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# JESUS and His Kinsmen

BY

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Introduction by

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TO ALLAN C. EMERY

To whose constant encouragement  
and assiduous helpfulness, this effort  
of reconciliation between Jew and  
Christian is affectionately dedicated.

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INTRODUCTION  
BY  
PROF. LUTHER T. TOWNSENDE  
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One of the discoveries made by the historian is that the world's successful reformers are more likely than otherwise to come from among the people reformed.

Moses, the Old Testament prophets, Confucius, Zoraster, Saky - Amuni, Martin Luther are familiar examples. And the Lord Christ who came to reform and redeem the human race was not an angel, but the God-man. The people who gathered in Jerusalem, coming from many countries, returned to their homes after the Day of Pentecost and became messengers of salvation to their own people; and this fact explains in part at least the early rapid and extensive spread of Christianity. Hence we may infer if immigrants coming to America from many countries of the East are converted and return to their native lands, seeking the salvation of their own people, that scenes something like those of the Day

of Pentecost may again be witnessed. The home missionary, from this point of view, is the most effective foreign missionary.

We may also reason that a converted Jew, with the proper equipment, has a special and important mission among his own people, both in America and elsewhere—for the Jew is everywhere. And we are quite certain when the time comes for the larger ingathering of Israel that the most effective leaders of the movement will not be Gentiles but Hebrew-Christians.

The following essay by our friend, Mr. B. A. M. Schapiro, is, therefore, from several points of view of great interest. He is a Christian Jew, is highly educated and abounds in love and zeal for his people.

This essay presents certain facts of great interest with some of which both Jewish and Christian\* people need to become familiar. His other essays and writings show his thorough qualifications for the work he is doing. His appeals to the Jewish people to accept Christ and His salvation are among the strongest we have ever seen.

We hope for this essay a careful reading and a wide distribution.

## JESUS AND HIS KINSMEN

By B. A. M. SCHAPIRO

The promise that "in the seed of Abraham all the nations of the earth should be blessed" found its complete fulfillment in the rapid progress of the early Church at Jerusalem, for the Church of the New Testament, like that of the Old Testament, was built up from among the Jewish people. The ministry of our Lord Jesus Christ, with but three recorded exceptions—namely, the woman of Samaria, the Centurion and the Syro-Phoenician woman—was confined "to the lost sheep of the House of Israel." (Matt. x:6.)

The disciples, the one out of ten of the lepers, Mary, Martha, Lazarus, Nicodemus and Joseph of Arimathea, His most cherished friends, were Jews, among whom He lived and died.

When shortly before His ascension Jesus appointed the Apostles to their ministry, He expressly declared, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i:8.)

Here we notice that the principal emphasis was placed upon the propagation of the Gospel in the immediate vicinity of His life and sufferings, and that its inhabitants, who were Jews, should be the first to receive the blessings of the New Covenant, that they were to form the foundation of the Christian Church, which ultimately was destined to spread itself unto "the uttermost part of the earth."

If we follow carefully the Acts of the Apostles we see how literally the disciples carried out this divine injunction and program. The number of Christians at that time "were about an hundred and twenty." (Acts i:15.) This strong and formidable band of adherents, whose devotion and fearlessness were based upon immediate personal contact with their Master, remembered how their beloved Messiah had commanded that His teachings were to be spread first among His own brethren, the Jewish people. About three thousand converts were added to this company on the day of Pentecost, after the outpouring of the Holy Ghost upon the Apostles and disciples. These converts were Jews, as we learn from Peter's address: "Ye men of Judea

and all ye that dwell at Jerusalem." (Acts ii : 14-41.) Their numbers constantly increased, as we learn from the second chapter of the same book: "The Lord added to the church daily"; in the fourth, the number of "men" alone is given as about five thousand; "multitudes" were added, both "men and women," according to the fifth chapter; in the sixth we are told, "the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." This progress continued to such a degree that St. James, after hearing the interesting missionary report of St. Paul, "What things God had wrought among the Gentiles by his ministry," said to him, "Thou seest, brother, how many tens of thousands (myriads) of Jews there are which believe." (Acts xxi:19-20.)

From the preceding quotations, we see that the command of Christ was scrupulously observed. The Gospel was preached in Jerusalem exclusively, with the most gratifying results, and the listeners with a few exceptions, were Jews only.

