of about seventy Christian men and women observing sacredly and reverently this holy day of God, which the Lord had given to my forefathers. It seemed to me that I was enjoying a taste of heaven. I had found the true Messiah, the true religion, and the true people of God. Language is inadequate to express my feelings as I mingled in worship with these God-fearing people.

While I was absent from work on this Sabbath day, the employees at the factory devised schemes to express their contempt for my becoming a Christian. They were vindictive in their treatment. I had entered the school of Christ, and I was to receive my first lessons as a Christian. I was learning by experience what it meant to take up the cross and follow the Saviour. Nevertheless, my heart rejoiced that I was counted worthy to suffer for His name.

### *Studying the New Testament*

I now began to read and study the New Testament. What a wonderful Jewish book I discovered it to be! I could not understand why I had never before seen this book. It was so distinctly Jewish. Everything in the New Testament,

from the first verse of the first chapter, I observed, dealt with matters Jewish. The men who wrote those words were Jews, they spoke of Jewish affairs, and they wrote of the patriarchs and prophets freely, as did the rabbis and other Jewish writers. I literally devoured its contents. This holy book made clear many things which I had been unable to understand while an orthodox Jew.

When the Jewish student is perplexed over questions relating to the Old Testament, or to the rabbinical writings, he asks the rabbi to harmonize the teachings. The rabbis refer him to the great scholars. But these Sages do not agree among themselves in regard to many of those Biblical subjects. But whom shall I follow? the rabbi is asked. In all likelihood the student may receive as his reply a stunning broadside on his cheek from the rabbi's palm. The student dare not retaliate; for the Talmud is impressive in its teaching of the pupil's submission to his rabbi.

### *God's Precious Promise*

Shortly after my conversion, before I had left my position at the factory, early one morning, before I had risen from bed, I heard a most beautiful voice speaking these words: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Then followed the words, "Forty-one ten." I was not sure whether the voice said Isaiah or Numbers.

During the student years of my early life, I read the Bible mostly in the Hebrew. While I attended the public school, operated by the Jews in connection with the government schools, most of the studies in the Bible were in Hebrew. I was very fond of the Hebrew language, and I loved to read the Scriptures and the rabbinical writings in that language. Most of the prayers are selected from the Old Testament Scriptures; these are read in the synagogue in the Hebrew.

But these words I heard in the English language greatly impressed me.

I quickly rose from bed, and asked: "Who is there?" I searched the clothes closet, the open attic, to find the person who spoke such sweet and comforting words with so melodious a voice.

On meeting the family this morning when I went to breakfast, I informed them of this precious experience I had had. I asked them to investigate the Scriptures whether such words were found in Numbers or in Isaiah. They found them in Isaiah 41:10.

How my soul rejoiced that the merciful God and loving Saviour who knew my future were so kind and gracious in giving to me such a precious promise at this early period in my Christian experience, in order to strengthen my faith in the blessed Saviour. I had had no Christian experience till this time. This religion with its problems was all new to me; but the dear Lord well understood what was ahead of me. To encourage and strengthen my faith in Him, He gave me this precious promise in an audible voice. How blessed and precious this promise has been during these more than fifty years!

Before I completed my work in the factory, I was confronted by Satan with an almost-overwhelming trial. Suddenly the devil came to me with this serious temptation: What have you done? You were born and reared a Jew; you have become a Christian. Don't you know that your family will cut you off? They nevermore will have anything to do with you. You have given up your work. You have no money and few friends. Who cares for a Jew? How are you going to make a living? What about your future?

I answered: I know that Jesus is my Messiah. He is the Son of God. I know He has forgiven my sins. He has promised to take care of me through eternity. I know I can trust Him now.

### *Why Rabbis Hid the New Testament*

As I continued reading and studying the New Testament, it was not difficult to understand why the rabbis hid this blessed and beautiful book from the Jewish people. This book written by Jews, given originally to Jews, has been hidden from that people for many centuries. What a tragedy to the descendants of Abraham that this precious volume of truth given to their ancestors through the Divine Spirit by those holy men of God, has been kept from them! What light, peace, joy, and consolation would have been the portion of the brethren of the Saviour had they only known that the Messiah is Jesus of Nazareth! His first advent, more than nineteen centuries ago, brought spiritual deliverance and salvation to the lost sheep of the house of Israel, according to the promises which God made to the forefathers. The heavenly Father fulfilled what He promised patriarchs and prophets by sending His dearly beloved Son to this earth.

If only the Jewish people through the past centuries could have had placed in their hands this blessed New Testament, what a different history they might have left to their descendants, what a blessing and a peace would have come to their own hearts! By concealing this blessed New Testament from the Jewish race, the rabbis have been able to keep these children of Abraham in spiritual bondage, and have held them in the tight grip of human slavery.

There had been times, during the years in which I associated with Gentiles after leaving my home in London, England, when I was somewhat ashamed that I had been born and reared a Jew. But now how glad and thankful I felt that the Lord Jesus had revealed Himself to me, who formerly had been a bigoted and narrow-minded Jew! I was profoundly grateful that there is grace in the Lord Jesus still to redeem and deliver prejudiced Jews. I was very happy to know by experience that it is possible for a vindictive Jew

to become a Christian, a follower of the Lord Jesus. I now longed to make this truth known to my fellow Jewish people, and to all others.

The Fiske family rejoiced that the blessed Saviour had enlightened my mind and quickened my spirit and brought to me the light of God's salvation. If only hundreds and thousands of Jews would accept the glorious light of the gospel of Christ, what a change would come to them, what a different meaning life would have! If the children of God would only become more interested in the welfare of these poor lost sheep of Israel, these sons and daughters of Abraham who have been world wanderers because they have refused their own Messiah, what a blessing it would bring to the followers of our Lord, besides bringing joy and peace to the hearts of the poor downtrodden descendants of the patriarchs. These would then rejoice with Abraham, for they, too, would see His day and be glad. They would then understand God's plan and purpose for them, through whom came the Son of the living God, Jesus of Nazareth, Israel's Messiah and Deliverer.

## 9th Chapter

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# Preparing for the Master's Service

MY DETERMINATION to become a follower of the Lord Jesus in active service increased as the days passed. But I was a newborn babe in Christ. I knew nothing of Christianity or of Christian ways. I felt helpless, inefficient, in great need of instruction, counsel, guidance. The early prejudices against Christianity which I had accumulated had not entirely gone, although I came to consider them as untrue, childish, without foundation in fact. But I did not know how to fill the vacuum.

My love for the New Testament daily increased. The instruction I found in this inspired book of God charmed me. I seemed to appreciate the words of Job, that he regarded God's word more than his necessary food. My interest in eating and sleeping was not burdensome. Day and night seemed to hurry by, as I studied and meditated on this wonderful discovery, God's precious treasure.

While completing my work in the factory, I spent many hours each day in delight and pleasure, studying those precious records of apostles and prophets, of the sayings and doings of the Saviour and His disciples.

### *Finding God's True People*

I sensed my need of unlearning many things which I had formerly been taught against the Christian religion. It occurred to me it might require years to acquaint myself with Christian modes and Christian ways of thinking. I had been so charged with rabbinical fabrications and Talmudic fables opposing the Saviour and contradicting the New Testament teachings, that it seemed to me it would take a long time to cast aside those false ideas which I had absorbed.

As I read the Bible and the writings of the Spirit of prophecy, I became firmly convinced that I had not only found the true Messiah, but I also had made contact with God's true people. The Old Testament repeatedly points out to the believer the true people of God. Judaism claims that the children of Israel are God's only true followers. Many are the texts in the Old Testament Scriptures which indicate that Israel is God's chosen people; and without the aid of the New Testament, rabbinic Judaism can enforce this teaching as true. But when one reads and accepts the New Testament as the inspired testimony of God, the darkness, superstition, and fabrication of the rabbinical Sages are understood in their true light. God's true people are pointed out; they are the ones who fully accept the Saviour, the Lord Jesus.

### *Giving Up No Spiritual Truths*

I soon discovered in my study of God's word that I had nothing of real spiritual value to dispense with. I now knew that the Seventh-day Adventists believe in all of the Old Testament as well as in the New. In fact, I observed that they were able to give clearer expositions of the Old Testament by their application from the New Testament, than the Jews could give. They loved the seventh-day Sabbath, and they observed it more sacredly than the professed guardians of God's holy law. They ate none of the unclean foods prohibited in the Old Testament Scriptures. They

taught freely the sanctuary ministry given to the Israelites through Moses, only now the application of those teachings was centered in the Messiah, who is its minister in heaven. Such beliefs had been known and followed, with slight variations, by me and by my ancestors before me for millenniums. What a surprise, what a real spiritual joy, awaited me, when I learned from Scripture that from the inception of this latest message it had had connected with it the gift of prophecy, even as the Lord led His people anciently by this spiritual gift in the days of Israel. Repeatedly it occurred to me: This must be the true religion; these people are the true people of God.

Judaism, through the Talmud, admits that circumcision in the flesh, the offering of sacrifices, observance of holy days and festivals, will be abolished following the advent of Messiah. The most outstanding rabbis have borne their testimony that all these symbols and ceremonies will not be of value after Messiah comes to earth. The Talmudic student well understands the repeated statements of leading Sages through the centuries, that all the observances which were entrusted to Abraham's descendants will be of no spiritual benefit when Messiah appears.

As I continued studying the New Testament in connection with the Old Testament, the evidence accumulated that this people are the true people of God.

#### *Unkind Feelings Toward Jewish-Christian Believers*

I was unable to make any contact with my family. To my friends and relatives I was as one dead. In certain congested orthodox communities in sections of the Old World, it formerly was not unusual, should a Jew or Jewess accept the Christian religion, for the family to have a funeral for such a person. A coffin would be carried to a cemetery, not always even to a Jewish burial ground, and interred in the earth. To the family and near friends this apostate was

dead and buried. If a member of the family or a near relative should pass such a one on the sidewalk, he would give no recognition. The Talmud is bitterly severe toward apostates from Judaism, toward any and all who accept the Christian religion. Such a person is called a *Me-shoo-mad*, a destroyer. That is, this believer in Christ has destroyed himself. Therefore it is permissible for his relatives and friends to destroy him.

The orthodox Jew is not entirely to blame for harboring such feelings; this is a heritage which has been bequeathed to him through the centuries.

About ten days after I accepted Jesus as the Saviour, an older brother came to America. I had been in the United States for several years without a near relative. I felt the need of having some member of my family with me. I invited my brother to join me in this country. At the time I asked him to come across to the United States, I had not the remotest thought of becoming a Christian. What a surprise awaited this brother upon his arrival in America! When I told him that I had become a Christian, he could scarcely accept my statement.

After securing for him a position, I left him to prepare myself for service for the Master. Months passed, and I never received a word from him. He became estranged from me. He avoided me whenever possible, and would have nothing in common with me. I could not get word from my people across the ocean. Years passed, and no word did I hear from them. The same was true of my relatives in the United States. How precious at such a time were the words of the psalmist: "When my father and my mother forsake me, then the Lord will take me up"! Ps. 27:10.

### *My Contact With Jewish Relatives*

After several years of silence, I was surprised to receive from relatives in New York City an invitation to attend a

wedding. After praying over this matter, I felt impressed to accept the invitation. I had not visited this metropolitan city for several years; now came this invitation from relatives to attend a wedding of one of the family.

My brother also decided to attend this wedding. On his way to New York City, he stopped and visited me. At this time, I was attending school. Since I had accepted Jesus as the Messiah, I had had very little dealings with Jews in their ghettos, although I occasionally met some Jews during my labors in God's work. Never since I had become a Christian, had I associated with as many Jews as I felt I would meet if I accepted this invitation and went to New York City.

When I informed my brother that I planned to attend the wedding, he was astonished. The educational institution I was attending was located in a small country town, far distant from a Jewish community. My brother thought that in so small and secluded a country community no harm could befall me from Jews; but for me to face the Jews in New York City, where I would meet so many of my relatives and friends, might mean a new and a strange experience.

On my arrival at the home of the relatives, I was received very cordially. They expressed delight that I had accepted the invitation to attend the wedding. While the bridal party were waiting to participate in the formal wedding ceremony in the synagogue, a number of Jews had congregated in the store of my relatives, and were discussing the sorrowful experiences of the Jewish people.

### *Bearing Witness for the Saviour*

Various reasons were offered why for centuries the Jewish race has been so bitterly persecuted and distressed. Suddenly it seemed to me as though it was whispered in my ear: Why don't you tell them the reason? Not waiting, I said to

the company of Jews (and some of them were my relatives), "Let me tell you why our forefathers have had so bitter an experience. The Lord looked down from heaven many centuries ago upon our ancestors and saw their sorrows. He pitied them. So He sent them a Deliverer, their own Messiah. But the Sanhedrin refused Him. They would have nothing to do with Him. Because they rejected Him, we are suffering the results of their conduct."

The words had no sooner left my lips than one of the company, a relative by marriage, a sturdy, rugged man, became very angry with me. He clenched his fists, gnashed on me with his teeth, and shouted: "Kill Him! Kill him! How dare he talk that way!"

If my brother, who stood beside me, had not interfered, a sad experience might have been my lot. The company was in an uproar. Many of the Jews became angry; they were vicious. My brother was not pleased at what had happened. He upbraided me for bearing testimony for the Lord Jesus. I told him that whenever the Lord opened the way for me to bear witness for Him, I expected to improve the opportunity. The company soon dispersed. Word passed around among the Jews that a relative of the bride's father had become an apostate from the Jewish religion.

I attended the synagogue service, and spent the evening with scores, yes, hundreds, of Jews, many of whom I had known years before when I lived in New York City. For one week I remained in that metropolis, and it was a pleasure and a privilege to testify among relatives and friends that Jesus of Nazareth is the Messiah of Israel. It afforded me my first experience in bearing witness to many Jews in a Jewish ghetto, that Jesus is the Christ. It enabled me also to visualize what the future might hold in store, when I would preach the blessed gospel of our Lord to the masses of the Jewish brethren. The prayer of Paul recorded in Romans 10:1 finds a response in the heart of the Jewish Christian.

*Preparing for Service*

My burden to labor in the gospel field never left me. Through the kindness of Christian friends and brethren, I spent a number of weeks attending a convention where men and women were trained to circulate Christian literature dealing with God's last gospel message.

Those weeks of training and preparation were indeed precious. Daily I heard the pure gospel proclaimed. To listen to the preaching by Christian ministers, of truths based on the writings of Moses and the prophets, which included the ministry in heaven of the Lord Jesus in behalf of Jews as well as of Gentiles, was to me indeed a revelation. How my thirsty soul drank in these wonderful words of life!

I found many kind and courteous people. I became more and more confirmed in the belief that I had been terribly misguided by the false information given me in my early years, that Christianity is the enemy of Judaism.

About a month after I accepted the Lord Jesus as the Saviour, I followed my Lord in baptism. I then went forth to sow the seed of gospel truth, as the Lord gave me opportunity. Those weeks of preparation were constructive, spiritual, valuable. The Spirit of God enlightened my mind as I daily studied the Scriptures. What gems of truth I found in the Old Testament as I perused both the Testaments! It afforded me much joy and delight to associate with men of God who had such an abundant faith in the writings of Moses and the prophets.

## 10th Chapter

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# *E*xperiences in the Colporteur Work

THE LORD was very kind and gracious in those early days of my Christian experience. Daily I was gaining fresh contacts in spiritual life, and the joy I derived was like drinking from a spring of living water.

