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"A light to lighten the Gentiles and the glory of thy people Israel."

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“IMPRECATORY OR CURSING PSALMS.”*

PSALMS 9 AND 67.

BY REV. JAS. M. GRAY, D. D.

“The Imprecatory or Cursing Psalms” are known as those psalms “in which the inspired writer is calling down vengeance upon his enemies, and which seem to be incompatible with the spirit of a saint, and out of harmony with the theory that God inspired them, or that they should have a place in the sacred canon.

“The Book of Psalms is susceptible of classification in various ways, by authors, periods, books and subjects. According to the titles, which I believe are to be regarded as of equal authority with the text, David wrote about half of the number, but some were written earlier, as for instance the ninety-first psalm, ascribed to Moses, and some later, even as late as the exile, and afterward. Indeed, most of the psalms in what are called the last two books, i. e., from No. 90 to 150, were probably written as late as the last-named period; in other words, in the time of Ezra or thereabouts. A very common classification is to speak of psalms referring (1) to God and

divine things, (2) to the King and the kingdom, in which case the Messiah is always meant and the earthly kingdom of righteousness He set up, (3) to the people and their lot, i. e., the people of Israel always, and finally to the poet and his circumstances.

LITERAL KINGDOM ON EARTH.

“But the most interesting classification and that which probably gives us the real key to the understanding of the book as a whole is that which sees an order and unity throughout based upon its application to the millennial age and the establishment of a literal kingdom of God on this earth. This theory sometimes divides the whole book into a series of twelve cycles, each of which contains a continuous recurring prophetic story of the establishment of that kingdom. In some cases the cycle begins with psalms of complaint and pleading on Israel's part, followed by those of jubilation for deliverance. In some of the latter the whole earth is seen to join.

“This explains several strange features about the psalms. It explains why the New Testament writers under the inspiration of the Spirit of God see so many references to Christ in the psalms which the ordinary reader would not see, and where he would not expect

*The synopsis of an address delivered at the Chicago Hebrew Mission at the monthly meeting, Friday, June 19, 1903.

Gather, Lord, Thine ancient people,
Scattered now in every land!
For their sin received they double
From Immanuel's pierced hand!

And our eager hearts are longing
For the glory that's to be,
When all earth shall cease its groaning
And Thine own shall reign with Thee.

Come, Lord Jesus! Oh, come quickly!
Take the kingdoms for Thine own!
Fain we'd see Thee in Thy glory
On Thy bright millennial throne.

"BEHOLD HE COMETH."

"This same Jesus which is taken up from you into heaven, so shall come in like manner as ye have seen Him go into heaven." Acts 1:11.

"Behold He cometh with the clouds; and every eye shall see Him." Rev. 1:7.

"He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. 96:13.

"He shall be great, and shall be called Son of the Highest: and the Lord God shall give unto Him the throne of His father David." Luke 1:32.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. 2:13.

"Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this Book." Rev. 22:7.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

BISHOP S. I. J. SCHERESCHESKY.*

BY REV. LOUIS MEYER.

Samuel Isaac Joseph Schereschewsky was born in Tanroggen, Russian Lithuania, May 6, 1831, the son of orthodox Jewish parents. It was the hope of his parents that he should become an honored rabbi. He was educated accordingly in the usual orthodox Jewish studies—the Hebrew Scriptures and the Talmud—at first in his native town, then in the rabbinical school of Krazi, an adjacent town, then in the rabbinical

school of Zitomir, and finally at the University of Breslau. The circumstances of his parents were but moderate and the young student was obliged to support himself by giving lessons in Hebrew (not, as we have been told, by following the trade of a glazier).

It was during these years of study that a copy of the New Testament in Hebrew reached Schereschewsky, and the reading of this precious book convinced him that Jesus was the Messiah.

"My conversion took place in Europe in my native town through the reading of the New Testament in Hebrew," are the bishop's own words in regard to a fact which has been described in quite a fanciful manner by some of his biographers. There seems to have been no inclination to acknowledge his Saviour at home, for the young rabbi resolved immediately to leave his native town and try his fortune in America and follow Christ as his personal Saviour.