"The great persecution against the church which was at Jerusalem" paved

the way for one of the most significant missionary movements in the history of the world. As a consequence of these "persecutions," these converts "were all scattered abroad throughout the regions of Judea and Samaria," (Acts viii:1), and they carried with them the wonderful tidings of salvation, "everywhere preaching the word," and thus the good seed of the kingdom was disseminated from the Jewish mother church at Jerusalem. New societies were organized throughout all Judea, Galilee, Samaria and the regions beyond, as we learn from Acts xi:19: "Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phœnicia, Cyprus and Antioch, preaching the word to none but unto the Jews only."

From this statement we see that this great evangelistic movement was carried on in strict obedience to the Master's command. In fact, at that period, it was a question whether anybody but a child of the Covenant could be admitted to the privileges of the Christian Church. The churches at first consisted of Hebrew-Christians solely; Hebrew-Christians who were

“astonished” to find the Gentiles were capable of appreciating Christ’s exalted teaching and believing on the death and resurrection as availing for them. It required a miracle to swing the church doors wide open for any but Jews. Not until St. Paul received his special commission to bear the Master’s name “before Gentiles and Kings, and the children of Israel,” (Acts ix: 15), and not until a special revelation was made to Peter, was there any attempt at preaching the Gospel to the Gentiles.

Yet the fact remains concerning Paul and the other Apostles, that on every occasion on which they opened their commission it was in a synagogue of the Jews. They did as they were bidden, preaching “to the Jew first” in accordance with the divine command, in Damascus, Jerusalem, Salamis, Antioch, Iconium, Thessalonica, Berea, Athens, Corinth, Ephesus, Rome and Miletus.

We have by the preceding statement attempted to prove that at its inception the Christian Church was composed of Hebrew-Christians, who were not only the first converts but also the earliest martyrs. Thus a most difficult ques-

tion has been answered, and a great objection raised by the Synagogue disproved.

A general impression prevails among the Jewish people that Christ was crucified because of the clamorous and unanimous demands of the whole Jewish nation. This erroneous idea has been and still is carefully fostered, and propagated by the Rabbis for obvious reasons.

But historical facts flatly contradict this fallacy. For none deplored and regretted the death of Christ more than did the rank and file of the Jewish populace, who had been brought into close personal contact with Him, to whom He had been a friend and a teacher, and who had been witnesses not only to His miracles, but also to His holy, spotless life and heroic death. (John xii:42.)

The death of Christ was due to a clique of corrupt priests, men to whom the Saviour's teaching foreshadowed their ultimate ruin and deposition, and the self-righteous caste of the Pharisees. It was they who used every effort to bring about His death; while on the other hand, some of their number and many of the middle and lower

classes were undoubtedly for Christ, whom they firmly believed to be their long-expected Messiah, and who fulfilled their ideal of the prophesied Saviour. True, many looked to Him to restore Israel to its former glory; or, at least, to work a change in their condition by delivering them from the Roman oppression; but these expectations were based on the influence of the Scribes and Pharisees, a temporary delusion. After His death they realized the coming changes in the state of their people, and that His life, death and resurrection would give them and the world at large something far superior to a revived kingdom under Herod, the Gentile. Nothing is so at variance with fact as to assume that the dishonor and contempt heaped upon Christ while He was on earth was an act performed by our people in their entirety. So far as our people were involved in the rejection and crucifixion of Christ, it was not an act of the whole race, but of a limited clerical party. But how about those who were not present in Jerusalem when the mob shouted, "Crucify Him!"? The race, the common people, meaning by that the average people of His time, "heard



Him gladly," flocked around His feet, bowed to His blessing, and from time to time desired to make Him a king.

These men were fully convinced of the divine personality of Jesus. For even in the far-distant Old Testament period, when Judaism was the only pure religion—and though it was superior to any other, it did not claim to be either perfect or final—it was always a prophetic religion that pointed to a future fulfillment, to a deliverance, to a mysterious coming of Him that should complete and establish a way of holiness and a path whereby it was made possible for the whole world to approach God. The rapid and marvelous growth of the first Church at Jerusalem was proof of this expectation. Hence, the lasting impression made by His teaching, His passion and His death. For even in the shadow of Golgotha, Jesus showed Himself to be the most heroic, the gentlest, the noblest and the grandest personality of all times and ages.