Through the encouragement of new-found Christian friends, I entered the Master's vineyard to labor as a colporteur. The burden of making known to others the joys of salvation was not lessening. I had a constant longing to bear testimony to what the blessed Messiah had brought into my life. I was repeatedly advised by those Christian friends in whom I had learned to trust that to reach people in their homes with gospel literature not only brought enlightenment to those visited, but also afforded much blessing to the worker. I sallied forth to declare what the Lord Jesus had done for my soul. In my travels and labors, I sought Jewish friends as well as Gentile neighbors. My health was not so vigorous as it might have been, but I realized as the days went by that I was constantly gaining strength.

### *Following in the Saviour's Path*

Heaven was very gracious in blessing me in this effort to spread the light of His word. While at times I was tired, worn, hungry, having no certain dwelling place, repulsed, ridiculed, scoffed at for engaging in such labor, the blessed presence of the Master more than compensated for such untoward experiences. There was comfort and joy in knowing that the Messiah had met similar and worse experiences in His endeavor to bless and benefit mankind. He said that His followers must take up the cross, and tread the path He trod. He also said, If they have done such things to Me, they will do the same to you. The servant is not greater than His Master. It is enough that the servant is as his Lord.

### *Lack of Acquaintance With the New Testament*

In the cities and large towns, I occasionally made contacts with Jewish friends. To them I also would present the message of hope and salvation. Those were times when I encountered strange experiences. There were fewer liberal or modern Jews in those days than there are today. Rigid orthodoxy held the traditional Jew at that time in a strong and iron grip. Half a century ago there were comparatively few Jews who knew of the existence of such a book as the New Testament. In the year 1885, it was reported that of the thirteen millions of Jews in the world, only about five per cent knew of the existence of such a book. Much bigotry and intolerance were displayed toward one who had been a Jew but now was a Christian. To such a person no friendly hand could consistently be given.

Because their business firms were located in the community of Gentile people, these prejudiced persons did not manifest all the vindictiveness they might have shown. Yet they did not always hold in their resentful feelings. There were encouraging times when I did meet those who had be-

come sufficiently enlightened and free from narrow bigotry to manifest kindness and sympathy, even though one of their own class was convicted that he should obey the true God, and follow the Messiah of the Scriptures.

### *Discovering a Hebrew New Testament*

As I continued my labors for the Saviour in this field of colporteur endeavor, I had a constant desire to bring to the Jewish people the New Testament. My Christian acquaintances were limited; my field of endeavor was restricted; my strength was needed for labors by day, and for continued study of the New Testament by night. I felt willing to deny myself needed sleep in order to continue the study of the words of the Saviour and His apostles. I repeatedly wished that my fellow Jews could have in their hands the precious instruction of their own Saviour and Messiah. It seemed to me they would be overjoyed with such a boon. Their many prayers and heart longings would be answered and satisfied, if only they could realize that their heavenly Father had granted their wishes, and had in fact sent to them their Messiah and Deliverer.

I decided to attempt a translation of the New Testament from the English into the Hebrew. I knew there was an English translation of the Hebrew Old Testament. I was aware also that there was a translation of the Hebrew Bible into the Yiddish; but I had never heard of the existence of a New Testament in either the Yiddish or the Hebrew. My opportunities for research work were restricted, but there was ever present a yearning to bring the New Testament to the Jews. Half a century ago many more Jews in the United States were able to read the Hebrew than read it today. I was not always in a position to have my temporal wants supplied. Yet I was unable to cast off the burden of enlightening my fellow Jewish brethren. They must have the New Testament in their hands.

I entered upon the work of translation with the little time I was able to spare. On one occasion, while engaged in house-to-house visitation in the colporteur work, I met a gospel minister. After I had shown him my book and delivered my message, he discovered that I had been reared in the Jewish faith. He evidently discovered my lack of Christian information, for he said to me: "Have you ever seen the Hebrew New Testament?" I replied: "Is there such a book?" He answered: "Yes, I have a copy of the Hebrew New Testament in my library." He went to his library, and soon placed in my hands a copy of the Hebrew New Testament. What a wonderful thing! thought I to myself. There really is a Hebrew New Testament already published. I hastily glanced the first pages through, and I observed that the translation was good. How grateful I was to know that there actually existed a Hebrew New Testament.

#### *Finding Persons Interested in the Scriptures*

The years spent in the colporteur work for the Master were indeed profitable. Many times I was cheered and encouraged to meet men and women who desired a better understanding of the teaching of God's word. I found many diversities of religious belief even in the Christian religion, and I also observed that there were strange views held by professed Christians in regard to Jesus of Nazareth. Such attitudes on the part of those who claimed to follow the Saviour as their Lord and Master were perplexing to me. It was hard to understand Christians who believed in Christ as the Son of God, yet denied His divinity, His pre-existence, His incarnation, and other fundamental truths taught in the Sacred Scriptures in regard to the Saviour.

I wondered how any Christian who had faith in the Bible could misinterpret or misunderstand those beautiful texts which foretold the miraculous birth of our Lord, His direct relationship to His heavenly Father, and His co-creatorship

of all things. Those verses were so thrilling, so harmonious, so consistent. It seemed to me that the Old and the New Testament were closely tied together. The one was a counterpart of the other.

Portions of five years were spent in this form of Christian service. The colporteur work is in part a university training. The experiences encountered are so varied that the one who engages in it in order to accomplish the greatest amount of good cannot fail to be benefited, instructed, and raised to a higher level of Christian scholarship. It includes in its course some valuable lessons, which may be of benefit throughout the remainder of one's life: Self-denial, self-sacrifice, the study of economy, contentment in any and every state—penury, hunger, loss of sleep, weariness.

An interesting incident or two may illustrate the value of such experiences to the person whose life is dedicated to the service of the Master. Christian service is of untold blessing to the follower of the Lord Jesus.

### *Taking a Long Journey to Attend Church Service*

I did not frequently have the privilege of enjoying Christian fellowship with those of like faith, especially on God's holy Sabbath. I had not had the pleasure of spending the Sabbath in the house of God for some time. With two yokefellows, I decided to meet with a congregation of worshipers on the Lord's day. To do so it was necessary to travel twenty-five miles on foot, on a hot July day, over hills and rocky roads, and to start the journey at noon in order to reach our goal before the set of sun. It was a long, tedious, tiresome journey. What weary, worn stragglers were these three colporteurs when they arrived at the congenial, warm-hearted home of one of the saints of God. But one of the three suffered with a sad affliction during the night following. How his body burned with heat rash! What a long night of distress and suffering! Early the next morning, he was

obliged to pace to and fro in an icehouse to cool himself. His complexion was anything but desirable to look upon. If he faced a congregation of God's people under such circumstances, the believers would think he was having a siege of fever.

In order to reach the church and enjoy the service of God that Sabbath day, another eight miles must be traversed. Fortunately, the horse gave his strength for that added mileage. Satan was not lethargic that Sabbath forenoon. He suggested how out of place it would be for strangers to meet with God's people under such circumstances. However, these companions in travel were not to lose the blessing of this holy day. After having journeyed that long distance, even though one of the company was under trial, what a blessing the Lord did pour out upon those young men who had so eagerly sought for the privilege of association with God's people! The return journey was pleasant, and the spirits of these colporteurs were refreshed. They felt amply repaid for the effort put forth. Their courage and their vigor were renewed, even though they journeyed on foot fifty miles for the privilege of worshiping the Lord on His blessed holy Sabbath.

### *Seeking a Shelter for the Night*

After a rainstorm which left the roads in a very bad condition, I pursued my labor in visiting from home to home. The day was drawing to a close, and it was necessary to find shelter for the night. At home after home, I inquired whether it were possible to secure entertainment for the night. The community enjoyed religious influence, and many refined and cultured citizens spent the summer in this section. At every house for miles, a negative response was given, no word of encouragement was offered. The shades of evening were already falling, and I had eaten but little food that day.

I finally reached a large boarding house, with plenty of

rooms vacant. I received the same response—no room. I asked the proprietor if I could buy food. Bread and crackers were supplied—the usual food offered to a tramp. But they did taste good. Seven, eight, nine o'clock came and went, and still there was no room for shelter. The dark road was full of deep mudholes, and periodically my rubbers slipped off in the mud. On and on I journeyed, only to hear someone say from within: "They have room at the next house."

In climbing the steps to ring the doorbell at the next house I accidentally stepped on a harsh dog that was reposing on one of the steps. I learned later that only a miracle had saved me from being bitten by this ferocious beast.

"We have gone to bed for the night," said a voice from within; "you will find a place at Mr. Jones's on the hill." "On the hill" I met another refusal, for they had no room for a stranger.

Is there no place for me tonight? I asked myself. Must I finally make my bed in the street? I thought perhaps I might yet find a good Samaritan. Some person remarked: "A woman who has been a missionary lives in the next house. You surely should find a stopping place there." But I didn't.

After journeying a number of miles from the starting point that afternoon, I decided to return to the village, hoping to find a shelter at the town inn. The hotel proprietor responded to my inquiry with an expression of regret. "The house is full. There is not a room to spare." I decided to make one more attempt, before journeying to the next city, about eight miles distant.

I called on a gospel minister who had purchased one of my books. This Christian gentleman had been accustomed to entertain strangers. His door and his heart opened wide. With a profoundly grateful soul, I thanked Heaven for a kind friend who was willing to entertain a stranger.

## 11th Chapter

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## reparing for the Gospel Ministry

I WAS VERY thankful for the years I spent in my early days in the study of the Hebrew Scriptures. This youthful training I greatly appreciated, for I never lost the vision, after I became a Christian, that I must labor for my own people. The knowledge of Moses and the prophets that I had gained in the language of the Old Testament, I knew would be invaluable in working for and with the Hebrew people, especially since those writings were so divinely illuminated by the teaching of the New Testament. However, I felt the need of further training, in order that I might be better prepared to preach the gospel to the lost sheep of the house of Israel.

With the passing of the years I had found many kind Christian friends and brethren. These encouraged me to secure further training in our Christian schools, in order that I might be better fortified in the knowledge of God and His Son Jesus, and be further qualified, under the blessing of God, to present the Lord Jesus to my Jewish brethren. How was this to be accomplished? I had very little money, yet I knew that if the dear Lord saw that it was necessary for me

to secure this additional training, He was able to provide the way, as surely as He was able to open the Red Sea and the Jordan River. There is nothing impossible with our Lord.

A dear friend of the Negro race, a Christian, but not an Adventist, a man of God who for years had been interested in me and had prayed for me, assisted me with fifteen dollars to start this course of gospel training. With this amount and with a small pittance I was able to accumulate from my colporteur labors, I was admitted into one of our denominational schools. The school administration I found very kind and solicitous in my behalf. They were all very friendly. Among the enrollment of the student body I was the only Jew. I believe I was the first of the Jewish race who ever entered that institution. I had been out of school for a number of years, and never before had I associated with Christian students in a Christian school. I anticipated kindly treatment from those whom I supposed were followers of the Lord Jesus, and I was not altogether disappointed.

#### *Contacts With Christian Teachers*

It seemed a bit difficult at times to cast aside all rabbinical attitudes. Some age-long Jewish customs clung with tenacity. It is an age-old belief among the Jews that a person who is born a Jew will always remain such. I therefore supposed that children who were born in the Christian faith were Christian young people. I had not yet grasped the idea that all persons, whether born of Christian parents or otherwise, must be born again before they are Christian in fact. At times, I discovered slight prejudices against the Jews; nevertheless I resolved by the grace of God fully to follow my Lord.

I found it a bit difficult always to understand these Christian teachers. How easy it is, if one is at all tainted with prejudices, to misunderstand one's best friends! There was one teacher whom I especially appreciated, but at times

it seemed to me that I was being made rather conspicuous in the class, when it did not appear necessary. Many a day, at the close of the school exercises, I felt chagrined and embarrassed. It was difficult to understand why this instructor pursued such a course with me. I queried: Could it be that an instructor in a Christian school could harbor prejudice against a Jew? Not till I had completed my course and had entered the gospel ministry, did I fully understand the noble and pure motives of this kind and gentle teacher who was giving me particular assistance and conspicuous aid, because it was thought that I needed this special attention. The clarification of this situation came about as follows:

One Sabbath day I was invited to speak in this college town. This faculty member was present at the church service. At the close of the sermon, the teacher extended a hand to me, and offered an encouraging testimony regarding what had been said that day. It then dawned upon me that it was because this faculty member was so eager that, under the blessing of the Lord, I might become a successful minister of the gospel, that such unusual efforts were put forth in my behalf. Similar attention was not given to other members of the same class. I was receiving particular assistance which I did not understand or appreciate. While I thought I was passing through deep waters of sorrow and bitterness, the teacher was rendering to me added service, in order to make it possible for me to preach the gospel consistently.

### *Meeting Trying Experiences*

In order that I might be enabled to continue my education, I was obliged to spend many hours a day in physical labor. But a kind Providence favored me, even though it was difficult at times to secure sufficient employment. There were many friends who were co-operative. In the depths of winter, I had to labor in ice and snow. Cold and frost I faced many a day, in order to earn a few cents. How com-

forting at times it was to find a warm shelter in which to thaw out! Many a night I was forced to retire with the pangs of hunger gnawing at my vitals; yet each day brought its fresh blessings. It was at such times that the devil would press hard with his temptations. Proud Jew, he would remind me, these conditions are some of the advantages of being a Christian. These are the friends and the opportunities which you have gained by leaving Judaism and accepting the Christian religion. Why not abandon this religion, and return to the religion of your forefathers? Why not again be a good Jew, as formerly?

Leave Christianity! Forsake the Lord Jesus! Leave these precious blessings of the gospel of salvation through the dear Lord! Never! A thousand times, never! It is easier to suffer cold, nakedness, hunger, and every other trial, difficulty, and perplexity than to abandon the Lord Jesus. What terrible trials and temptations the Lord Jesus suffered to save my poor soul! These are not to be compared to the hardships the Saviour endured, in order that I might be saved and share the joys and the glories of eternity. The outward man may perish, but the inward man is renewed day by day. The joy and peace which the divine Redeemer dispenses more than compensate for such petty trials.

I was gaining much instruction and information which I felt would be helpful in preaching the gospel. During the four and a half years I spent in this educational institution, I received manifold benefits from contact with Christian teachers, godly associates, and new-found friends. How eager I was for the time to come when I might go forth, under God's grace, to impart to the Jew and the Gentile the unsearchable riches of Christ.

### *A Great Sorrow Awaiting Me*

But ere I completed my educational preparation, a sad experience awaited me. How Satan endeavors to present

difficulties and obstacles in order, if possible, to turn aside a child of God from the path the Lord has mapped out!

I finally received a letter from my relatives overseas. But what a sad and sorrowful epistle it happened to be. My oldest sister had died and left five children. The father of these orphans refused to support them, or to assume any responsibility for them. He brought them to my aged mother, and she was well-nigh dependent. Another sister then wrote:

“What will you do to help mother?” Although I had several able-bodied brothers, all of them older than I, none apparently seemed to be in a position to render mother assistance at this critical period. The letter intimated that the burden of helping these children rested upon me. My heart almost sank within me. What could I do at such a time? What was my duty just now? I had read in the New Testament that a person who will not support his own is worse than an infidel. On the other hand, I had the assurance that God by His providence had made it possible for me to secure an education which would enable me to preach the gospel of my Lord. I was convinced that I was at school for a definite purpose, and that was to prepare myself to carry the gospel of God’s grace to my people. It seemed to me that if I abandoned this preparation and engaged in business to support my dear ones, I would thwart God’s purpose for me.

I took the letter and spread it out before the Lord. I asked God to guide me, and to give me clear light. I did not want to make a mistake. I felt that it was a solemn and important hour. The dear Lord had been so kind in answering many prayers that I felt sure He would not leave me at a time like this. I was sure I could trust Him.

