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THY NEIGHBOR THE IMMIGRANT

BY REV. HENRY OTIS DWIGHT, LL.D.
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Some years ago—quite a number of years ago, now that I think of it—it was my fortune to be at a mansion in the beautiful town of Northampton, Mass., when a charming, silver-haired, cultured lady returned from a long residence in the South. She had pride in the home of her childhood as a place untouched by the turmoils of a sordid world, simple in its aims and interests, and precious because of ineffaceable memories of its delicious seclusion. This dear old lady had scarcely caught breath after the first glad greetings when she said to her sister, also well on in years:

“Oh, Mary! What do you think? I saw an *Irishman* on Main Street as I came up! It seems as if there could be little pleasure in living here now, if they are here too!”

The cause of the charming lady’s grief was her inbred assurance that New England was the almost perfect model of all well-ordered and well-tested social organizations. Any alien with unauthorized peculiarities of dress, speech, or habit must be looked at with repugnance, if not with horror. To have such come to Northampton placed Northampton on a level with foreign lands, to which one sends missionaries but not invitations to a house-party.

Repugnance toward foreigners that rests on the fact of their being foreigners is natural. It is in some degree general. But, nevertheless, it is essentially a pagan emotion. It is one of the innate tendencies of the pagan heart that Jesus Christ sought to drive out, because it is inconsistent with the establishment of His kingdom. Happily, Christianity has had this much of effect upon us, that we no longer kill an alien on sight, as did the Philistines of old.

There have been few years since the advent of the Irishman in Northampton when this repulsion from foreign immigrants has not been rampant among some of our people. What we have to show for cherishing such feelings is knowledge of their impotence in the matter of staying the tide of immigration, and of the fact that they do not depend at all upon the quality of immigrants whose arrival calls them forth. Last year Dr. Ives, at the annual meeting of the Congregational Home Missionary Society, told a great audience that fifty differ-

There has been much to stimulate thanksgiving and praise—from those who have been privileged to carry on this work, and from those who have been brought from darkness to light and from the power of Satan unto God, having received remission of sins and an inheritance among them that are sanctified by faith in Jesus.

Thus closed these memorable gatherings, so full of interest to all, but how great to those who have toiled for the salvation and enlightenment of these people for so many years, oftentimes amid well-nigh heartbreaking discouragement and disappointment!

Those who have “come out” in order that others may be “brought in” rejoice with full hearts, and pray that those at home who read this account of the commemoration of twenty-five years of labor for Christ in Kongo, may have their hearts so stirred as they see “what God hath wrought” that they shall, “out of their abundance,” give in prayer, effort, and money for the coming of Christ’s Kingdom in this dark land.

HOW SOME HEBREWS HAVE FOUND CHRIST*

BY REV. LOUIS MEYER, HOPKINTON, IOWA

The great Church historian, August Neander, called David Mendel before his baptism, attended the Gymnasium Johanneum in Hamburg. Its president, Dr. Gurlitt, tho himself a rationalist, pointed the young Jew, who stood at the head of his class, to the prophets and to the wonderful history of the Jewish people. Helped by the prayers and counsels of some Christian fellow students, David Mendel became convinced of the truth of the Christian religion, and was publicly baptized in 1806. He received the name Johann August Wilhelm, to which he added Neander (new man), to express that he had been born again and become a new creature.

The missionary martyr Isidor Loewenthal, who was murdered by a fanatical Mohammedan in far-away Afghanistan, once was a Jewish peddler. He had not heard of salvation in Jesus Christ until in the hospitable home of a pious Presbyterian minister in Delaware, at family worship, he had the first glimpses of Christianity and of a Christian home. The Jewish peddler became a student at Lafayette College, where God’s providence caused a pious Hebrew Christian, Victor Herschell, to become the roommate of the Jew, in whose heart truth and Jewish unbelief were struggling. The prayers and the earnest words of his roommate, together with the prayers of the minister in Delaware, brought Isidor Loewenthal to Christ.