Ordinarily after the death of a popular personage there follows a reaction, and he is soon consigned to oblivion. Here, on the contrary, the sense of guilt arising from the fact that the

people were silent partners in the commission of that great wrong seemed, as time went on, to weigh more and more heavily upon their minds; and we find, despite the strenuous efforts of the rulers and high priests, that their love to Him whom they sacrificed to the clamoring of a brutal, selfish minority, was revived with a hundred-fold intensity, and the people at large began to realize the greatness of their loss, the enormity of their crime. This regret was manifested in the great number of conversions.

Therefore, the popular belief of the modern Jews, that at the time of Christ's death He was to the Fathers generally what He is in their own eyes to-day—an imposter who deservedly suffered a severe penalty—is erroneous; for those best capable of judging, those who lived at the same period, who actually saw, knew and listened to Him, loved Him and were loved by Him in return.

In what other way can the remarkable, spontaneous outburst of condemnation for the act be accounted for? How else account for the conversion of thousands upon thousands of Jews in priest-ridden Jerusalem, in

defiance of persecution and punishment?

There was joy in many Jewish homes when the knowledge of the Christ and the light of the Holy Spirit began to dispel the darkness of priestcraft and superstition. After His death, the Jews of Jerusalem, Samaria, and Judea realized that they had been deluded by their leaders into crucifying their only hope of glory and salvation. Then the outburst of public indignation caused the Pharisees to tremble, and prevented the slaughter of the Apostles, as we read, "finding nothing how they might punish them, because of the people." (Acts iv:21).

You will please notice that these facts are recorded not only in Acts, but also in the Epistles, where we find that many of the converts to Christianity were Jews. Of course, the average reader of the New Testament does not realize this fact, because it was the fashion among our people at that period to assume Greek names; for instance, several of St. Paul's relatives bearing Greek names became Christians, and we should not know they were Jews if the Apostle had not written, "Andronicus and Junia, my kins-

men." Again, "Lucius and Jason and Sospater, my kinsmen," "Salute Herodion, my kinsman." (Rom. xvi:7-21.) Without this information in respect to such other names, we erroneously take it for granted that they were all Gentiles.

For instance, Zenas, mentioned in Titus iii:13, is generally considered a Greek, yet scholars maintain that he had formerly been a Jewish scribe. While these just named may have been among the humbler Hebrew-Christians we find a most valuable list of converts in the bishops in regular succession of the mother Church at Jerusalem; for example, James, the Lord's brother (Gal. i:19), Symion, Justus I, Zacchæus, Tobias, Benjamin, Justin, Mattias, Philip, Seneca, Justus II, Levi, Ephres, Joseph, Jude, and Ananias who baptized Saul of Tarsus at Damascus, and who was subsequently bishop at Jerusalem. (See "Schaff Bible Dictionary.") In this list appears also "Crispus, chief ruler of the Synagogue" (Acts xviii:8) afterwards bishop of Aegina, Clement of Rome, Hegesippus, who, according to Eusebius, was a Palestinian Hebrew-Christian, and lived in Rome. He is the father of Church History, and

wrote a book with the special object of answering the question of the Pharisees, "Have any of the rulers believed in Him?" and to show that the Gospel made rapid progress among the Jews in the first centuries, despite all opposition.

At the same time we shall also endeavor to refute the positive assertion often made and currently believed among you, and harped upon by Reformed Rabbis and by a misinformed Christian ministry, that those who accept Christ to-day are obscure individuals from the lower classes of Jewish people. You and they seem to think that Christianity might be beneficial to the benighted heathen—Hottentots and Zulus—while to the Jew, especially the present day, there can be nothing in common with the Nazarene.

Prof. Dr. M. Philipson, of Berlin, a zealous champion of Judaism, said lately in his lecture on "The Position of Jews in Germany," as reported in the Jewish Press:

"People are very much inclined to comfort themselves about the falling away which goes on around them by saying that it is only of useless, sick branches that are broken off from the ancient tree. That is, however, incorrect; the contrary is the fact, that many desert us,

though they are endowed with great mental and material resources—nay, even with high moral qualities.”

The names of several hundred distinguished men and women of the nineteenth and twentieth century form a complete refutation of the oft-repeated but nevertheless erroneous assertion that the Nazarene does not appeal to the noblest and best of our race. The Messiah whom “the builders rejected” has in truth “become the chief cornerstone” in their lives. These names, on account of lack of space, are printed separately, and will be sent on application.