I remembered the promise the Lord made to me soon after I became a Christian. This precious assurance in Isaiah 41:10 had been my stay and my support repeatedly. The Lord also has given His children assurance that if we lack

wisdom and ask counsel of God, He surely will give it to us, if we ask in faith and do not doubt. (James 1:5.)

As I earnestly prayed for guidance at this important hour, it seemed to me that my entire future depended upon a right decision. I poured out my soul to God that He would give me the light and the judgment I needed at this crucial hour. And the good Lord did not fail me. The answer I received, however, was very different from what I expected. The Lord deeply impressed me that if I would remain in school, continue my education, He would take care of my mother and those orphan children. He would attend to their needs. He was able to supply all their necessities. He also assured me that, if I had faith to believe that it was His will for me to continue my educational preparation, and that He would care for those loved ones, the day would come when I would be privileged to go to London, England, to see that dear mother and the other members of the family.

What a revelation this answer was! It was so different from what I anticipated; however, I knew that the dear Lord would not give me a stone when I had asked Him for bread. I did not doubt that the Lord had heard my prayer and that this was His answer to me. But what would become of those dear ones? How would the family be taken care of? I felt I must believe that this was God's answer to my request, and it was up to me to accept it. I must now believe and obey. I rose from my knees with a thankful heart.

I wrote the family a letter in harmony with this answered prayer. I told them of my sorrow for the sad plight in which the family found itself, but I assured them that my situation was such that I was in no position to render them material assistance. I recognized that it was a pitiful reply, but under the circumstances I knew of no other course to follow. I felt that I was acting in harmony with the will of God. I continued in my course. I completed my work at school. I had faith to believe that God was guiding.

*God's Promise Came to Pass*

This experience in my family occurred more than forty-five years ago. While at this juncture of the narrative I shall not go into the details, I wish to bear testimony that God literally fulfilled the promise He made me while I was on bended knee before Him in prayer at that time. He fulfilled it three times. It was my pleasure and privilege to visit that dear mother and the family in London, England, three times before mother passed to her rest. Full reconciliation with mother and the family took place before her death. Mother lived to the ripe age of nearly ninety. Those orphan children were well taken care of. The Lord provided most remarkably for their welfare. Many friends were raised up who gave those children most excellent care, kindest attention, and education. That dear mother greatly rejoiced to see her son, and to learn from his lips what the dear Lord had done for him. What God promises surely will come to pass, if we have faith in what He declares.

Under the blessing of the Lord, the nine terms spent at South Lancaster Academy, now Atlantic Union College, one of the six major colleges maintained by the Seventh-day Adventists, located in that beautiful town of South Lancaster, Massachusetts, will remain as a precious memory in my life. Those refreshing Friday evening services; the pleasant and congenial associations with godly Christian instructors; those frequent prayer seasons with pious school associates, many of whom are still alive and active in the service of the Master, are continual reminders of the days of God's refreshing blessing while I was preparing for gospel labor.

May God's all-seeing eye be upon this Christian institution. May it ever fill a most important place in the Master's vineyard, in the training of scores, yes, hundreds, of young men and women who shall yet go forth into the Lord's harvest field, to proclaim the everlasting gospel to Jew and to Gentile, unto the ends of the earth.

## 12th Chapter

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# *P*resenting God's Good News to the House of Israel

AT LAST the long-looked-for hour arrived, the anticipated day came, when the gospel of our Lord, the third angel's message, was to be given to the Jews. The New England Conference of Seventh-day Adventists decided to pioneer this last-day gospel message among the children of Abraham.

The Jew does not think he needs the gospel. He resents the idea that the Christian religion has any value to him. God's last-day message had never before been presented to the Jews in an organized way by this denomination. It was in the city of Boston, Massachusetts, that efforts were undertaken to enlighten the Jews with God's good news of salvation, in the year 1894.

Some years before, a young man by the name of Marcus Lichtenstein had become interested in present truth. Of this young man, the messenger of the Lord wrote:

"In a most remarkable manner, the Lord wrought upon the heart of Marcus Lichtenstein, and directed the course of this young man to Battle Creek, that he might there be

brought under the influence of the truth, and be converted; that he might obtain an experience and be united to the office of publication. . . . His knowledge of Hebrew would have been a help to the office in the preparation of publications through which access could be gained to a class that otherwise could not be reached."—*Testimonies,* Vol. III, pp. 205, 206.

This young man left the office and never returned.

### *Jewish Prejudices*

It will be opportune to present some characteristics of the Jewish race, in order that the reader may better understand what is involved in bringing the good news of the Saviour to this people. Ever since Abraham's seed was chosen to be God's people, they have been regarded as a flock. The Lord Himself calls them a flock. They have held together in this manner through nearly thirty-five centuries. They are designated also as a chosen people, and they are known as a peculiar race. Peculiarities still remain with them. Even though they have been scattered to the ends of the earth through many centuries, and may now be found in every nation and continent, they have never cast away from them those peculiarities.

In certain sections these singularities are not so outstanding as formerly; yet those strange prejudices against the gospel of the Lord Jesus were extant at the time when this message was first presented to them about a half century ago.

For nearly nineteen centuries the Christian religion, to the Jew, consisted of a trio of ideas. These are: keeping Sunday, eating pork, hating Jews. Since the large majority of the Christian people still followed these ideas during the latter part of the nineteenth century, the Jewish mind was of the same opinion still. The Jew had not yet explored the New Testament.

Missions to Jews had been undertaken prior to this time, in other lands. In some of the countries of the Old World, the gospel had been preached for more than a century and a half. Some notable Jews had accepted the Christian religion. Unfortunately, these outstanding believers in the Saviour followed the general popular trend of the Christian religion. For some inexplicable reason, these Christians did not observe the Seventh-day Sabbath, nor were they inclined to reject the use of unclean foods prohibited in the New Testament as well as in the Old. The erroneous teaching of the papal apostasy with regard to the observance of the first day of the week as a sacred day of worship, which has been continually observed for centuries and has been embraced by Protestants, was not understood by all these pious Christian Jews who gave their lives to the advancement of the gospel among their brethren.

Reform Judaism, which has become popular during recent decades, had not made much progress at the close of the nineteenth century, although it showed a rising tendency in the United States at the dawning of the twentieth century. But the peculiar views of the Jews as a people had to be faced, when the presentation of the gospel to these descendants of Abraham was undertaken, toward the close of the nineteenth century.

### *Free Distribution of the New Testament*

I regarded it as fundamental that the first thing needed in approaching the Jew, is an acquaintance with the New Testament. Through the kindness of the Massachusetts Bible Society I received a grant of New Testaments. So I decided to circulate the New Testament among the Jews of Boston and New England. This Sacred Book is accessible in Hebrew, Yiddish, and English. The Jew must understand that this book is the key that unlocks the counsels which were given to the patriarchs and prophets. At that

time, the larger number of Jews preferred the New Testament in the Yiddish.

Yiddish is a dialect used for centuries among the Jews in the Old World. This dialect is also in use in Central and South America by those Jews who have migrated from Southern and Eastern Europe. Yiddish is a medium through which the orthodox conducts his business and conversations among his own people, until he becomes adapted to the modes and customs of his adopted country.

### *Origin of the Yiddish*

During the Middle Ages the Jews of the Old World, restricted as they were in certain countries to the ghettos, being compelled to associate mostly among themselves, developed this tongue mixture which they call Jargon. This Yiddish includes Hebrew and many words and idioms of the countries of their association and adoption. While the Jew wishes to be considered a loyal citizen of the country he adopts, he persists in clinging to the Yiddish, until he reaches the time and place where he deems it wise to cast it aside. The home of Yiddish for centuries was Poland; the city of Warsaw was the hub of its authority. That city has produced prominent Yiddish writers and journalists. The learned Jew, such as the rabbi and the cantor, prefers to read the Hebrew, but the rank and file of Jewry welcome the Yiddish. This was true of the rising generation.

In passing out these books gratuitously, I found many Jews who were willing to accept the New Testament, but some were reluctant to accept it. A large number were unacquainted with this Sacred Volume, but since it was offered to them without money and without price, they usually accepted the new shiny-covered book.

The pious Jew, such as the rabbi, when offered a volume, would first open it, and see what it was. Observing that it was a holy book, because it was written in Hebrew, he would

decide to accept it, and, after looking to see that he was unobserved by the Jews near by, he would hastily put this book into his pocket. Before he retired, he would in all likelihood read almost the entire contents.

An orthodox Jew would not immediately destroy a Hebrew New Testament, even though he might not read the contents. The Jew does not believe it proper to destroy any writings in the holy tongue.

### *Burying the Scriptures*

The reading of the Pentateuch—the five books of Moses, which are read in the synagogue every Sabbath and Monday and Thursday at the morning service—is completed once every year. These five books are written on parchment. After years of usage, when the scroll of the law has become unfit for further service in the synagogue, it is arranged by the rabbi and the congregation to have a funeral. The minister carries the scroll to the grave, followed by the synagogue members, and these sacred writings are buried. The Jews will not destroy the writings of the holy tongue as writings of other characters are disposed of.

### *Mobbing the Workers*

There were times when some who discovered the nature of the New Testament became angry. If these persons or their friends were of the narrow, prejudiced type, it was not unusual for such persons to gather a mob. Excitement would then run high. The mob would chase the distributor of these books. He would be cursed and anathematized. The mob would, if possible, attempt to encircle the man. Others would tear the book into shreds. What remained of the covers would be thrown in his face. Attempts also would be made to do him bodily harm. It was an extremely exciting time. Nevertheless, the seed had been planted, and some souls would be benefited by reading the Testaments distributed.

### *The Jews Now More Friendly*

It should be said in this connection that the attitude of large numbers of the Jews toward the New Testament has radically changed for the better. Many a teacher of that people has familiarized himself with the writings of this inspired Book. This Sacred Volume is no longer an unknown book to multitudes of the Jews. There are today Jewish educational institutions in which the New Testament is taught, as is the Old Testament. Some of these institutions are encouraging others to follow in their wake. While that people have not accepted the divinity of those writings, or the divinity of the Messiah whom those writings describe, thousands of them read this most wonderful Book of God. It is tragic that the seed of Abraham have been denied the joy of an acquaintance with this Sacred Volume. What woes and misfortunes they might have escaped had they known what their own Lord and Messiah stated, as recorded between the covers of the New Testament!

### *Jewish School Teaching New Testament*

One illustration must suffice to show the increasing tendency in Jewish schools to incorporate into their educational curriculum the teaching of the New Testament. In a prominent English magazine, published by Jews, which enjoys a circulation among the Jewish people, is found the following announcement:

"The Bible school of Temple ——— of ———, of which Rabbi ——— is the leader, opened its courses in the temple in ——— on October ———. This year there has been introduced in the Adult School of Religion a course in the New Testament. The Temple ——— Bible School has six grades, with an enrollment of over one hundred. Eighteen students who have completed the five years' course in Jewish Scriptures, . . . are enrolled in the New Testament classes.

Rabbi ——— made the following statement regarding this innovation:

“The time has come when the New Testament should no longer be a closed book to the Jews. Not so long ago the name of Jesus and the Christian holy book were anathema among our people. The Jews will never be able to understand their Christian fellows until they know what there is in the New Testament which creates a wall of misunderstanding between them.’ . . .

“‘Our New Testament course comes after five years’ study of the Jewish Scriptures.’ . . .

#### *An Appeal to Other Jewish Schools*

“We shall study Christian Scriptures from the modern, scientific point of view as we have studied our own. We shall ascertain which ideals and precepts are Jewish, and which pagan; which are in their nature temporal, and which enduring. We shall attempt to analyze and understand the point of cleavage between Judaism and Christianity as these are presented in the two Testaments.

“There is a blank page between these Scriptures which can be best filled in by Jewish scholars. It is amazing that Jews have permitted Christian scholarship only to write and interpret this fascinating period of human history to which we have contributed so fundamentally. We inaugurate this course under the aegis of the synagogue with the hope that other Jewish congregations will follow.’ . . .

“Religion today is undergoing changes far more radical in the spiritual evolution of mankind than were those in the days of Jesus and Paul. We ought to evaluate what there is in the Books of Religion of both Judaism and Christianity.’”

#### *Conducting Open-Air Meetings*

Open-air meetings were held in connection with the distribution of the New Testament. In conducting these street

meetings, great risks were involved. Thousands of Jews were living in the ghettos. There were many large ghettos in New England half a century ago. In such a location it was often difficult to find a non-Jew. There are still in the United States, Jews who have lived in this country for decades who live in the same kind of environment as in the Old World. To reach many of these people it was thought necessary to invade the ghetto. We usually entered upon this service by singing a Christian hymn in the Yiddish. Soon the people would gather. Curiosity was at once manifest. Who can these folk be who have come into our midst singing such songs? they queried.

In selecting a scripture as a basis of an address, we used the Old Testament writings. For a time the crowd would listen with rapt attention. After a time, some in the crowd, who were quite familiar with the Old Testament Scripture being commented on, would recognize that the application of the text was unlike that of the rabbi. Without a moment's warning, the objector would attempt to create a disturbance. Then the audience would quickly become a mob, and they would yell, howl, and create considerable excitement. Soon sticks, stones, and other missiles would be flying in all directions. "Burn him up, burn him up! That renegade, that apostate; don't let him live!" could be heard from the shouting mob. Hundreds of people would soon gather. The police were not always present about that time. Those were indeed exciting occasions. It was not always certain just how matters would end. But thanks to the good Lord, deliverance would always come.

The devout orthodox Jew does not read the Scriptures or understand them as does the Christian. The orthodox claims that you may interpret Scripture in many ways; every text you read may be explained to your liking and is acceptable. The rabbis developed a method of Scripture interpretation which denies that the word of God has only one true meaning.

During the days of the prophets, the Seer was the expounder of Scripture, as well as the one through whom the word was given. With the passing of the Spirit of prophecy, the rabbis deplored the idea that the Scripture had only one exposition. It was first advocated that the word of God could be interpreted in four ways; later, in eight ways. One eminent rabbi, Rabbi Ishmael, has left the following record in regard to interpreting Scripture. He says:

"The law is to be expounded in thirteen different ways: First, light and heavy, an inference from a major to a minor, and from a minor to a major. Second, a decision adduced from an agreement or equality of texts. Three, from the principal constitution contained in one verse, and principal constitution deduced from two verses. Four, from comparing a general description with its specified particulars. Five, from a particular text followed by a general one. Six, precepts treated first in general, then in particular, then again in general. Thou must not adjudge but according to that which is similar to the particular. Seven, from a general description that requires a particular or specific text to explain it; and from a particular text that requires a general one," etc.

### *Jewish Interpretation of Scripture*

An illustration of the results of such a method of handling the word of God follows. I was expounding to a Jew who was familiar with the Old Testament, the significance of the fifty-third chapter of Isaiah. This chapter clearly foretells the suffering of the Messiah. After I had rendered the text in its simple translation, recognized by all Jews as the true meaning of the words, this man remarked: "I will show you a good way to translate this chapter. I will show you that it can have nothing to do with Jesus."

He prefaced his understanding of the chapter with rabbinical fables and stories, and then he followed the rab-

binical method of interpretation offered by the rabbi who inaugurated the thirteen rules of interpretation. He jumbled and confused the entire chapter.