* The purpose of the following sketches is not so much to show the value of missions to Jews as to illustrate, by specific instances, what it was that influenced these eminent men, once enemies of Christ, to become His disciples. All these Hebrew Christians, except one, have finished their course and have kept their faith. May the sketches of their conversion brief as they must be, prove helpful to the earnest reader.—L. M.

Theodore J. Meyer, whose pupils are scattered over the earth and found in many missions and English-speaking countries, was a rabbi in Mecklenburg Schwerin, when the seed of the truth, sown by a pious Christian teacher in his early youth, took root. In the time of sore struggle God brought him again into contact with the pious teacher of his youth. At his suggestion the New Testament, which had been read before by the inquiring Jew, was earnestly studied. The Messianic prophecies of the Old Testament were diligently compared with the life and works of Jesus. Slowly, by the help of God, after years of struggle, the truth was made known, and the Jewish rabbi acknowledged Jesus Christ in baptism.



REV. THEO. J. MEYER

Joseph Wolff, Hebraist, traveler, and missionary, was the son of a Jewish rabbi in Bavaria, and was taught to despise Christianity as the

worship of a cross of wood. At the age of seven the precocious boy began to feel that he was a great sinner, and he was in great distress every time he committed a fault. A Christian barber and his wife tried to show the way of life to the Jewish boy, who firmly believed that the Messiah would appear very soon. "Oh, my dear child, Jesus Christ, whom your ancestors did crucify, was the true Messiah," said the compassionate barber one day. The boy listened intently, pondered over the statement, believed it, and two days later went to the Lutheran clergyman of the town. He said: "I will become a Christian."



JOSEPH WOLFF

The clergyman answered: "You are yet too young; return to me after a few years." Four years later Wolff received private instruction in Latin and universal history from a teacher who was a

Roman Catholic. One day the teacher spoke about the future state, and said: "It is an impossible thing to be a moral man without God, without Christ." He then began to read the Gospel with his pupil. The boy was delighted, and soon declared publicly: "I will embrace the Christian faith." After many mistaken steps and a most erratic



RIDLEY HERSCHELL

course, the young Jew, who never gave up his decision to follow Christ, was baptized into the Roman Catholic Church in 1812. Recognizing the errors of popery, Wolff joined the Church of England in 1819, and, by the grace of God, became a "meteor upon the missionary heavens." Sir Henry Drummond Wolff is his son.

Ridley Haim Herschell, father of the late Lord Herschell, Lord Chancellor of England, was the son of pious Jewish parents in Poland, but wandered far away from home and God. A New Testament, given to him by his Christian landlady in London, he threw aside without looking at it. The

news of the death of his mother made a deep but brief impression upon him. One morning he purchased an article in the shop of an unbeliever. It was wrapped up in a leaf of the Bible which contained a portion of the Sermon on the Mount. Struck with the sentiments contained upon the leaf, Herschell was desirous to read the, to him, unknown book from which it was torn. A few days after, he saw a New Testament upon the table of a friend. He took it up, impelled by curiosity, and soon beheld the passage which he had read upon the leaf. He borrowed the New Testament, and read chapter after chapter with great avidity. Soon he faced the question, Is Jesus of Nazareth the promised Messiah, or was he an impostor and deceiver? Intellectually he became speedily convinced of the truth as it is in Jesus, but only after a long struggle came peace and happiness into his soul. After his baptism Herschell became a successful and widely known minister of the Gospel in London.

Christian surroundings in the school which he attended at Munich, his native town, exerted some influence upon Frederic Julius Stahl, the son of a Jewish banker. When he entered the Philosophical Institute of Professor Thiersch, this pious Christian man had a deep influence upon his inner life. Protestant Christianity corresponded to the longing of his heart, and appeared to him the highest spiritual

force. When seventeen years of age he came to a decision for Christ, and in due time became the famous Prussian statesman and scholar.