Dr. Arthur Ruppin, in this book, “The Jews of To-Day,” states that during the first part of the Nineteenth Century hardly a single famous Jew avoided taking this step. Leopold Zunz, himself, who devoted his life to Judaism, describes the fidelity to Judaism as the “great cage of the soul.”

In the short period between 1819 and 1823, in Berlin, which contained at that time 3,610 Jewish inhabitants, there were no fewer than 1,236 converts to Christianity, and in the rest of Prussia, 1,382. We could mention hundreds more if space allowed, not only from abroad but also a few “decent ones”

even in our own land. Thus verifying the words of the Apostle Paul that "God hath not cast away His people which He foreknew," and that in this dispensation, "there is a remnant according to the election of grace." (Romans xi.) Read the entire chapter where you will find this same subject treated from scriptural standpoint.

This is the true aspect of the facts which have been, and are, greatly perverted and misinterpreted by the Rabbis and Jewish writers. Notice the tribute paid to Christ by modern leaders of Jewish thought:

Mr. Claude Montefiore: "The most important Jew that has ever lived, to whom the sinner and the outcast, age after age, have owed a great debt of gratitude."

Dr. Isidore Singer: "I regard Jesus as a Jew of the Jews, one whom all Jewish people are learning to love. We are glad to claim Jesus as one of our own people."

Dr. Berkowitz: "In Jesus there is the very flowering of Judaism, the noblest rabbi of them all."

Jacob Schiff: "We Jews honor and revere Jesus of Nazareth as we do our own prophets."

Dr. Gottheil: "Why should we Jews not glory in Him? The crown of thorns on His head makes Him only the more our brother. For to this day it is borne by His people."

Dr. Friedlander: "The Divine Son of Man," and "it is the glory of Judaism to have produced such a being."

Now you say, if the early Church were absolutely Jewish why did it not

continue so? Why did our people cease at a later period to join its ranks? And again, why did that very church persecute us? Now these questions are not imaginary but are actually raised in the mind of every thoughtful Jew. Yet they are not unanswerable nor so puzzling as they appear.

Every intelligent man knows that Christianity, under Gentile leadership, was not the same as that of the New Testament period under Jewish leadership. The pagan systems which antedated Christ crept in and exercised a pernicious influence on the development of Christian life and dogma. With the conversion of the Gentiles, those who succeeded the Hebrew Apostles were very diplomatic and circumspect in their preaching and practice. They were thoroughly up-to-date and fully imbued with the *Zeitgeist*. Those Gentile-Christian preachers were reluctant to preach against customs of which the pagan hordes were so obstinately fond. Maybe they did not feel themselves strong enough to extirpate at once everything that was profane. Christianity triumphed, but the triumph was abused by her ministers.

Prof. W. D. Killen bears us out in

our contention that the heathen customs and practices, which become a part of Christianity in the fourth and fifth centuries, were wholly wanting in the early period of Christianity. He shows that the Christian Church was Judaistic in form and usage. These are his exact words:

“A Roman citizen, when present for the first time at the worship of the Church, might have remarked how profoundly it differed from the ritual of paganism. The services in the great heathen temples were but an imposing scenic exhibition. The holy water for lustration, the statues of the gods with wax tapers burning before them, the officials robed in white surplices, and the incense floating in clouds and diffusing perfume all around, could only regale the sense or light up the imagination. No stated time was devoted to instruct the assembly and the liturgy—often in the dead language—as it was mumbled over by the priest, merely added to the superstitious mysticism. But the worship of the early Church was, in the highest sense, a ‘reasonable service.’ It had no parade, no images, no fragrant odors; for the first hundred years it was commonly celebrated in private houses or the open fields, and yet it addressed itself so impressibly to the understanding and the heart that the congregations of the faithful frequently presented scenes incomparably more spirit-stirring and sublime than anything ever witnessed in the high places of Greek or Roman idolatry. \* \* In the third century a number of frivolous and superstitious ceremonies—such as exorcism, unction, the making of the sign of the cross on the forehead, and the kiss of peace—were already tacked to baptism so that the beautiful significance of the primitive observance could not be well seen under these strange trappings.”