After he closed his recital of Isaiah fifty-three, I asked him what he did with those verses which contradicted his explanation. I asked him what he did with those verses which spoke of the Lord placing on HIM the iniquity of us all, if the chapter referred to the Jewish people, according to his claim. If the entire chapter refers to the Jewish people, and if the Lord regarded the Jewish race as one person, what about those verses which tell of this Person's suffering for the sins of the Jews. The Jews are God's people; yet the prophet says that this "HE" suffered for the iniquity of the Jewish people.

He at once became excited, and finally replied: "I have given you only one way of explaining this chapter. I can give you a thousand other ways of interpreting this chapter. They are all the same. You cannot say the Bible means only one thing. You can have anything you want out of the Scriptures."

Nevertheless, some Jewish rabbis admit that this particular chapter does refer to Christ. While attending a synagogue one evening in the city of Boston, I heard the rabbi say that Christian people believe (he was reading that evening this very chapter for the evening lesson) that this chapter refers to Jesus as the Messiah. He made no attempt to refute it. He passed on with the service, without making further comment.

### *Labors Among the Jewish People*

I spent two years in New England laboring for the Jewish people. Despite many trying and difficult experiences through which I passed, the Lord did help to make progress in meeting these people. Many became acquainted with the New Testament. Large numbers were reading Christian

literature. Some had taken their stand for Jesus and for His truth. The eyes of many who had been groping in darkness saw glimmers of light. Rabbis, cantors, and other prominent Jews had given close attention to the hearing of the gospel. I found inquirers who seemed eager to learn the way of salvation.

I became acquainted with a number of rabbis. I visited their synagogues and their homes. I often visited their homes on Friday evenings, when their congregation would visit with the pastor. One rabbi, I am convinced, believed that Jesus is the Messiah. He was a popular preacher, and his position doubtless had much to do with keeping him from making confession of Christ as the Saviour.

While I was at his home on one occasion, there were two women present, members of his parish. They were noble women. I talked to them of my faith in Christ. Their hearts were moved. One of them remarked:

"Mr. Gilbert, I would give anything in the world if I had a faith such as you have. I recently buried a little child. Oh, it seemed so hard to lay it in the cold grave, without any hope of seeing it again. If only I had a faith like yours, what comfort it would give me!"

At another time, a number of his prominent members were present. The subject of religious liberty was under discussion. It was a privilege for a Jewish Christian to discuss this subject in the home of the rabbi, from a Christian standpoint. The leaven of truth was planted. God would take care of the seed sown.

The time came when Christian brethren advised that I should spend some time in gaining a larger experience in the field of general evangelism. It was thought expedient that I should obtain a broader vision in preaching the message of God to the Gentiles as well as to the Jews. A large field of evangelism might become more helpful for future labors among the Jews. For ten years I spent my time in preaching

the glorious gospel for these last days in cities and large towns through the Eastern States, in bringing men and women to Christ, in raising up churches. But during this decade, I ever kept before me the vision of the need of salvation among my Jewish brethren. I never lost this burden, and whenever and wherever opportunity was afforded during this time, I made contact with the lost sheep of the house of Israel.

## 13th Chapter

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# Reconciliation With My Mother and Family

How FAITHFUL God is to His promises! There are times when it seems that the fulfillment of His promises is long delayed, but God is true. All things come to him who waits.

At the time that I received the sorrowful epistle in regard to the condition of family affairs across the seas, the Lord assured me that if I remained at my post of duty, I would yet have the joy of visiting my mother and family. Now it appeared that through a kind divine Providence, that hour had almost arrived.

While I was making necessary preparations for my journey to London, England, a most unusual joy was awaiting me. Friends and neighbors had gathered for what seemed to be a social hour. Word had passed around that the pastor was planning to visit relatives in London. These kind friends had gathered to bid him *bon voyage*. During this pleasant evening, the friends presented me with a gift which they said was to enable me to return to my pastorate and to my family in the United States.

### *I Must Face a New Environment*

It had been more than twelve years since I left my home and relatives in London, England. I then had no Gentile or Christian friends or relatives. The circle in which I moved was strictly and devoutly Jewish. Now this was all changed. For more than ten years I had lived in a Christian environment. My associations and contacts with Jews had been limited. Although I had many Jewish friends in the United States, and had spent time and effort in their behalf, and endeavored to bring the gospel of the Lord Jesus to them, my interests and associations were now Christian. How could I again enter into my former environment as I should be obliged to do, while making fresh contacts with Jewish relatives and friends? How would I be received by them? What relationship would I now sustain to them?

I sent word to my mother that I was about to make her a visit. I had an earnest and yearning desire to see once more that devoted mother who had been so kind and patient with her youngest son. How would that dear mother feel toward the lad who in his early years had planned to be the teacher of the family? Would my brothers and sister welcome me? Would they receive me into their homes? Or would they deal with me as other Jews dealt with their loved ones who had apostatized from Judaism?

In the midst of these strange and peculiar thoughts, I felt impressed that mother would not thrust me away, but that she would again accept me as her boy. I felt that perhaps I might contribute some joy and comfort to her life, if she could only see with her own eyes what the Lord had done for her ailing child, what marvelous transformations God had wrought through these years for the boy who had been so ill for many years. I was persuaded that mother would recognize this great change.

I well remember that during my boyhood mother had

been thoughtful of non-Jews. I reminded myself of those former days, when Jew and Gentile were so kindly treated by her. Whatever the need of the destitute, mother was always helpful. Through these years of separation, had she maintained those unselfish and tender feelings, despite her rabbinical and orthodox environment?

### *Crossing the Ocean*

The journey across the Atlantic was a pleasant one. I spent many enjoyable hours en route, witnessing on the ocean for the Lord Jesus. The ship finally docked at the wharf at Southampton, England. I hastened to take the first train to London. On the way toward England's great metropolis, what peculiar sensations gripped me! How I was thrilled at what I hoped would happen! I finally reached the house, but no one answered my knock at the door. I learned that mother was not at home. I called later, but with the same results. I made the third call, and then I heard footsteps approaching. There was no mistaking those footfalls. They sounded natural. The door opened, and mother's sweet face appeared. "Mother, mother," were the first words I uttered.

"My boy, my boy," immediately came the reply.

"Yes, mother, it is your own boy who has come to see you."

Language is inadequate to express my feelings and that scene, after an absence of twelve years. How thrilling was her greeting! How loving her embrace! How delightfully she welcomed me! The memory of such an occasion may be cherished endlessly. How affectionately she embraced me as she became more and more conscious that it was her own boy who had come all the way from America to see her. The years of absence, the changed condition of my health, the growth of the boy to manhood, so delighted her that it seemed almost impossible to her that she was meeting the same person.



*Mother of the Author*

She said I was her boy, and she was glad to see me. I was thrilled. The welcome alone was sufficient recompense for the entire journey across the ocean.

### *Our First Interview*

The following eleven days which I was privileged to spend with her were refreshing, delightful, entertaining, encouraging. Although mother at this visit was nearly seventy-five years of age, although she had experienced a life of toil and hardships, although she had worked hard in bringing up a family, although she had not always enjoyed the comforts of life, her eye was not dimmed or her hair gray. She had never needed glasses, and her strength and vigor were not abated.

We had not shared each other's company a great while when mother asked me:

"Why did you do it, my boy? Why did you give up the faith of your father, and accept another religion? What ever made you do such a thing?"

What a question it was for mother to ask! And I had expected that she would ask exactly that. What an opportunity such a question afforded me to answer her! It must be remembered that the orthodox Jew believes that when one abandons Judaism, he casts aside everything connected with the Jewish religion, and accepts an entirely different religion. To the pious Jewish mind there is no connection whatever between the Jewish and Christian religions. Such a viewpoint is entirely due to Talmudic rabbinism.

I had the Bible with me, both the Old and the New Testament, and I answered her question from the Scriptures. I endeavored to show her God's present-day message, particularly from the Old Testament. She listened intently. She seemed spiritually refreshed, as I read to her from Moses and the prophets; but she was wondering whether I was really reading the same writings which the Jews possessed in their

Old Testament. She did not doubt or question my veracity, but what I read to her from the Old Testament was so foreign to what she had heard all her life, that she was surprised. Nevertheless, she was willing to accept what I said, and she greatly rejoiced that I was so blessed physically.

### *Messiah in the Old Testament*

I explained to mother that, in accepting Jesus as the Messiah, I was carrying out what I had been taught in early life, that the Old Testament, the volume which the Jew calls *T-nach* (this is an abbreviated word which means Law, Prophets, and Scriptures), is the inspired testimony of God. I gave her to understand that my faith in Jesus as Messiah was founded on the writings of Moses and the other prophets whom the Lord called to lead the Israelites. Inasmuch as I accepted those writings as the testimony of God, these same Scriptures which my forefathers had believed in for centuries, I had to accept Jesus as the Messiah of the Jewish people.

“But,” said she, “what has that name [for mother would not pronounce the name of Jesus. This is banned by the rabbis. No pious Jew is permitted even to take this name on his lips.] to do with our holy religion? What has He to do with the writings of Moses and the prophets? What has His religion to do with the holy religion which God gave to us Jews?”

I could appreciate her position and attitude, and for a time it seemed difficult to make her understand that the Christian religion was the identical religion which the Lord gave to Israel through Moses.

### *Reading the Prophecies of the Old Testament*

I turned to the pages of the Old Testament, and sought to explain to mother from the oracles of Moses and the prophets how the Saviour was predicted in these writings. I

traced the Bible through, and showed her how it was forecast that Messiah would come, and when, where, and how He was to be born. I called her attention to His birth, life, and death, as well as His resurrection. It was difficult for her to comprehend that such information was found in the teaching of her forefathers.

“But why did not your father believe these things? Was he not a good man, and did he not follow the holy religion? Did he not go to *shool* (synagogue) every day? Was he not a pious Jew? Did he not follow the sacred customs the rabbis laid down?”

I presented to her a number of illustrations from the Old Testament, why a person could not always follow in the footsteps of parents, in matters of religion, if the parents' faith was not founded on the word of God. I showed her that I could not follow in the footsteps of my father, if he did not walk in the path trodden by the patriarch Abraham. It was a surprise to her to have me suggest that father did not follow the teachings of the patriarchs. She felt that one or the other of us must be mistaken or confused.

I explained to her how and why the Lord called the patriarch Abraham to leave his home. Mother was familiar with the story, but I thought it well to refresh her memory, and have her again understand that God called Abraham to leave his father's home because his father and the family did not worship the true God. The Lord told the patriarch to say farewell to his relatives and his friends. He was commanded to leave his family environment. The reason for Heaven's command to this man of God to abandon his own family was that they were worshipping idols. I said to mother:

“If I am to be a true child of Abraham, and believe in the God of the patriarchs, I must do as Abraham did. When God spoke to him, he obeyed; when God spoke to my heart, I felt that I must do His bidding.”

The rabbis have so repeatedly and frequently referred to the life and teaching of Abraham in the Jewish rituals, that it is most difficult for an orthodox Jew to accept the idea that Judaism in its present state is not one hundred per cent Abrahamic. In all Jewish works, the rabbis express their delight in belonging to the stock of Abraham. The people make their boast that they are the real descendants of this man of God. They claim they are the real chosen posterity of this great man of faith, the real and only true children of Abraham. They pride themselves on being the actual posterity of the prophets, the successors of the patriarchs. They know and are sure that Abraham is their forefather. That their religion is contrary to that of Abraham seems to them almost preposterous.

#### *Mother Listened Intently*

The conversations we enjoyed daily, as I continued to explain to her my faith in the Saviour and in the true teaching of Moses and the prophets, were delightfully refreshing. I endeavored to show her that the real joys of salvation, enjoyed by the true Israelites in the days of the psalmist and in the days of God's ancient people, were superior to the forms of salvation followed by the rabbis. That line of teaching which the Talmud enjoined upon the Jews was merely head religion. There was no salvation of God in such a belief. The works which men did to please God, apart from receiving the truth as it is in the Messiah, were not acceptable to Him. Every person must have a new heart, to enjoy the real presence of God, and must know the power of God in the life made possible only through faith in Jesus, the Holy Messiah. Mother was impressed that in spite of the strange stories she had heard about the Christian religion, the Lord had done a great work for her boy, and a transformation had taken place in my life which she could not dispute.

What seemed so strange to her was that I should have been

the member of the family to accept this religion, because in my former days I was so bitter and antagonistic toward anything Christian. She said:

"I should not have been so surprised if any other member of the family had done such a thing. It then would have been bad enough; but that you, who were so bitterly opposed to that people, should accept this religion, and go in this way, is a surprise to me."

It was hard for her to understand why I should be so interested in desiring to propagate Christianity. She said she was unable to understand how I could be so zealous in wanting to spread it. It was the first time in her life that she had listened to the real teaching of Christianity. The question often came to her, if what I told her really was so, why had not the Jews discovered it sooner? Why had not my pious father known of this? If what I told her about Jesus is true, if I had properly explained the Scriptures, why have not all the Jews accepted this Messiah?

I told her: "Mother, I have not changed my religion. I was born a Jew, and still am a Jew. I always expect to be a Jew. However, I was born a rabbinical Jew; now I am a Christian Jew. I am a real Jew according to the Bible, and by the grace of God, I expect always to remain so. I love the Sabbath of the Lord. I love the blessed Bible more than I ever did when I was a rabbinical Jew. The hope of the soon coming of the Messiah is now very precious to me. Since I have known this truth concerning Jesus, that the Messiah has already been to earth once, and that He is coming soon to gather those who love Him and are waiting for Him, it has wrought such a change in my life that the true Jewish religion is of greater value to me now than it ever was."

### *Was I Not Branded With a Cross?*

It was strange teaching to mother for me to assure her that the Christian religion has for its basis the teaching of

the Old Testament. I endeavored to make plain to her the contrast between rabbinical Judaism and the religion of the Israelites found in the Old Testament.

She put this question to me: "When you accepted this religion, did they not brand you with a cross on your arm?"

I said: "Mother that is not so. There is no truth to that. Such teaching is foolishness." When I told her there was no cross on my arm, she was greatly surprised. In certain ghettos of the Old World, it is and has been common belief that when a Jew becomes a Christian, he is tattooed with a cross. In fact, this is supposed to be part of his profession of religion.

### *Then Why Not Remain an Orthodox Jew?*

During a conversation in regard to the relation of the Jewish religion to the Christian faith, mother said to me: "If you say you still are a Jew, and you love the Jewish people, and you believe as do the Jews, why are you not the kind of Jew you once were, and why will you not come back and be a Jew as you used to be?"

Mother admitted that Christianity had done a great work in my life, since I had accepted the Saviour. I asked her: "Do you know of any Jew who lives as I do, and is the kind of Jew I used to be? You have lived many years in this world, and you have seen and met many thousands of Jews. Do you know of any who is as I am?"

She finally answered, "No."

I then said to her: "Judaism does not make such a class of people. It is impossible for me to be as I used to be, and to live the life which I now live. Only Christianity makes this kind of people. I could never live as I do now, and return to the fold of rabbinical Judaism."

While I repeatedly assured her that I had not given up my faith in true Judaism, the Judaism of the Scriptures, it was hard for her to understand why I could not be a rab-

binical Jew and a Christian Jew at the same time. When I was finally successful in causing her to understand the difference between the two, she decided that I had better follow the way I was going. I felt profoundly thankful to God for such a victory. To hear mother say she preferred me to live the life of a Christian rather than live the life of an orthodox Jew was a great triumph.