He went to Hamburg in 1854, and there met the first missionary to the Jews, Jacobi, who lived in Altona, the sister city of Hamburg, though at that time belonging to Denmark. Jacobi, a Hebrew-Christian himself, gained the confidence of his young Jewish brother and strengthened him in his purpose to follow Christ in the new home which he was seeking.

To open the way for Schereschewsky in America, a letter of introduction was given to him and he was heartily recommended to Rev. John Neander in New York.

Neander, a Hebrew-Christian and a missionary to the Jews of great ability, had been called to New York from Germany by the American Society for Meliorating the Condition of the Jews, September 9, 1844, and had served the society faithfully until in 1851 the

*A sketch based upon facts furnished by the Bishop himself.

Presbyterian Church, of which he was a minister, appointed him as missionary to the Jews in New York. He continued as missionary to the Jews until the Presbyterian work ceased in 1876.

When Schereschewsky landed in New York in the autumn of 1854, he went at once to Mr. Neander, who not only received him kindly but did all he could to help the stranger. He recommended him to his associate, Rev. Julius Strauss, himself a Hebrew-Christian who had passed through deep waters and who took a deep interest in the Russian rabbi, who was ready to profess Christ. While being instructed for baptism Schereschewsky made the acquaintance of Gideon R. Lederer, to whom the credit of his conversion has been conceded by other biographers, and lived with him for a while. Mr. Lederer, an Hungarian Jew, converted through the instrumentality of the Jewish missionaries of the Free Church of Scotland in Budapest, was a city missionary in New York from 1855 to 1876, and a most excellent man. However, he was an ardent Baptist, and so persuaded Schereschewsky that immersion was the right mode of baptism. Thus Schereschewsky was baptized by immersion by a Baptist minister (Mr. Lederer was layman) in 1855.

However, immersion did not destroy his immediate relationship with the Presbyterian missionaries, and Rev. Julius Strauss continued to be the confidential friend of the the young Hebrew-Christian and finally persuaded him to enter a theological seminary.

Thus, at the close of the year 1855, Samuel Isaac Joseph Schereschewsky entered the Western Theological Seminary of the Presbyterian Church in Allegheny, Pa.,

being most heartily recommended by Rev. Strauss to Prof. Plumer, a member of the faculty. The great talent of the Hebrew-Christian student was recognized by professors and students in spite of the peculiarly broken English which he yet spoke, and all were exceedingly kind to the homeless foreigner. The Presbyterian Board of Education helped him most liberally and the years of theological study and of preparation for the ministry passed quickly by. He had already been licensed to preach by the Allegheny Presbytery and was about to graduate from the seminary in the spring of 1858, when conscientious scruples in regard to some of the tenets of the Presbyterian Church arose in his breast and caused him to join the Episcopal Church.

Dr. Lyman, subsequently Bishop of North Carolina, admitted him, and he became a candidate for orders in the Diocese of Maryland under Bishop Whittingham. In the autumn of 1858 he entered the General Theological Seminary in New York.

After prayerful consideration of his future life and work, Schereschewsky, now in his twenty-ninth year, came to the conclusion that God had called him to preach the Gospel to the heathen in China and he applied to the Board of Missions of the Protestant Episcopal Church to be sent to China as a missionary. His request was granted and in July, 1859, he was ordained deacon in St. George's church, New York, by Bishop Boone, the first bishop of China, with whom and other missionaries he sailed immediately for China.