For example, family life began to be looked upon as an unhappy state. The whole Bible teaching of marriage was ignored, and the æsthetic Biblical feeling for the family became unknown. Any student of monastic conditions in the mediæval church will find that they looked upon marriage as a loveless pairing of animals for the multiplication of the human race, and regarded any ideas of bringing light and order into married life as a return to Judaism. Would space allow, we might mention many other examples such as abolition of the Seventh day, of baptism by immersion, and dropping of the wine from the Communion.

Christianity became a religion that centered on the other side of the grave. It was full of mournful tones and affected gravity and spread gloom without bringing holiness. It looked upon the earthy life of the Saviour as being too coarse and real. It listened with half-closed ears to the teaching of the parables and commandments of the Redeemer. Christ became to the Church an august tradition, a pathetic historical character. They kept Him in memory, but not in their hearts. They were great in their des-

criptions of His nature, but knew little of His ways. It was a dead Christ, instead of an ever-living Christ in Whom "we have our being," and "Who is the same yesterday, to-day and forever."

The mediæval Church paid much attention to the sufferings of Christ and His humiliation; when they came to the story of the Cross, then were they stirred; Christendom became attentive and opened their ears, and their hearts began to beat; the pale face of the Lord, with His winding shroud in which Joseph of Arimathea and the Magdalene have wrapped Him, attracted them.

"Christ is dead!" "But who killed Him?" The answer was, "The Jews!"

Is it any wonder that our people were the first to suffer whenever there was a religious awakening, such as Easter Friday or the Crusades, among the mediæval churches? It was because their faith harped too much upon Death and gave undue prominence to the Sepulchre of Christ, the "true nails" of the Cross, the bits of His coffin, the dead bones of the Saints, not to a living Saviour, Who by His agony and death showed us the love of the Father.

Concluding from what we have stated, we notice the wide difference between the Christianity of the New Testament period and that which followed. (See Acts xxvi:22-23.) The religion of Christ was not an abrogation of the Old Testament; it was its continuation; it was Judaism come to blossom. It was a development from a tribal and geographical religion to a universal faith. The Jewish religion began with the family; the stranger had no right to enjoy its blessings. According to the Talmud, the Gentile had no right to intermeddle; it was an impertinence and intrusion for them to be present. Hence, the Court of the Gentiles in the Temple. Christ "rent the curtain in twain," showing thereby that in Him "there is no Jew or Gentile, Greek or barbarian, bond or free, male or female," and that "God hath made of one blood all nations of men." Christ's mission was "not to destroy but to fulfill." Through His life and suffering, nations were brought "nigh unto God" more quickly than a national Judaism was hitherto or would have been able to accomplish, although it had its missionary enterprises. (Matt. xxiii: 15). If you would only

study His life you would find that it was full of human charm and sweetness, -whose sublime principles were intended to unite all mankind, Jew and Gentile alike, under the banner of His Messiahship. Had it not been for the errors and crimes of those who mistook His mission, there would be no Jewish question for them to solve. But on the contrary, we would solve for them those problems—tasks they seem incapable of handling. (Romans xi:15.) Through Him the world at large received a deeper conception and a broader view than the Saints of the Old Testament with their limitation could obtain. Christ gave a new meaning to the fatherhood of God, Who was no longer to be thought of as a consuming fire, a dread monarch dwelling in unapproachable isolation. He explained and enforced the moral precepts of the Old Testament, developing their deeper spiritual sense and giving them a new application, and enriching the inner life of men. Christ did not destroy Judaism but enlarged it by fulfilling its foreshadowings.

It is through Him that we see the continuity of Revelation. For vision did not cease with the Prophets; re-

velation is progressive, there is much we can still bear. He crowned the Law of Moses with Liberty. He clarified and intensified Judaism by discarding the outward formalities of His contemporaries, by His interpretation of the Old Testament Scriptures, by His new precepts and by His example. He developed Judaism, applying and using all that was best in the ancient dispensation. Christ made a new access for the divine Spirit to the soul of man. It was not the usage of dead forms nor the following of pompous ecclesiasticism or sensuous ritualism that Christ enjoined upon His disciples, but a common hope with love of one toward another according to the law of God. He declined to become the exclusive patron of His own people, considering all others unworthy. "Other sheep I have which are not of his fold." (John x:16.) His religion was to transcend race, clime or color.

After the Jews were forcibly excluded by the pagans from leadership, this new faith became more and more saturated with pagan influence as the Romans and Greeks increased in the church. New Testament Christianity

thereupon started on its downward course and became a tyranny—mighty in her claims but feeble in faith and corrupt in doctrine, and the worship or power became her goal.