### *Clearer Ideas of Christianity*

Mother assured me that she was glad I came to London to visit her. She was so happy to know what really had happened to me. Many things had been made plain to her that she never before comprehended. She now understood the meaning of the Christian religion. She had been told many strange tales of me in regard to my becoming a Christian, which she now knew to be untrue. She had been given to understand that I had become an apostate from Judaism, and was like other Jews who had apostatized from the Jewish religion. She had seen what the Lord had done for her son, and had witnessed the wonderful working of God in the soul. She was so happy that I had spent these days with her. Before I left, she remarked: "My seeing you has lengthened my life ten years, I have so greatly enjoyed this visit."

She pronounced upon me many precious benedictions. She hoped I would be greatly blessed in the work the Lord had called me to do.

Several years later I again had the privilege of visiting mother. This second visit was a great joy and blessing to us both. It was unnecessary for me to go over the ground I had covered at my first visit. I reassured mother of the continuous grace of God in my life, and this time I planned to tell her more of the second coming of Messiah, and what would happen to God's true people, the faithful, when the Saviour would return to this world the second time. I made plain to her that at the Lord's second coming He would bring

His reward to His servants the prophets. This reward would be the hope of the patriarchs and the Seers of ancient times. Sin and sorrow would be destroyed forever. There would be no further death or tears. Her heart was greatly moved as I directed her attention to those precious scriptures which occur in both the Old Testament and the New, when she realized that both these holy books of God teach the same truths.

During this second visit, mother remarked:

"Well, my boy, you may be right. I do not know. I was brought up in this way, in the way I am going. I have tried to live the right life, and I can only trust in God. I know the Lord wants the hearts of the people, and I am sure that He has mine. I am unable to understand for myself whether these things are so. I do not wish you to change, but I still must go on my way. I cannot say about this Jesus, for you know how I have been brought up. But I am glad that God has done so much for you. I pray God every day that the Almighty will give you grace and strength to do the work that I believe He has called you to do."

What a blessed and precious testimony to hear from the lips of that aged Jewess, from that dear mother who formerly was so prejudiced. I have every reason to believe that she was doing the best she knew. I firmly believe that mother did live up to the light she had. She never was able to spend much time with literary works. I fervently hope and pray that she may receive the blessings of God's kingdom. To me it seemed that her last testimony to me was a remarkable one. The Spirit of God must have deeply impressed her with the results of the grace of God which she saw in the life of her son.

I had yet a third visit with mother, and the last one was a very precious occasion. Mother lived to the ripe age of almost ninety. Just before she passed to her rest, she spoke of her absent son. May we surely meet at the return of our Lord!

*Visiting With Other Members of the Family*

While my visits with mother were so delightful and refreshing, the results were not equally pleasant as I made contacts with other members of the family. I was impressed that it was my duty to interview others of my relatives, and bear testimony to them of the grace of God, and what the Lord had accomplished for my soul. I at once observed that they were prejudiced. They did not assume the same attitude toward me as did mother. Their first greeting was anything but kind and congenial; yet they expressed a semisympathetic attitude. God had softened their hearts somewhat, so that they did not cast me aside.

Before we had visited together very long, they asked why I had changed my religion. The outstanding questions asked by most of them were: Why did you leave the religion of your father? Why did you not remain a Jew? Why did you disgrace the family by apostatizing from Judaism? Why did you accept a religion which you know is so much hated by the Jews? What motive led you, what inducements were offered which caused you to throw away the beautiful Jewish religion and accept the Christian religion?

I showed them from the Old Testament Scriptures that I had done what I believed my forefathers would have done, had they seen the light the Lord had shown me. I showed them from those Sacred Writings that the true way of life and salvation can be found only in the Messiah of Israel. I had accepted our own Holy Messiah, and He is the One foretold by all the prophets. By degrees their prejudices subsided, and their feelings became more conciliatory. They decided to drop the subject of religion, since they were unable to refute those Old Testament scriptures which prove that Jesus is Messiah. They thought it better to refer to family matters.

After a few minutes had passed in the discussion of

friendly family relations, someone raised a question in regard to why I believed in certain things. I was, of course, unable to dissociate my hope in God from the salvation which comes only through the Lord Jesus. Again we would agree not to discuss religion. Unexpectedly some other member of the family would raise a further question concerning some feature of what was supposed to be a part of the Christian faith. I was able to answer only by bringing in the truth of the gospel.

One brother finally said: "Well, you can believe as you do; I will continue to believe as I do. Perhaps you have good reasons to believe as you claim. I was born a Jew, and I expect to die a Jew."

### *One Brother Hears His First Gospel Sermon*

On my second visit to London, I was invited to deliver an address on the Passover service and the meaning of the holy communion. I mentioned to this brother that I was asked to speak in a Christian institution in Surrey, England, and I invited him to accompany me. I had prayed that the Lord would incline him to accept this invitation, which he did. I doubt that this man, almost sixty years of age at the time, had ever visited a Christian church, although he was well educated. But he was a strict orthodox Jew.

Before we started to church, I told him the subject I was to speak on during the evening. I said that I believed the Passover, rightly understood, describes the life and ministry of Messiah. I realized that, since he had never attended a Christian church, he might find himself in an awkward position, for Jewish services are so different from the services of the Christian churches.

The Jews never uncover their heads in the synagogue worship. I told some of the Christian friends how my brother might relate himself to the worship in church, and suggested that they take no notice of the strange mode. The

worshippers were very kind and co-operative. They endeavored to make him feel at home among them.

In the evening, the Jews worship in the synagogue with the face toward the west, hats on, standing while they say their prayers. The Jews now do not kneel in prayer as their ancestors always did, for they are not allowed to conduct any form of worship in the same manner as the Christians conduct their worship.

My brother gave close attention to the sermon. Whenever I mentioned in the address any custom common at the Passover table, which custom we both followed around our father's table when we were young, he would nod assent. He knew I was rightly representing the teaching of boyhood days.

At the close of the service, on our way home, he spoke of the message of the evening. He then said to me:

"Well, I have made up my mind that I will personally investigate this matter. I do not want anybody's word for it, but I am going to know for myself whether these things are really so. Of course, as I heard you speak tonight, these things looked very plain. It would seem as though there might be something to this Christian religion. I have decided to find out for myself whether there is any truth to this religion for the Jew."

I replied: "That is just what you ought to do. You do not want to take anybody's word. You have the Bible, the word of God. The trouble is that our people have been so misled by the rabbis that they suppose all is the word of God which the Jews believe. The fact is, very little of what the Jew believes today is in the Scriptures. Nearly all that the Jew believes is the word of the rabbi. If you come to the word of God with an honest and sincere heart, the Holy Spirit will teach you the truth. You will see that Jesus is our own Messiah. Do you think it affords me any pleasure to be separated from my family because of my religious

belief? I am following the word of God. Jesus Christ is my all in all. I am sure that He is my salvation. I must believe Him, or I am lost. If you will study the word of God for yourself, you will find out that Jesus is the Messiah."

We separated after midnight, and I prayed most earnestly that the Lord would open his eyes to see the blessed truth of the Christ. It would surely bring joy to his soul. After my return to the United States, I sent him literature, which I understand from his son he read till his death. In fact, he rather looked forward to receiving this literature. He was thrown from a bicycle, which shortly after caused his death.

The day following, I visited another brother, a man who had seen service in foreign wars. He was surprised to learn that I had lectured the evening before, and that the older brother had been present. He, too, would have attended, had he known about it earlier. He also seemed surprised and interested to know that I could give to him from the Old Testament Scriptures my reason for accepting Jesus as Messiah. He did not rank as a pious Jew; yet he had not lost all his interest in what he learned from the Sacred Oracles in his boyhood days. It greatly surprised him that what I believed in regard to Christ could be demonstrated from the ancient oracles of the Old Testament. I had reason to hope that, as I called his attention to these teachings, his prejudices were softened. It was encouraging to observe bitter prejudices giving way.

### *Visiting the School of My Boyhood Days*

During this second visit to London, I had a desire to visit the school of my boyhood days. My purpose in part was, if possible, to bear testimony to the saving grace of God upon the heart of a lad who had once attended that school.

The headmaster (principal) was notified that a former student who was on a visit from the United States, desired to visit again the school of his boyhood days. The principal

received me cordially, and was glad for me to renew my memories of former days.

In answer to his inquiry regarding what business I was following, I informed him that I was in the ministry. He expressed his pleasure and satisfaction in knowing that I was thus in the service of God. He asked me over what synagogue I presided. Imagine his surprise when I told him that I was not a minister of a synagogue, but a minister of the gospel.

"A minister of the gospel?" he asked.

With emphasis in the affirmative, I replied: "Yes, a minister of the gospel."

"You, a Jew, educated in this school, and a minister of the gospel? How is such a thing possible?" he asked. He could scarcely believe that I was telling him the truth.

I quietly replied: "While attending this school, I was taught that the writings of Moses and the prophets are the inspired words of God. It is because I remained true to those teachings that I became a minister of the gospel. I could not have proved true to those early instructions and not have accepted the Christian religion. It was the teaching I received in this school as a lad that led me to become a minister of the Christian religion."

The man seemed dumfounded. He was a highly educated man, and it took him some time to recover from his surprise. From the word of God, I gave him my reasons for accepting Jesus as the Messiah, and for preaching Christ to my brethren. His attitude toward me immediately changed. He was not particularly interested in having me visit the school. He was a gentleman, and now he could not refuse to let me visit the institution. Had he not already given his consent, I might not have been made welcome.

Before we separated, the headmaster said to me:

"Now while you are visiting the teachers and students, I do not want you to advocate your doctrines. We will let

you go through the school, but you must say nothing about your belief."

I wanted him to know that I thanked God for the light of the blessed gospel that shone into my heart, and that the Lord Jesus had saved my soul from my sins.

I was grateful for the privilege of bearing witness to relatives and friends. I had reason to believe that the Holy Spirit was using the testimony borne to the glory of God. I spent many hours with nephews and nieces. Some of their hearts were moved upon to listen to the word of God.

### *One Niece Very Responsive*

One of my nieces, a young woman of twenty summers, who had received a nurse's training in England, was especially attentive; she seemed hungry to learn more of the truth. One evening she said to me:

"Uncle, I have read those prophecies in Isaiah and Daniel a great many times, and I have often wondered what they mean. I could not get any person to explain them to me. I often wished I knew their meaning. How glad I would be if I could only learn more about these things! I do wish that I could go to America and learn more about them. Then I could help you in your work."

My heart longed that the Holy Spirit would impress this young woman with the truth of the gospel; she seemed eager to learn. We had a number of interesting visits on the Scriptures, and before we separated it was planned that she should come to the United States the following spring.

Accordingly, early in the next year she bade farewell to the family, and left for the United States. I was very happy because it seemed possible that one of the members of my family would join me. Before she left London, she was advised by the physician that, although she was not very rugged, she could make the voyage across the ocean successfully. I counted the days till she would arrive. I had all

preparations made to receive her. While expecting to hear when the ship would arrive in Boston, Massachusetts, I received the following telephone message: "The steamship company has sent you a wireless to notify you that your niece, Rebecca Daniels, died out at sea, three hundred miles from Boston."

What a shock! What a blow to our family! Our children lived in such hopes of having a cousin come to live with them. What a cruel enemy death is! What a sad disappointment to us all! The ship's officers sent word that they were bringing the body to Boston, rather than bury it at sea. I was present when the ship docked. We brought her to our home town, and laid her to rest in the family cemetery. May it be that the dear girl will be raised from the dead at the second coming of our Lord.

I had received many evidences while I was in London of God's rich blessing to me and to my family, and many friends felt differently toward me on my departure. I trust and pray that the seed of truth may be watered by the Holy Spirit of God, and that their hearts may be blessed with the preciousness of God's truth. They received an impression of the Christian religion different from their former understanding of it. Many of their prejudices had vanished.

## 14th Chapter

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### Where Is the Lord God of Elijah?

THE LORD wrought mightily through the prophet Elijah. The Seer was finally taken to heaven without tasting death. Elijah was commanded to appoint Elisha as his successor. The latter knew what the Lord had done through his predecessor, and would not the Lord do the same for him? Elisha understood that with God there was no respect of persons. What the Lord had accomplished through his master, He could do through him, if he had the same faith and trust.

I believe it would be for the glory of God to relate some experiences which have come to me during more than five decades of Christian life. The Lord promised to be with His disciples, even to the end. The God and Father of our Lord Jesus wrought mightily through the apostles, through those men who had dedicated their lives fully to the Saviour. Is He not as willing and able to do similar works at the present time, through those whose hearts are entirely given to Him?

#### *Early Experiences Repeated*

Reference has already been made to special physical blessings which the Lord had so graciously bestowed upon me.

A tuberculosis patient, I was raised to health. This great recovery had so impressed my relatives and friends that they knew that only God could have accomplished it.

When, as a young man, I was attending evening school, in an effort to secure further education, I met with an accident. I fell and injured myself. After my conversion to Christianity, when my brother arrived in the United States, he inquired concerning my condition. I made investigation, and discovered that all traces of the injury had disappeared. When this healing occurred I knew not. The Lord wrought a miracle in healing this injury. The cure was effective and permanent.

There were greater blessings in store for me, experiences of which I did not dream. Prior to my conversion, after my arrival in the United States, I had been stricken with scarlet fever. Through the kindness and devotion of Christian people with whom I lived, I received the best of care and attention, until I was restored to health.

### *A Direct and Immediate Answer to Prayer for Healing*

Completing my educational preparation for the gospel ministry in the year 1894, I began labors among the Jewish people. After spending six months in this ministry, I was stricken again. The doctor pronounced the disease typhoid fever. The doctor said the fever would run its course six weeks, and would be followed by a period of convalescence. So I became resigned to a period of inactivity from earnest labor for about three months, although the Lord gave me assurance, the Friday evening before the physician pronounced my disease typhoid fever, that He would heal me.

I had already made plans to attend the General Conference in Battle Creek, Michigan, in about six weeks. According to the doctor's diagnosis, such a journey was impossible, but the Lord encouraged me to trust His healing power.

The Friday following the doctor's announcement of the fever, two gospel ministers came to the bedside, and carried out the instruction recorded in James 5, anointing me with oil in the name of the Lord. They then offered earnest prayer. While the minister was praying, there passed through my body what felt like an electric shock. At the close of the prayer season, I said to the ministering brethren: "Brethren, I am healed. The Lord has touched my body, and I am better."

That morning the physician made his daily visit. As he was feeling my pulse, he said smilingly: "Well, you are better this morning."

"Yes," I replied, "the ministers have prayed for me, and the Lord has healed me."

The physician was a Christian gentleman, but he was not an Adventist. He seemed very much pleased to know that I was feeling better. Before he left me that morning, he said to me: "I will leave you some pellets, as you may need them."

I said to him: "Doctor, the Lord never does second-class work. You may leave the pellets, but I assure you I shall not take any." Nor did I use any of them.

The following evening after the prayer season, I rose from my bed, and dressed. The Thursday following I walked about half a mile on snowy ground. Thanks to the good Lord, I attended the General Conference in Battle Creek at the appointed time.

### *Healing of Sight*

Shortly after I began my labors in the city of Boston, in 1894, I found it necessary to consult an optometrist, who said that my eyes were in bad condition. He advised me to wear glasses, and said I would probably have to wear them the rest of my life. After wearing the glasses for about one year, I was compelled to revisit the optometrist. I was informed that I had lost further vision, and the sight of one

eye was extremely dim. Now it was necessary to wear stronger lenses. This seemed to me a misfortune, as I was very anxious to learn more of God and His truth.

Some time later, I was impressed that I should pray to the Lord for restoration to normal sight. While I had injured my eyes with overstudy, my objective was praiseworthy. So I began to pray the Lord to heal my eyes. When I broke my glasses accidentally, I wondered whether this was an indication that the Lord would grant me healing of sight. The hour had not yet arrived.