The talent of the young Hebrew-Christian for the acquirement of languages was clear to all his collaborators and especially to Bishop Boone, who stationed him at

Shanghai to acquire the Mandarin and the Wenli, and there ordained him a presbyter October 28, 1860. In the same year he went to Peking having already in view the translation of the Holy Scriptures, although he first assisted in the translation of the prayer book into Mandarin (published 1865). During a visit to Shanghai in 1868, he found his life companion in Miss Susan M. Waring, of New York, a missionary teacher in Shanghai, and they were married April 21, 1868, returning immediately to his work in Peking. Mrs. Schereschewsky conducted faithfully and successfully the day school, while Mr. Schereschewsky was busily occupied with the translation of the Bible into Mandarin, the Shanghai colloquial. The task was great, especially since he translated the Old Testament from the original Hebrew and the New Testament from the Greek, being assisted in the latter by a committee of other missionaries. The Old Testament was published in 1875 after many years of hard labor, during which he had never failed to preach the Gospel every day either in Peking or to large crowds outside of the city's west gate.

Tired and weakened in strength by sixteen years of arduous labor in the service of the Master, the now widely-known missionary asked for a well-earned vacation, and in the summer of the year 1875 went with his wife and his two children to the United States.

The Hebrew-Christian missionary to the Chinese was received with great honor by the Church which he had represented so faithfully, and at a special meeting of the House of Bishops held in October, 1875, he was appointed to the Episcopate of Shanghai, which honor he modestly and firmly declined. However, when

the House of Bishops renewed the appointment in 1876, Mr. Schereschewsky accepted the office and was consecrated in Grace church, New York, Missionary Bishop of Shanghai, by the presiding bishop, Smith, assisted by fourteen other bishops, Oct. 31, 1877.

Columbia college had honored him with the title of doctor of divinity in 1875, and Henyon college of Gambier, Ohio, had followed with the same title in 1876. During the two years sojourn in the United States Bishop Schereschewsky had vigorously appealed for funds for a missionary college in China to educate native teachers and ministers and had succeeded well in spite of the straightened financial condition of the country, so that he started on his return trip to China in the spring of 1878, attending the Lambeth conference of that year and sojourning a short time in France. He reached Shanghai October 20, 1878, and was immediately engaged in arduous labor and in the preparation for the building of the missionary college. A suitable tract of land containing thirteen acres of fine land and located about five miles from Shanghai was purchased with the funds collected in the United States, and on Easter Monday, 1879 (April 14), was laid the cornerstone of St. John's college, the first Protestant college founded in China.

In 1881 the bishop's duties called him to Wuchang, one of the stations founded by Bishop Williams on the Yangtse Kiang and there in August he had an attack of illness, whether heat apoplexy or cognate complaint is not certain, which disabled him and induced partial paralysis. He was removed to Shanghai and subsequently sent by the physicians to Europe, where he was under treatment for some time. Finding himself only meas-

urably recovered he resigned from the Episcopate in 1883, and his resignation was reluctantly accepted by the House of Bishops. The bishop returned to the United States with his family in 1886, having recovered but partially the use of his hands and feet and having still some difficulty in his speech.

In spite of his disability the sufferer determined to translate the Scriptures into the Wenli, the literary language of China. "For a short time he did this by dictation, but being treated especially in the hands in a sanatorium in Geneva, New York, he proceeded with this work by means of a typewriter, using the Roman alphabet to write out the Chinese character." When this work was nearly completed he applied to the Board of Missions to be sent out again to China. His request was granted, and August 15, 1895, he started with his wife and daughter from Cambridge, Mass., for Shanghai, provided with sufficient funds for the publication of the Wenli version of the Bible.

A year and eight months were spent in Shanghai in company with a number of Chinese scribes in the work of transliterating the Chinese written words into the Chinese characters, when the American Bible society invited him to go to Japan and superintend the printing of a revised version of the Old Testament in Mandarin, which had been published in Peking in 1875. Thus Bishop Schereschewsky went to Japan, where he still resides in Tokyo. He had intended to supervise the printing of the revised version of the Old Testament in Mandarin and of the new version in Wenli at the same time, but this becoming too complicated he first published a small tentative edition of the New Testament in Wenli

and then continued the work of preparing the Mandarin Bible for print. That being completed he resumed the preparation of the Wenli version for the press and he has published this work a short time ago.