The above explains why our people ceased to become Christians, and also shows the reason why the church persecuted us; it was more pagan than Christian, and the pagans were always against us. Jew baiting is not a New Testament institution; it did not originate with Christianity; it is a legacy from paganism. The conception of Christianity, held by these persecutors, was Grecian worshipping a pagan deity without mercy or justice. While ours is Hebraic, full of compassion and loving kindness, worshipping the Messiah of the Prophets. This also accounts for the errors, follies and crimes of the Church when dealing with us, to whom she was so much indebted. Yes, the very Gentiles and their descendants, once worshippers of stocks and stones, images which their own hands had made, these so-called Christian nations, one and all, in utter forgetfulness of the religious knowledge thus obtained from and through us, became our bitterest and most malig-

nant enemies. The reason is clear. Instead of the Church continuing to be the custodian she became the jailer of Scripture, and for many centuries the Word of God was hidden from the people, legends and traditions of men becoming the food of the human mind, their knowledge of God tainted and discolored, while the Cross, the symbol of suffering to the Hebrew Christians, became the sign and standard of persecution and savagery. How they have maligned us in song and story, lied about us, saying that we need their children's blood for ritual purposes.

Monstrous infatuation! that thus involves a whole nation in the unfounded sweeping accusation falsely attributed to the conduct of individuals.

How often has our very name been a byword, a scorn, a hissing! Is a man cunning? he is a Jew; dirty? he is a Jew; does he overreach his neighbor? he is a Jew. In the vocabulary of most Gentile-Christians, no term of abuse is more contemptuous than the word Jew, the name from which Salvation came into the world and which is to be yet a "praise in the earth."

We cannot deny that the Christian Church, or more correctly speaking,

some who held positions of honor and influence in the Church, lacking in true Christian spirit, neither observing the laws of justice nor following the teachings of Christ, acted in an un-Christian manner in their dealings with our people. In the course of the centuries, many Christian rulers, some popes and many bishops, sinned grievously against our people and too often, even to-day, proud and overbearing Christians are indifferent to us and our religious needs, and consider us incapable of becoming Christians.

While we refrain from presenting some extenuating circumstances which might be given without doing violence to fact and history, for we also, in our attitude towards the Christian Church, have done many things that should cause us to hang our heads in shame, we ask in all sincerity whether the facts as interpreted by the Rabbis have any bearing whatever upon Christ? No individual, even when born of Christian parents, and far less you, my Jewish brethren, who are invited to enter her portals, will be considered responsible for every act of the mediæval Church.

Would Judaism be willing to be

judged by the standard with which it judges Christianity? What a horrible and appalling picture is presented in its history during the last pre-Christian centuries!

For, likewise, we were the victims of a state of things produced by a pag-anized Gentile Church professing the religion of Him who sternly rebuked His Jewish disciples when they asked him to let fire fall on Samaria.

The excesses of the mediæval Church, which sadden the soul of every true follower of Christ, should never be represented as a test of Christian religion. Nor are the cruel, brutal and thoughtless actions of an individual present-day Gentile to be considered the standard of Christian morality, for He "loves mercy rather than sacrifice." That we have been, and are, suffering at the hands of the Gentiles is true, but is this a cogent reason for refusing the truth?

We come to you, my brethren, asking you to examine, in all fair-mindedness, the facts we have laid before you and to either refute or accept them. Moreover, we do not urge that, in accepting Christianity, you also accept the policy of any Church or rule

laid down by any pope or creed. We point you to Jesus only. In short, we desire all men, especially those of the household of Israel, to judge Christianity by the life and teachings of its Founder, and not as it was and is misrepresented by some of its adherents. The times of persecution and ruthless slaughter are over, at least in Protestant lands. Let us recognize Christian tolerance and repay it in the same measure.

Dear Jewish brethren, it is not the spirit of God that makes us brood over past injuries, nurse past grievances and present insults, slights and wrongs. Let us rather have the spirit of Him Who said, "Love your enemies." Let us rather imbed the spirit of Him Who, while suffering the most inexpressible and excruciating agony upon the cross, so great was His love, prayed for His tormentors that wonderful prayer of intercession, "Father, forgive them." No wonder they said, "Truly this is the Son of God."