Later, while I was attending a camp meeting in the State of Rhode Island, a brother minister met with a misfortune. He requested the brethren to pray for healing. This afflicted minister felt it difficult to explain to the congregation that God was able to perform great things for His people, while he was passing through such an affliction. Two ministers joined with this brother in prayer for his recovery. While we were on bended knee, and about to pray, the bottle of oil which was to be used to anoint him was passed to me, with the request that I carry out the counsel recorded in James 5. As I was removing the stopper from the bottle, suddenly I heard a voice say to me: "Why are you wearing your glasses?"

Without asking any question, I immediately replied: "All right, Lord, I will take them off, if you wish me to."

I at once removed the glasses. Suddenly that tent was filled with the presence of God's Spirit. I was raised almost bodily from the floor. My soul was filled with joy and peace, for the dear Lord had healed me from my defective sight. My vision was restored to normal. For more than a quarter of a century, following this experience, I never again wore glasses. I was able to carry forward my work without difficulty. I felt no ill effect. I was able to read clearly, night or day. How precious the Lord was to give me that great blessing of sight!

*A Child Immediately Restored to Health*

One of my children, a babe seven months old, showed strange symptoms of illness. Her suffering was intense. We consulted physicians, and the family doctor said that the child had infantile paralysis, a disease the treatment of which was little understood at that time.

“What does this mean?” I asked the doctor. He said that it might mean weeks, perhaps months, possibly years. She might never recover. What might such an experience involve? I asked myself. I was then planning for a large work among the Jewish people; now this affliction had come into the family. Was it possible that the Lord had permitted this illness to come? I pondered much, and prayed. The Lord impressed me that He would heal the child. I said to my wife:

“I believe this whole thing is of the devil. He wants to hinder us in the work of God. So he has stricken this child, if peradventure he can obstruct the Lord’s work. I believe that the Lord will heal the child, if we pray over the matter, and follow the instruction given us in the word of God.”

We called the elders of the church, and we prayed in harmony with God’s will. Two ministering brethren joined me in prayer. We sought the Lord most earnestly that He would heal the child, in order that we might continue with His work.

At the close of the prayers, I took the babe in my arms. I brought every test to bear which, under ordinary conditions, would cause the child to shriek with pain. Before the prayer season, we were unable to dress her feet. The suffering was intense. If we placed the child in a wrong position, her cries were piteous. After the season of prayer, she smiled and seemed happy. Her playfulness was in marked contrast to her former tears and cries. We were able to dress her feet; she acted like a normal child. Nearly four decades

have passed since that prayer season; and thanks be to God, that child is now a rugged woman. Truly the Lord does heal our diseases. How precious is this Saviour who still is able to do marvelous works.

### *A Mission Worker Miraculously Healed*

In the mission home, in the charge of Pastor G. B. Wheeler of the Boston Seventh-day Adventist church, the minister's wife was stricken with nervous prostration. At times her voice had almost left her. In order to hear her speak, it was necessary to put one's ear close to her mouth. She was very ill. The physician said that it would be a long time before she could sit up in bed. This sister was a noble Christian, and the work of God needed her. She loved the Lord, and she was a true mother in Israel. She had three lovely children, and the mission family felt that the cause of God, as well as her own family, would be blessed by her continued presence among them.

Before the mission workers separated for the occupations of the day, it was decided that a special season of prayer be held. Her case was presented to the Lord, and earnest supplication was offered that, if it were God's will, she might be restored to normal health. We had the witness that God heard those prayers. Each worker went about his various duties.

About half an hour after this prayer season, I had occasion to enter the mission home. Imagine my surprise to see this sister up, dressed, and ready to perform her household duties. She said she felt well and strong. She was praising the Lord for what He had done for her. Her heart greatly rejoiced that the Saviour had so manifestly heard and answered prayer for her restoration. She desired to receive greater power for more consecrated service.

The same physician attended this sister who had attended me at the time when he pronounced my illness typhoid fever.

Imagine the doctor's surprise, while making his daily professional call on his patient, to find her up and dressed, attending to her regular duties. The doctor came to the conclusion that his services were not very essential among such a people. He was called to attend the sick. He gave his diagnosis. Under ordinary conditions, the patient would be compelled to spend a long time in bed, making normal recovery. Perhaps after one or two calls he observed that the God of Elijah had visited the home, and had imparted His healing blessing.

### *A Bible Worker Marvelously Restored*

Connected with this Bible mission was a Bible worker. This godly woman devoted her time and energy to the Lord's service. She had led many people to the Saviour. She was a consecrated servant of Christ, and an indefatigable worker.

One evening she was suddenly stricken with a serious illness. This same physician was called. He declared that this worker was stricken with spinal meningitis. The doctor stated that the patient was very ill. The disease was drawing her head backward. If she had further severe attacks during the night, he doubted whether she could live till morning. He offered little encouragement for her recovery. He further said the patient must not be left alone, as she might have an attack at any time, and the results might be fatal.

It was decided by the family before they retired, that her case should be presented before the Lord. The mission workers assembled about the altar of prayer with the realization that they faced a serious situation. They earnestly sought the Lord for His healing power to rest upon this faithful worker. The cause of God needed her labors; she had an earnest desire to continue with her work for God. The prayers offered were earnest and sincere. We all believed that the Saviour was very near, and that He heard the cries of His children. Most of the family retired. I had occasion

to enter the patient's room, following the prayer season. The sister opened her eyes, looked at me, and said:

"What is the matter? I feel that such a peace has come over me. Something has happened."

I replied: "Yes, sister, something has happened. We have been praying for you."

In a short time she dropped off to sleep, and slept soundly all that night.

The next morning, when the physician came to see the patient he did not know whether she was alive or dead. To his surprise, she had greatly improved. She told him that she felt almost well. The doctor was informed that after he left the patient the night before, the family had gathered about the altar of prayer and had sought the Lord most earnestly in her behalf.

God heard and answered those prayers, and He restored the sister to health. In a day or two she was perfectly well, and was dressed and about her duties as usual. For many years following this experience, she was a devoted servant of Christ. She labored most earnestly for the salvation of souls, and the Lord gave her good health.

The doctor confessed that he never before had seen such a practical demonstration of real Christianity. He decided that there must be a power in Christianity to which he was a stranger. There came to him the desire to better acquaint himself with this Saviour, and with the blessed message of salvation that this people were heralding to the world. The physician and his family gave diligent study to the Scriptures. They wanted to know more of this blessed gospel truth. The result was that the doctor and his wife and two sons accepted fully this message of the third angel. He was baptized into the truth of God. He joined the church, and finally he became an elder. He was a devoted member to the day of his death. He sleeps in Christ, awaiting the resurrection of the just.

*A Man With Broken Ribs Made Whole*

During my labors in an evangelistic campaign in eastern Massachusetts, a man who had spent many years of his life in the service of Satan, gave his heart to the Lord. He became an earnest attendant at the gospel lectures. One night, on his way home after the service, he took his tobacco from his pocket, flung it away, and decided that with the help of God, he never would use it again. The Spirit of the Lord strove with this man, until he finally gave himself fully to the Lord. He became a Christian. Until this time, he had been unable to read. He loved God's word, and he decided that he would learn to read the Scriptures. In this he was successful, and he grew in the Christian life.

He was looking forward to attending a camp meeting which was to be held in a city not far from his home. He never had attended such a convocation. He continually looked forward to that approaching event. The time came when the preaching season would end in that vicinity.

This Christian brother had tendered his services during the evangelistic campaign this summer without charge, and he felt that he had been greatly helped by listening to the word of God. The day arrived when the gospel tent was to be taken down. This brother and another friend volunteered their services, as both were mechanics. One person was to lower the tent while the other saw that it was properly released. As the tent was being lowered, a rope gave way, and the thirty-eight-foot pole fell upon this brother. The rope by which he was lowering the tent, wound about his body and drew him against a large tent stake. Four of his ribs were broken, each rib in two places. He was thrown to the ground, and the pole fell across his legs. It was a miracle that he was not instantly killed. He was bruised, torn, and lacerated. The pain was fearful; he almost became insane. One of the skilled physicians of the city was immediately

summoned, and he told the brother that he was likely to die any minute, if he did not remain perfectly still. The doctor feared that the ribs might pierce the lungs. The physician bandaged the man; and in his own carriage, he gently drove the patient to his home, several miles distant. The man was a sorry spectacle. His back was terribly lacerated, where the rope had wound itself about his body. The ropes and the mast had torn the clothing from his body, and bruised him seriously.

As the physician was about to drive the man to his home, I asked him what he thought of prospects for the patient's recovery. He replied:

"If everything goes well, he may be able to get out in two months, but he may never recover. He has four ribs broken, each in two places, and he is badly injured."

### *God Speaks to the Man's Heart*

When the man reached his home, his suffering was so intense that he was unable to lie down in bed. It was necessary to bolster him up. A strap was attached to the foot of the bed, and by the aid of this arrangement he endeavored to move himself. Each motion was accompanied with groans.

A few days after the accident, I called at his home. The brother was grateful to God that his life had been spared. He was sorry that he would be unable to attend the camp meeting. I endeavored to encourage him to trust in the Lord; for the Lord knew what was best for him. All things work together for good to them that love God. My faith led me to believe that the Lord would work for the man. The dear brother confessed his sins. He earnestly longed for a deeper experience in the things of God.

Before I bade him farewell, we engaged in a season of prayer. We sought the Lord most earnestly, and the Saviour came very near. We felt that the Holy Spirit was present in that room. In our prayers, we entreated God to manifest

His healing power upon this brother, if it would be to His glory. I believed that the Lord would glorify Himself by giving the brother a great blessing.

Two or three hours after I left his home, while he was lying in bed, he heard a voice say to him: "You are well; why don't you get up?"

Responding to this suggestion, he immediately threw aside the bedcovers, and jumped from the bed. He called for his clothing, and dressed himself. He was a well man. His bones seemed as strong as normal. He felt perfectly whole. What a shout of joy and victory it brought to his heart and home! The accident occurred Monday afternoon, and on the following Thursday the man was well.

The next morning the physician came to see his patient, but the brother was out of doors. When he was told what had happened, he was amazed; he was dazed. He was not a Christian, but he knew that something had happened to the man. He could not explain by a natural process what had taken place. He left the house baffled and puzzled, but he admitted that the man was well.

When the day arrived for the camp meeting to begin, this brother was on the campground. How happy he was to be there! What a strengthening experience had come to his faith! The Sabbath following this miraculous healing he attended church. He related his experience to the members present. This brother's aged mother had never made a profession of Christianity. The Spirit of the Lord was so markedly manifest in the house of God as he bore testimony of what the Lord had done for him, that his aged mother surrendered her heart to the Saviour. The day following, Sunday, he rode his bicycle ten miles. He felt no ill effects from this journey.

While I did not question the healing power of God in the man's life, I decided to have another physician, who was attending the camp meeting, examine the brother. I

related to this doctor what had happened, and the findings of the physician who attended the man at the time of the accident. The doctor at the campground gave this brother a thorough examination. He sounded his ribs thoroughly. I told the doctor how the man's body was lacerated. This condition I saw at the time of the accident. His flesh at this examination on the campground was as smooth as that of a child. The doctor reported that the man's ribs were sound. The physician asked me: "Do you know for a fact that this man's ribs were broken as he has described?"

I repeated what the first physician had told me, following the accident. I assured him that when the bandages were applied, the physician had told me that the man had four ribs broken. This examining doctor then said: "It is one of the most wonderful cases I have ever seen. There is nothing the matter with this man's ribs; they are perfectly sound. The Lord surely performed a miracle on this man."

About twenty years later I met this brother at a camp meeting in New Brunswick, Canada. I asked him about those ribs. He replied that he was as well as ever. He was following his trade as usual, and he felt perfectly well.

The foregoing are but a few of the many miracles which might be told. They clearly show that the Lord God of Elijah still lives. God is able to work mightily for those who fully put their trust in Him. To see such marked manifestations of healing power is to be assured of the Saviour's blessed promise, "Lo, I am with you alway, even unto the end of the world."

We have been advised through the Spirit of prophecy that in the closing up of the work of this great gospel message, "mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers."—"*Early Writings*," p. 278.

## 15th Chapter

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# Age-Long Prejudices Giving Way

DURING THE decade that I spent in general gospel evangelism, the burden of a larger ministry among the Jewish brethren never left me. While the extreme orthodox Jew still maintained his vindictive attitude toward the professed Christian, a perceptible change toward Christianity was observed among the more enlightened children of Abraham. Several factors may have influenced this changed attitude.

### *Immigration Into the United States*

Jews had been immigrating into the United States by hundreds of thousands during the early part of this century. From about 1880 to 1900, some five hundred thousand entered this country. It is estimated that between about 1900 and 1907, almost three quarters of a million Jews came into the United States. From 1908 to 1924, upwards of a million Jews came. These Jews came to make this country their home. They encouraged their children to attend the public schools. These people soon became part of the great melting pot. As the young people mingled with the cosmopolitan

populations, they absorbed many of the enlightening, Christianizing influences of the various communities.

Jewish newspapers printed in the Yiddish and in the English, and magazines and books, gradually began to create a liberal atmosphere in the Jewish mind. The editors encouraged their brethren to remember that they were not now suffering abridged permissions to live, move, and have their being, as they and their ancestors had endured for centuries in their former environments. They now were living in a land of freedom, in a country of liberty, a land in which constitutional government operated. They enjoyed the right to become citizens of this free country, and they were granted equality with all other citizens; and they must share this same spirit with their fellow men.

Christian literature, including the New Testament, was being circulated in large quantities among these people. Many were reading this type of literature. They received a clearer view of the Christian religion than they had known for centuries. The spirit of inquiry became more widespread. Rabbis, cantors, editors, and other public-spirited Jews made more frequent contacts with Christian leaders. The result was that eminent men of the Jewish faith began to write articles and books on the Christian religion. While these literary productions did not give full credence to the true teachings of the Saviour and the Christian religion, the Jewish mind was influenced to give thoughtful consideration to the claims of Christianity.

### *A Message to Seventh-day Adventists*

Then, too, there came to the Seventh-day Adventists, counsel and instruction that light on the gospel message for these last days should be diffused among these children of Abraham. At the General Conference held in 1905, in Takoma Park, Washington, D. C., the following authoritative message was presented:

“The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people: for there are to be a multitude convinced of the truth who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit. The Jews are to be a power to labor for the Jews; and we are to see the salvation of God.”

### *Opening a Jewish Mission*

In the first decade of this century, we rented a building in the city of Boston, and there began operations for gospel work on a larger scale among these people. The Lord encouraged workers to join in this effort. A strong work was started. In the ghettos of Boston and vicinity there were nearly one hundred thousand Jews, besides other tens of thousands in close proximity. There were times when we still faced persecution by those who lived in great ignorance of the gospel. It was not unusual to see some Jewish man enter the building to find his son or a near relative listening to the gospel. Without formality or ceremony, a bitter contest might occur. We still had to face mobs, and at times various injurious experiences were the order of the day.

Then, too, there were Jews who insisted that we carried forward this type of labor for mercenary purposes. These people needed to be enlightened. While I was circulating our literature in a ghetto, a Jew was offered free reading matter. He sarcastically inquired:

“How much do you receive in wages for doing this kind of work?”

I asked him: “If you were invited to take part in such a work, how much salary would you demand? Would you do it for fifty dollars a week? A hundred, or two hundred dollars a week?”

"Oh, no," he replied.

I asked him why he would not accept such a big salary?

He replied: "The Jews would curse, kick, and terribly abuse me."