Though Bishop Schereschewsky is still alive, it is but just to call him one of the great men of the last one hundred years, and to repeat the words of Max Muller of Oxford that he "was one of the most learned Orientalists in the world." The eloquent report of the special committee of the Episcopal Church in 1875, is but just when it says: "The Old Testament has been translated by Dr. Schereschewsky out of the original Hebrew into a language understood by a population four times as large as in all the United States. The work of itself is one of the grandest monuments which the human mind has ever created, and is one of the noblest trophies of missionary zeal and learning. The grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary has done when he made the Bible speak in the Mandarin tongue and herald out its salvation over nearly half a hemisphere. Dr. Schereschewsky, as he comes to us from his hard-fought field, bringing his Chinese Bible as the spolia optima of his victorious faith and work, presents to the Church a sublimer spectacle than any hero that has ever moved over the Via Sacra at Rome or up the steep of the Acropolis at Athens."

But since these words were penned the grace of God enabled Bishop Schereschewsky to do still more heroic and faithful service to the Master's cause. When God laid His chastening hand upon him and the paralyzed hands were no longer able to hold the pen, he sat

before the typewriter for eight long years, working eight hours each day striking the typewriter with the fore-finger of each hand, the only fingers he could use, until the typewriter had printed in Roman letter more than 2,500 pages of letter paper in Chinese.

For twenty years Joseph Schereschewsky has sat in the same chair toiling at his translation work with a vigor that requires two scribes to keep pace with him, always engaged in God's work. A Christian hero and a true "example of suffering affliction and of patience!"

What changes did God's grace work in this man's life! A poor Jew, growing up in the traditions and superstitions of the fathers, receives in some way a Hebrew New Testament. The Spirit of God impresses the message and gives the courage to forsake parents and country and to try his fortune in the land across the water. And by the grace of God the young Jew who thus follows his Master outside the camp, becomes a blessing unto millions of benighted heathen and a glorious example of suffering and patience unto the saints of God. Truly, truly, "Them that honor Me, I will honor."

Hopkinton, Iowa.

The condition of the Jews in Jerusalem in their congested quarters is something terrible. They live in direst poverty. To ameliorate their condition a proposition was made by a Hebrew journalist to scatter the Jewish population of Jerusalem over the other towns of Palestine and Syria.—*Jewish Daily News.*

THE NAME ABOVE EVERY NAME.

REV. J. H. SAMMIS.

"Our trust in ages past
Our hope for days to come."

"Tell me, I pray thee, thy name. And He said, Why asketh thou after my name? And He blessed him there." Gen. 32:29.

Oh what is Jehovah El Shaddai to me?
My Lord, God and Saviour, Immanuel,
He;
My Prophet, Priest, Sacrifice, Altar and
Lamb;
Judge, Advocate, Surety, and Witness, I
AM;
My Peace, and my Life, my Truth, and my
Way;
My Leader, my Teacher, my Hope, and
Stay;
Redeemer, and Ransom, Atonement, and
Friend;
He's Alpha, Omega, Beginning and End.

Yet More is Jehovah El Shaddai beside—
Avenger, and Shepherd, and Keeper and
Guide;
My Horn of Salvation, my Captain in war;
My Day-spring; my Sun; and my bright
Morning Star;
My Wonderful, Counsellor, Wisdom, and
Light;
My Shadow by day, and my Beacon by
night;
Pearl, Ornament, Diadem, Treasure un-
told;
My Strength, and my Song in Him I be-
hold.

All this is Jehovah Ropheka and more—
My Bread, and my Water, my Dwelling,
my Door;
My Branch, and my Vine, my Lily, my
Rose;
Rock; Hiding-place; Refuge; Shield; Covert;
Repose;
My sure Resurrection; my Glory above;
My King in His Beauty; my Bridegroom;
my Love;
My All and in All in Christ Jesus I see,
For God hath made Him to be all things
to me.
Now say to thy soul, "What is He to
Thee?"

"He that keepeth Israel shall neither
slumber nor sleep."