It was that spirit, inspiring the early Hebrew-Christians, which the world considered a chimera. They were plebeian Hebrews, not priests, not kings, nor conquerors like the most splendid

writers of the Old Testament Scriptures. Its Apostles were from the people. Publicans and fishermen aspired to convert a world. Without much education, without oratory, it was deemed fanaticism. These humble witnesses were opposed by priests, despised by sects, scorned by philosophers, martyred by kings. Defying all, they delivered their message. In three centuries the crown of the world was worn by their imperial defender. Nor were their converts peasants and slaves alone. Patricians had been won from the golden palace of the Emperor on the Palatine.

After the corruption of the Dark Ages a spark burst forth from the Apostolic doctrine, which is now illuminating the whole world. Yes, friends, twelve forgiving, loving Jews proclaimed a salvation that is moulding nations, inspiring literature, stimulating science, shaping history, and subduing humanity to the **Prince of Peace**.

It is to this present faith that we call your attention when, thank God, we have returned once more to drink from the clear, pure spring of Christ, when a pure Gospel is being preached as in days of old at Jerusalem. It is

for you, His brethren in the flesh, to claim your birthright. To-day, with advanced views, with clear perceptions of right and wrong, with unbiased, unfettered minds, you are free to choose and accept Him, "Who is the glory of His people Israel."

While in the past circumstances interposed between us and our Christian neighbors, for a great gulf existed then between them and us, to-day, thank God, true Christians are willing to traverse that gulf made by our fathers and theirs. They realize that the treatment we received at the hands of their ancestors—the edicts of their governments, the ridicule and contempt of the populace has exasperated and prejudiced us against them. True Christians can and, we have reason to believe, are willing to bridge this gulf of separation and repudiate the outlawry and the insults heaped upon us during the dark ages.

We beseech you, therefore, brethren, by the mercies of God, that ye bow to the deserved judgments of God upon poor Israel of the past, and meet the Christians of to-day in the same spirit, and let there be peace—let the hostility of the Gentile, the prejudice of the

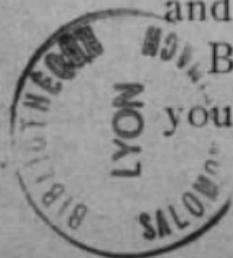
Jew, disappear and be lost in the depths of Christ's overflowing love.

To-day you may, you should, claim what was yours from the beginning, your best and dearest possession—the Messiah, the Christ of Israel. Look around you, judge for yourself, behold the beauty, the happiness which a true and pure Christianity brings to all men; how its radiant glory warms the heart; how gladness, prosperity and contentment follow in its wake! Consider what you miss in rejecting Him, who gave His life to save and redeem you.

Why do you prefer to live in a Christian, in preference to a heathen or a Mohammedan country? Why are you in peaceful possession of your property in the midst of a law-abiding citizenship. Why are you anxious to be entertained during the outing season in Gentile hostelries where Christian guests predominate, or to send your children to Christian schools, and when shallow American Christians of the almighty-dollar aristocracy, who are inflated with race-pride and scornful of whatever has not the dollar mark for its escutcheon, in order to emphasize their assumed superiority, with-

draw their patronage from those schools? Why do you also withdraw yours and thus ruin the future of those institutions? Gratitude at least should induce you to keep your children there. The answer is, because Christian influence, Christian manners and customs are instinctively preferred by you to all others, and nothing but antiquated prejudice prevents you from coming forward and saying boldly, Yes, we love Christ, we must follow His teachings, we hate to be separated from all mankind. We desire to take the place which is justly our own. For He is not only the Saviour of the world, but also the Son of David, and the Son of Abraham. He came out of Bethlehem Ephratah, a Jewish town. He was brought up among our people. He was the Messiah foretold and expected, the "desire of the Gentiles." (Haggai ii:7.) He taught in Galilee and Judea, and over His cross the words were written, "Jesus, the King of the Jews"—not merely for a certain period, but for all the ages, as long as this earth stands, and the sun, moon and stars endure.

By becoming Christians, therefore, you will not break with the true past,



but will be coming back to what you were. Through Him you will become reconciled to God.

This should be, must be, your decision. Jesus Christ came into the world to save you of a truth, you above all others. "To the Jew first," holds as well in this twentieth century as it did in the first. Yours is the claim, yours the promise of the most glorious, most exalted future. You must make the choice!