I then said to him: "Do you think that I am eager to meet such abuses from my fellow Jews? Do you think it is desirable to have my brethren persecute me?"

The man finally concluded that other motives besides monetary considerations must impel Jewish Christians to carry on such a work.

Periodically, young men would come to the meetings just to discover something that they might get to report to their rabbis, or to other influential men, in order, if possible, to hinder Jews from coming to such gatherings. One evening a company of young men appeared, with the assumed objective of learning what were the financial benefits we received from doing this kind of labor. One of the leaders asked me:

"Mr. Missionary, say, do you not get a good deal out of this business? Of course, you can fool the *goyim* [Gentiles], and make them think you are doing this because you like it; but you know, and we know, that there is lots of money in this business, and this is why you do it. Now be honest; do you not get a lot for doing this work?"

"Yes, brethren, I do get a great deal out of this religion. I get more than you really think or expect."

At once their interest was aroused, and their curiosity raised.

"My," they said, "he is going to tell us. I knew he would. You see, you are a Jew, and we are Jews; and what odds does it make? We will never tell; and we thought perhaps you would tell us, and we assure you we never will say a word about it."

How eager they were to know! What expectant looks were on their faces! They expected to hear me tell them something that they could report to their Jewish brethren.

This answer they doubtless felt would give them some idea of the financial benefit a Jewish missionary receives for working to spread the Christian religion among the Jews. The idea of working among the Jewish people merely for financial gain is a current one.

I said: "Yes, brethren, there is more in this religion than any of our people imagine, and how much a man does derive from it who accepts it! Really, it is wonderful the benefits one gains from accepting this religion."

Then they asked: "Is it so much that you do not want to tell us? We should just like to know."

I said: "Yes, brethren, I will tell you, and I wish you to hear well what I get out of this religion. Then I wish you to decide whether it does not pay a man to have it. Out of this religion I get peace, joy, happiness, love, and the blessed consciousness of knowing that God, through Jesus the Messiah, has really forgiven me of my sins, and I am at one with God. Say, do you not think that is a great deal for a man to get out of his religion? Do you get as much as that out of yours?"

The young men were surprised and startled at this answer. They were so taken aback at what they heard that for a few seconds they were unable to speak. One of them finally asked: "Say, mister, do you live on this? Does it feed you?"

"Yes," I said, "much of the time; for you know Moses said in the law, 'Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.' You see it is something a man can live on a great deal of the time."

The young men stood and thought for a moment; they finally took their hats, and said: "Good night, Mr. Missionary. Perhaps we may come again sometime."

These young men learned that there were other motives than money that might prompt a man to engage in work for the Jewish brethren.

*Responses From Jewish People*

We discovered that the Jews became subdued when we showed them from the New Testament that Christianity does not abolish the teachings of the Old Testament. We made them understand that the Sabbath of the Lord and the ten-commandment law which God gave the Israelites on Mt. Sinai were still binding on Christians. We showed them that many other truths which have existed since the days of the patriarchs are to be obeyed by those who have faith in Jesus the Messiah. We issued tracts and New Testaments, which were freely received and read by many Jews. We found that there was an open mind among these people to learn more of the gospel.

A few letters we received might be enlightening on this point.

“DEAR SIR:

“I am carrying one of your tracts with me, and read it with much pleasure in the hours of trouble that come so many to my heart. Please send me a New Testament and the Psalms.”

“HONORED MR. GILBERT:

“I have at hand a tract, . . . and I have carefully pondered it through. In truth, this tract does make me do some thinking. . . . I would very much desire that some one of your representatives shall come to visit me, and to converse with me about these things. I desire that my children, when they come to years of understanding and maturity, shall know I had in my heart their good and their true happiness. . . . Please send me a number of copies of this tract.”

*Jews Investigating This Message*

Many Jews are investigating the Christian religion, because they observe that the Seventh-day Adventists are con-

sistent in their teaching of the Christian religion, and they follow what they profess to believe. Many Jewish leaders are encouraging their people to make these investigations. These prominent persons recognize that the Adventists are not inconsistent in teaching the New Testament as the word of God, yet denying these teachings by living contrary to them.

In a prominent Yiddish daily newspaper, published in one of the leading cities in the United States, appeared the following editorial:

"The Yiddish-English issue of —, Brookfield, Illinois, is naturally of special interest to us, and we consider it our duty to introduce it to the great Yiddish-reading public of America. The editorial association of Gilbert-Kaplan makes just as favorable an impression as the association of both languages, for the cause of religious liberty. Even if some of the arguments are presented from the Christian viewpoint, it is done in a manner which arouses no suspicion, at least not in the issues at hand.

"Jews are greatly interested in the struggle for religious liberty, no matter by whom conducted. Christians who believe that Saturday is the universal Sabbath have our sympathetic accord, and we should know more about them. And the compliment they pay us by publishing a Yiddish section in one of their periodicals should be received in the same friendly spirit which prompted it, with the hope that the spirit of liberality will become so strong in this city that intolerant laws shall be stricken out of all our statute books."

A few days later, the editor of this same daily deemed it wise and necessary to give still further publicity to the work of the Seventh-day Adventists.

The editor wrote:

"Last Sunday we mentioned in this column as an agreeable novelty about a Yiddish-English issue of —, Brookfield, Illinois. The few cordial words in favor of that

periodical and the organization back of it were all we felt we could publish at that time. Since then, however, we have secured additional information, which justifies us in referring again to the matter, and in taking an earnest attitude in regard to the matter and the movement of which it is an expression.

“Unquestionably they deserve the support of all liberty-loving people of this country, without distinction of race or religion. We would be disappointed if Jews who are solicited . . . would fail to contribute to the success of those Christians who fight in behalf of our old Bible Sabbath. . . . With this object in view, we should know more about the courageous pioneers on this vast battlefield, and we ought to become more intimately acquainted with the sect which has given greater evidence of good will toward the Jews than any other group of our Christian neighbors.”

#### *The Jews Give Adventists Further Publicity*

During the depression years, Seventh-day Adventists manifested the real spirit of Christianity by opening up cafeterias, and by benefiting peoples of all classes and races who were in dire need. This kindly attitude encouraged editors of Jewish papers to write unsolicited articles regarding this fine Christian spirit expressed by the Adventists. In a Western Jewish paper appeared an interesting article, entitled:

#### *Penny a Dish*

“Let there be recorded, that . . . in the city of ———, in the glorious State of ———, a certain group of people opened a restaurant, and food is being sold for the price of—One Penny a Dish (and very good and wholesome food at that).”

“Real, striking facts cannot be denied; they speak for themselves.

“At ———, you will find that ‘depression’ restaurant, if

you wish to call it that, but it is one of the cleanest eating places in that particular neighborhood, and it might also interest our Jewish people to know that it is a strictly kosher restaurant in the full sense of the word. It is perhaps the most kosher restaurant in the entire State of ———.

“The sponsors of that model hard-times restaurant are the Seventh-day Adventists. They are a sect of Christians who claim to be Jews in ‘spirit.’ They observe the Sabbath a hundred per cent, and for that reason alone they claim to be real Jews.

“Now, remember, if you intend to go to that restaurant, don’t go on Friday evening or Saturday; they keep the place closed on that day. And don’t ask for meat or fish, because they are strictly vegetarians and they live up to their principles. They also don’t use any animal fat whatsoever (butter excepted), and for these reasons the foods they cook are a hundred per cent strictly kosher.

“The Seventh-day Adventists are a very peculiar sect of Christians. They try to live according to the Bible, they interpret the Bible prophecies literally, and they claim ‘that the world will soon come to an end’—and, believe it or not, they are ready for the coming of the ‘Messiah’ ’most any time, and according to their belief that is going to be the end of the world. . . .

“At the present moment we are not concerned with the coming of the ‘Messiah.’ Let the Seventh-day Adventists believe that they are the ‘real Jews,’ and are God’s chosen people (we have no quarrel with the Seventh-day Adventists for that particular claim). What we are interested in just now is the food problem for the hungry people, and we give much credit to those Christians for the very good work which they are doing to help suffering humanity.

“Feed the hungry, shelter the homeless, and provide clothing for the naked; such acts of benevolence are in our estimation, real and true religion.”

"A Christian Religious Organization Who Maintain  
They Are True Jews

\* \* \* \* \*

"Seventh-day Adventists—Their Remarkable Organizing  
Ability—Their Progressive Charity Work and  
Propaganda

\* \* \* \* \*

"Not long ago one of the most remarkable religious organizations held a convention at ———. Its name . . . is Seventh-day Adventists, or in Yiddish, Shoumri Shabbos. This is a Christian organization who maintain they are true Jews.

"This organization is scattered literally in all the world: its membership is composed of all nations and races; its spirit and religion is akin to the Jewish religion.

"But let me first, before going into detail, relate to you how it came about that I interested myself in this organization. . . . To a friend of mine came a colored maid whose name was ———. One could note right from the start that she was not like the average colored person. Her English was literary, her diction pleasant, her gestures refined. She made a good impression upon all. My friends were glad to know they would have an intelligent as well as an honest housemaid.

"Before accepting the position, however, she wished to make certain stipulations. We wondered what they would be. She informed us that she could not work on the Sabbath, or eat swine's flesh, and her wages must be paid on Friday, as she could not accept any money on the Sabbath. . . . We almost rose from our seats. This girl was almost like one of us children of Israel. Needless to say, we became greatly

interested. I then learned that she belonged to the religious sect known as Seventh-day Adventists.

"The girl informed us that she was a tithepayer, and believed every word, each letter, of the Bible; that she was a graduate of an accredited college, and that not only colored people, but also other nations, composed the membership of this sect, among them a large number of Jews. . . .

"'Jews! Don't you believe in Jesus Christ?' I asked.

"'We believe that Messiah must soon come, and this Messiah is Jesus Christ,'" she replied.

"'But Christ has long since left this world.' . . .

"'Yet He is still here. . . . He suffered for the sins of mankind; but will soon return.'

"Upon my request she supplied me with some of their literature, hoping that I might be a convert. All Seventh-day Adventists believe every word of the Bible, without a single exception. Everything found in the Scriptures is to them sacred and true. God created the world, the people, the animals, the birds, and all else in six days; the entire history of mankind is six thousand years old, in harmony with Jewish chronology; and soon Jesus, the Messiah, will come.

"I could not understand how to harmonize the college training with a literal six-day creation and Jesus. I asked her what her people thought of the theory of evolution. She responded:

"'How many monkeys have been observed to change into human beings in the course of six thousand years?'

"'But science,' I interjected.

"'Let science create an orange, a grapefruit. . . . It cannot do that.'

"'What do they teach in your colleges?'

"'All subjects except evolution. . . . Instead of your Darwin, we study the Bible.'

"The membership of this sect runs into the hundreds of thousands. Wherever there are human beings, there may be

found Seventh-day Adventists, in civilized as well as in primitive lands. Yet they constitute one brotherhood. White or black, yellow or brown—all races are one family. The holy Sabbath and faith in the coming of Christ the Messiah, abolish all differences, wipe out all racial prejudices. The Chinese and the Japanese, together with the Americans and British and German, all as well as the Jews and the African, are united on the basis of equality. . . .

“What is the secret of this marvelous growth of these Sabbathkeeping missionaries? This is deserving of special consideration. Radical organizations have much to learn from Seventh-day Adventists. They have developed a marvelous humanitarian system, apparently free from selfish motives. They have established universities, . . . industrial schools, hospitals of the highest grades, with physicians most capable, with nurses’ homes, and other institutions. . . .

“I have read quite a bit of their literature, and was really delighted by the simplicity and smoothness of their language. There are no high-sounding words, no complicated expressions, no sophisms. It is simply a pleasure to read, and even a child can understand it.”

### *A Visit to the Holy Land*

It was my pleasure to visit the Holy Land. While in the city of Jerusalem, I was given an interview with the editor of an English newspaper published in the holy city of Jerusalem. The editor of that daily wrote the following:

“An Unusual Visitor

“The Story of a Strange Sect

“An Interview

“An unusual visitor to the office of the ——— was Mr. Gilbert of Washington, D. C., one of the world field secretaries of the Seventh-day Adventists. He gave us an account

of his sect which is likely to surprise most of our readers. In Jerusalem itself, where every religion and every sect has its members, there are many Seventh-day Adventists.

“‘You must know,’ said Mr. Gilbert, warming to his subject, right at the beginning of our interview, ‘that when the world’s convention was held in the city of San Francisco, last year, there were present Adventists representing four hundred languages from various parts of the globe. During the past eight years the Seventh-day Adventists have added to their work one new language every eleven days. The work of this people is conducted in 139 countries; they employ in this work 20,349 religious and institutional workers, who use four hundred languages and dialects. They have the world field divided into eleven divisions, sixty-seven unions, and four hundred conferences and auxiliary centers. They operate three hundred thirty-eight institutions, and have in excess of three hundred thousand members. They own 3,970 church and primary school buildings, and their equipment at the beginning of the year 1929 represented an investment of more than fifty million dollars.

#### “Believing in Everything

“‘The Seventh-day Adventists began their work soon after the year 1844,’ continued Mr. Gilbert, ‘and in these fourscore years they have grown at a remarkable rate. We believe the whole Bible, from the first book, Genesis, to the last book of the Old Testament, Malachi; and from Matthew to Revelation in the New Testament.’

#### “No Work on Saturday

“Mr. Gilbert stated that the people of the entire denomination he represented are firm believers in observing all of God’s commandments; hence they are strict Sabbatarians. They observe the Sabbath from Friday evening sunset to Saturday evening sunset. This faith in the true Sabbath of the Scriptures is adhered to by all members in every part of

the world. Moreover, he said, 'We believe in following the Scripture plan in the support of the work of God. We teach the believers, based on the Bible, to contribute one tenth of their income, in addition to which the membership add nearly thirty dollars a person for aggressive work in all parts of the world.'

"Mr. Gilbert told us that this denomination abstains from the use of unclean meats which the Bible forbids, and they are largely vegetarian. The Adventists operate ninety-nine sanitariums and treatment rooms, caring for the sick, employing five hundred physicians, 3,622 nurses and other assistants, making a total of 4,122 persons engaged in caring for the sick and the suffering. This people, said Mr. Gilbert, do a large amount of philanthropic work, and their members are willing to go unto the uttermost parts of the earth, if they can be of service to their fellow men. Adventists neither smoke nor drink.

"He concluded by saying that he had faith in the God of Abraham and in the God of Messiah that right would win the day, and what had been forecast by the holy prophets and apostles in the Sacred Scriptures would surely come to pass."—*Palestine Bulletin*.

### *A Visit to the Hebrew University*

While in Palestine, I visited the only Hebrew University in the world, situated on Mt. Scopus, not far from the city of Jerusalem. The gentleman who guided me through this magnificent institution, inquired of the work and the belief of Seventh-day Adventists. He asked if this denomination issued publications describing their work. I assured him that we do, and he graciously suggested that the university would be happy to receive Seventh-day Adventist publications, would catalogue these writings, and would encourage the students to familiarize themselves with our beliefs. A supply of standard denominational works was sent to that in-

stitution. The following letter was received from the director:

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THANKS FOR PUBLICATIONS—Will  
 BE GLAD TO RECEIVE OTHERS

Jerusalem, August 16, 1932 ירושלים

Secretary,  
 The Seventh-Day Adventist Publishing Department,  
 Takoma Park,  
 WASHINGTON. D.C. U. S. America.

Dear Sirs:

We are greatly obliged for your letter of July 18th, 1932, and for your kindness in sending us the various books and other publications of your publishing houses on the subject of the Seventh-Day Adventist Movement.

Please extend our thanks also to Mr. F. C. Gilbert, your Field Secretary, who was good enough to interest himself on our behalf.

We shall be glad in future to receive some of your standard bound books of reference on the Seventh-Day Adventist denomination, and would prefer these in English and/or Hebrew wherever possible.

Where pamphlets are sent, would it be possible to have these bound in series, as our pamphlet-stack accommodation for individual copies is very limited?

Thanking you once more,

Faithfully yours,

*E. Schiele*

per Dr. Hugo Bergmann,  
 Director.

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### *Rabbis Express Sympathetic Attitude*

Many rabbis have expressed their surprise and admiration at the international efforts put forth by Seventh-day Adventists. These leaders in Israel are well aware of our faith in Jesus as Messiah and Saviour, and our hope of the

eternal future in Him. One such gentleman wrote the following letter:

“Mr. F. C. Gilbert,  
General Conference, S. D. A.,  
Takoma Park, Washington, D. C.

“DEAR MR. GILBERT:

“Thank you for your kind letter. . . . It was very interesting to meet you, and I trust that even in your capacity you can do something for my unfortunate people, whom professed Christians . . . embitter against those who speak falsely in the name of your Christ. (Jesus to us.)

“Were you still one of us in faith as well as by blood, I might wish you a *La-shona Touva* (A Happy New Year); as it is, I again wish to thank you and express my admiration of the sacrificial spirit shown by Seventh-day Adventists.”

This rabbi attended several meetings I held in his city. During an interview, I asked him to explain the great work which the gospel is accomplishing in the lives of men and women who, with their forebears for centuries, were cannibals, savages. I told him that these nude wild men and women who listen to the message of salvation through the Holy Messiah, give up their evil habits, and become kind and courteous, worshiping God with all their hearts. They observe God's Holy Sabbath, the seventh day, most sacredly; they give one tenth of their income to carry forward God's work in the earth; and harmonize their lives with the teachings of God's word in the Old Testament and in the New.

His response was: “There is only one explanation. It is the work of the Spirit of God upon their hearts.”

### *Real Christian Sympathy Necessary*

The spiritual condition of these lost sheep of Israel should arouse the sympathy of all loyal, devoted children of God. Leaders of the flock acknowledge their spiritual destitu-

tion and their poverty of spirit. The following letter appeared in the *Atlantic Monthly*, written by an American rabbi. This letter needs no comment.

"Great as is the tragedy of the Jews, greater still is the tragedy of Judaism. What greater tragedy than the life of a people that has lost its God? . . . So far as synagogues are concerned, they seem beyond resuscitation. There is little left. Talmudical Judaism has been broken down—it seems irrevocably. The old ceremonial law is honored more in the breach than in the observance. What, then, is left? A lifeless formalism that no one takes seriously; here and there a pathetic bit of folklore in connection with death or marriage customs; a little ostentatious charity; all of this scarcely relieved by the annual visit to the synagogue on the Day of Atonement. It is as if the spirit had fled from the husk. The old words fail to move, the old ideals fail to thrill. And there is no Sinai from whose thundering top the God of our fathers may speak to His backsliding children."—*Rabbi Joel Blau*.

Another letter from a rabbi appeared in the *American Israelite*, one of the oldest Jewish papers published in the United States:

#### ***"Rabbi Offers Analysis of American Rabbinate***

"The absence of a clear understanding of the place of the rabbi in Jewish life today has given rise to grievous results both in the attitude of the rabbis to themselves and in the attitude of the Jewish community toward the rabbi.

"The thoughtful rabbi faces these difficult days distressed. His distress is not principally material—though he is not escaping that; his distress is from inside himself, in his soul, spiritual. Deep down he feels an ache that torments him, for that ache is symptomatic of the decay of his life's foundations.

"He is weighted down with a disheartening sense of the

unreality of his work, an unreality that stamps his profession as futile and himself as negligible. He is beset with the haunting fear of a lost personality; he doesn't know who he is, or what purpose, as a rabbi, he serves."—*Rabbi J. Mortimer Cohen.*

The threefold gospel message which our Lord and Messiah still is offering the world, includes every nation, kindred, tongue, and people. How lovely it is still to say: "Let Israel hope in the Lord." The invitation of the Saviour which He extended to the descendants of Abraham when He was on earth, is still available. He declares: "Come unto Me, . . . and I will give you rest."

## 16th Chapter

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# *P*ersecution of the Jews

THESE QUESTIONS are still occasionally asked:

Why are the pious Jews so bitter toward the gospel? Why do these people act so hateful when they hear the name of the Christ? Why are they so bitter when one of their own race and religion accepts the Saviour and the Christian religion?

These and other similar questions, trouble many good Christians. Because of this attitude of the Jewish people, some devoted and earnest Christians have not yet entirely overcome their prejudices against these children of Abraham.

### *Cause of Jewish Bitterness*

Not till recent years have the Jews made close contacts with the Christian religion and true and earnest godly followers of the Saviour. The deep-dyed orthodox Jew who with his forebears has for centuries been influenced by the professed Christian religion in the Old World, has not understood the difference between the genuine and a spurious Christianity.

While voluminous histories have been written, describing the age-long bitter persecutions of the Jewish people, the actual history of the race has been written largely with

their own blood. It is yet difficult for some of the seed of Abraham to forget entirely what has been done to their ancestors during the past centuries, in the name of Christ. Scarcely a nation of several of the continents has not washed its hands in the blood of the Jew. Could the Orient as well as the Occident speak, a multitude of voices would loudly proclaim the cruelties and the barbarities carried on against these people in the name of the Master of heaven and earth. Those horrible tales of massacre and woe have been reported in detail from father to son, from rabbi to pupil, from mother to daughter, from historian to his successor. The reports have been repeated, that professed Christians have washed their hands in the blood of the Jew to revenge themselves upon the descendants of the race who put their Christ to death. Revenge—such was the slogan in many lands. Because of this slogan, tens of thousands—yes, millions—of honest and innocent people have been mown down as new-mown hay, for a deed of which they were innocent. They were made a party to a most inhuman and barbarous murder which a few misguided and bigoted scholastics of twenty centuries ago carried out in a secret manner against the Son of the Most High. This world tragedy against our blessed Saviour was ratified and confirmed by the world's crafty and cruel heathen nation. A few heathen Roman officials and threescore or more jealous, revengeful, narrow-minded clerics have been the cause of wholesale slaughter of millions of a harmless and guiltless race.

We remind ourselves of the brutal massacres against the Jews of the Dark Ages, the shocking and cold-blooded persecutions of the past—yes, even the present-century brutalities are still fresh in the minds of the present generation. It is indeed sad to think of the cruel legacy which those selfish and proud self-constituted leaders bequeathed to their posterity, when they led the rabble mob to unite in the shout:

“His blood be on us, and on our children.”

But these cold-blooded massacres have been carried on against the Jews simply because they were Jews. History records that professed Christian princes in the nations of yore have passed laws condemning Jews, because of the base conduct of a few of their own race nearly two millenniums back.

The Jews were huddled together in the ghetto for centuries, and laws were made forbidding Christians to associate with them. The Jew existed by the sufferance of national rulers. One medieval nation enacted the following law:

"If heretics are unwilling to join the —— church, —— girls must not be given them in marriage; but neither to Jews nor heretics should they be given, because there can be no association for the faithful with the unbeliever."

In the thirteenth century, the following legislation was made against the Jew:

"Since the land of —— is a new acquisition in the body of Christianity, lest perchance the Christian people be, on this account the more easily infected with the superstition and depraved morals of the Jews dwelling among them, . . . we command that the Jews dwelling in this province . . . shall not live among the Christians, but shall have their houses near or next to one another in some sequestered part of the state or town."

In the fourteenth century, the general church council of —— passed the following action:

"That too great converse with them [Jews] may be avoided, they shall be compelled to live in certain places in the cities and towns, separated from the dwelling place of the Christians, and as far from the churches as possible."

The foregoing quotations are extracts found in the volume "Old European Jewries."

### *Standing of the Jew Among Former Nations*

The Jew became public as well as private property to Christian princes and bishops. These rulers and church

leaders frequently found the Jew a useful commodity of gain. When a king wanted to raise money, because he had no other source of revenue, he would pay off his debts by taxing the Jew. Church leaders who controlled the populace followed the same course. The Jews were obliged to submit to such treatment. They had no other recourse. They had few friends. All such actions were done in the name of the Christian religion; for in those bygone days everything was Christian; everything was done for and by the church.

In certain countries where the Jews were permitted to exist, there were high walls and thick gates made to keep them within, and every night at the set of the sun they were driven to their pens, and the gates were barred and locked till sunrise the next morning. Stobbs, in his work, "*Die Yuden in Deutschland*," page 94, says:

"In the city of Cologne the records for the year thirteen hundred forty-one show that the officer of the town was to have the keys to the Jews' gates. The gates were to be locked at sundown, they were to be unlocked at sunrise, and for this service the Jews had to pay this official every year twenty marks."

The student of European history calls to mind the fanatical cry which resounded all through that continent at the time of the Crusades.

"Exterminate the enemies of Christ here at home before fighting against them in the Far East."

And tens of thousands of the Jews were slaughtered. They were pillaged, they were plundered, their places of abode were sacked and burned. To the Jew this sort of treatment symbolized the Christian religion.

Who today has not read the story of the Inquisition, which originally was instituted against the Jews? Thousands of them were killed, they were most brutally treated, they were sold as slaves, they were let loose upon the waters in boats and in large ships. Many of the streets flowed with their

blood, because the church did not want the Jew. He must be exterminated; his descendants still bear these things in mind. The true church did not perform such cruel acts. Indeed not; but the orthodox pious Jew has been taught that all these shameful wrongs were carried on in the name and for the sake of the Christian religion.

### *Jews Were Compelled to Attend Church*

It was Gregory XIII who compelled the Jews in Rome to attend church once a week to hear a sermon on the gospel, in order that they might be converted to the religion of Jesus. What a sight it must have been to see the police open the gates of the ghetto every Saturday afternoon, and let men, women, and children over twelve years of age, pass through the gates like a flock of sheep, and then have watchers diligently observe that none escape. All must enter the house of God. This was done because the bishops thought that the Jews' attendance at synagogue Sabbath morning would be but a preparation for them to hear a sermon on the gospel, to convince them of the superiority of the Christian religion over the Jewish.

The people had to listen to the sermon. There was a watchman, not only at the gate to see that the people entered the church, but also to observe that the listener was not overcome by sleep. For should the sermon not be interesting or instructive, the Jew must be kept awake. If he should fall asleep, he would be quickly aroused by the crack of the whip over his head. All such actions were performed by the church, in the name of the Christian religion. There may be a reason why the strict orthodox still refuses to enter a Christian church. Sad indeed it was that such a course should be pursued against that people, for some of their posterity still believe that such a procedure is the product of the Christian religion.

### *The Pogroms*

The pogroms and persecutions of 1903 and 1906 still are fresh in the minds of the present generation. The press carried the following item, purporting to be part of an address of one of the prominent leaders:

“In the name of our emperor I bless you. The holy . . . cause is the extermination of rebels. You know where they are, and where to find them. . . . Go ahead, brothers, death to the rebels and the Jews.”

Soon after the speaker's train departed, a band of three hundred went through the principal parts of the city, crying:

“Death to the rebels! Death to the Jews!”

The following letter was written by a Jewish-Christian woman who was present at the time of those horrible massacres. This woman was the daughter of a renowned Jewish lawyer and scholar, who accepted the Christian religion. The writer of that letter says:

“Your kind letter of November 14 received all right. . . . As regards your question whether Christian Jews were suffering as the un-Christian Jews are, I can tell you that at the most terrible bloody October days the . . . beastlike mobs made no difference then whether it was a Christian or not. They only thirsted for Jewish blood. . . . I know of hundreds of Jewish families in ——— that are simply starving in this most bitterly cold winter weather.

“The beastly cruel mobs and hooligans destroyed their houses, their belongings, their all. There is a small town near ——— where was a terrible massacre; all the Jewish houses were burned down, and the Jews, men, women, and children were killed by the . . . peasants. A great many Jews perished in the burning houses. Some of our people, a Christian Jewish family, had just a narrow escape. Now this family is compelled to leave ———, where they have resided for twenty years, or they are threatened to be killed. . . . The

constant fear and panic makes one's nerves strained, but the Lord is strengthening us to bear all our troubles."

### *Persecuting Christian Jews*

Because of these cruelties against the Jews by the so-called professed Christians, those orthodox who have not yet learned that such cruel actions do not represent the religion of the Holy Messiah, their own true Saviour, consider it proper to deal harshly with their own brethren who accept the Christian religion. It seems difficult to make some of the seed of Abraham understand that such actions do not represent the religion of the Lord Jesus.

These Jews say the Christians are unwilling to admit the facts of the teachings of Christianity, for they say that those people who deal so treacherously with the Jews claim they are followers of the Christ. Consequently the Jews say that any Jew who would adopt such a religion deserves to be punished by his own brethren.

I well remember a young man who decided to obey the blessed Christ. He seemed like an earnest Christian. He stood up in the mission and bore his testimony for the Master in the presence of young men with whom he was acquainted. Such an act meant much to him, but he did not realize at the time what such a step might involve.

After a brief consultation with me one evening, he decided to accompany one of the colporteurs who was visiting and circulating literature among the Jews. This young man also carried literature for distribution. He desired to have his part in the work of the Lord. He had not gone very far before he was recognized by some of his Jewish acquaintances. He was knocked down, his literature was scattered, his tracts were torn, and he was left lying in the mud. He finally succeeded in getting away from the crowd, before they did him serious injury. Narrow-minded intolerance refuses to be kind and courteous.

*A Prominent Rabbi's Attitude*

Orthodox Jewish scholars, including rabbis, still believe that the term "Christ" bodes no good to them. They entertain fears that Christ is their enemy, because so many calamities came upon them through those who professed to follow Jesus.

A minister of the gospel became friendly with one of the outstanding orthodox rabbis of the Old World. The Jew and the Christian became intimate friends. They carried on friendly correspondence. They sought to favor each other whenever opportunity presented itself.

On one occasion the gospel minister called upon the rabbi friend to inform him of the world-wide endeavor conducted by the Seventh-day Adventists. The Jewish leader was interested and impressed with the philanthropic achievement of the Adventists on so large a scale. While the rabbi was being shown a copy of an annual report of this international task, he observed in the magazine a picture of the Saviour. Immediately the rabbi's attitude changed toward his gospel minister friend. He expressed his regret, and said of the picture: "That man has done the Jews a great deal of harm." To the orthodox Jew the word "Christ" is unpleasant. He loves Messiah, but he does not associate the Christ with the Messiah. He feels that the sorrows of the Jewish race have resulted because of the religion of Christ.

Could the forebears of the present generation of Jews have looked into the face of tomorrow, as the blessed Saviour saw it, when He pleaded with Israel to accept Him as their own Deliverer, how differently they would have felt toward their Lord! What terrible suffering they might have avoided!

The Jew is not justified in treating his fellow Jew abusively because the latter accepts His own Saviour and Redeemer, Jesus of Nazareth; nor should the Christian have

so ill-treated the brethren of our Lord. The professed Christian has given the Jew a wrong impression of the religion of the Saviour.

We must be sympathetic with our Jewish friends. They must be taught that such cruel acts do not represent the religion of Him who fulfilled all that was written in Moses and in the prophets. We rejoice that many Jewish people do recognize that true Christianity does not persecute. The Saviour came not to destroy men's lives, but to save them.

Said the blessed Master: "As thou hast sent Me into the world, even so have I also sent them into the world." John 17:18.

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