Joachim R. H. Biesenthal was a well-known Jewish scholar in the University of Berlin when a strong friendship sprang up between him and the great Orientalist, Vatke. The latter's liberal ideas caused the pious Jew to search the Old Testament the more diligently. At the same time Biesenthal discovered that the most respected ancient rabbis had believed in the suffering Messiah. A faithful and prayerful search of the New Testament followed, and soon Biesenthal accepted Christ as his Savior.

A young Jew read the open pages of some Christian books which were exhibited in a missionary's show-case in Hamburg. Thus he gained his first ideas of the Christian religion. Later he found his way to Palestine Place Chapel, in London, where, after many discussions with the missionaries, he was persuaded to study the New Testament. A tremendous struggle ensued in the breast of the young Jew, but the truth prevailed, and Henry Aaron Stern, afterward the well-known traveler and missionary and captive of the King of Abyssinia, was won to Christ.

Alfred Edersheim, whose "Life and Times of Jesus the Messiah" has given him a most prominent place as an interpreter of Jewish history and New Testament times, became acquainted with the truths of Christianity through Rev. Wingate, the celebrated missionary of the Scotch mission in Budapest. He diligently searched the copy of the New Testament which Mr. Wingate gave him, and the sincere seeker soon found the light.

As a little child, Adolph Saphir read the national history of the Jewish people in the books of Moses, the Psalms, and the Prophets, with great diligence, and often wondered why the God of Israel was not now with them, known, loved, and followed. One day he read the title of a book in his father's library, "Immanuel: God with us," and he exclaimed: "Oh, if it were true that God should appear in human form, what a blessing it would be!" Thus prepared for the entrance of the truth, he heard the celebrated missionary, Dr. Schwartz, preach on Isaiah liii. The veil was taken from his eyes. He joyfully



ADOLPH SAPHIR

told his family: "I have found the Messiah." The boy's decisive stand helped the other members of his family, who had believed in Christ for some time, to overcome their hesitation, and all were baptized at the same time.

The founder of German Methodism west of the Missouri, Lud-



JOHN LEOPOLD LICHTENSTEIN

wig S. Jacoby, was baptized in Germany, simply because as a Jew he had little hope of gaining a higher position than that in which his parents were found. A few years later he came to Cincinnati, where, under the preaching of the well-known German Methodist, Dr. Nast, he was converted.

A young Jewish rabbi, Leopold Lichtenstein, was forced to spend a Sabbath in Basel. Some of his Jewish friends in that city told him of a young Jew, Jacob Boerling, who, they said, had deserted Judaism, and was now preparing himself for missionary labor in the mission house in Basel. Lichtenstein's heart was moved with pity

that a son of Abraham should be thus misled, and he decided to visit the apostate and prove to him that all the claims of Jesus were wrong. Boerling received the young rabbi most cordially, and both went into the garden of the mission house, where they could talk without being molested. The conversation lasted from before noon until nine o'clock at night, and its one subject was the question, "Is Jesus of Nazareth the promised Messiah?" None but God overheard it, and it was carried on in calm and devout manner. Its effect was marvelous, for when the stars appeared in the heavens Lichtenstein had found Christ. He who had come to conquer was conquered, but happy. John Leopold Lichtenstein became a prominent Presbyterian minister, writer, and lecturer in Cincinnati.

The first Anglican Bishop of Jerusalem was Michael Solomon Alexander. When, in his twenty-first year, he came to England to be a teacher of the Talmud and of the German language, he did not even know of the existence of the New Testament. Soon, however, a handbill of the London Jews' Society aroused his curiosity. He obtained and read the New Testament, but did not become convinced of its truth. At Plymouth, where Alexander settled as rabbi, he gave lessons in Hebrew to the Rev. Golding. The faithful minister of the Gospel spoke to his teacher of Christ, and the rabbi almost came to

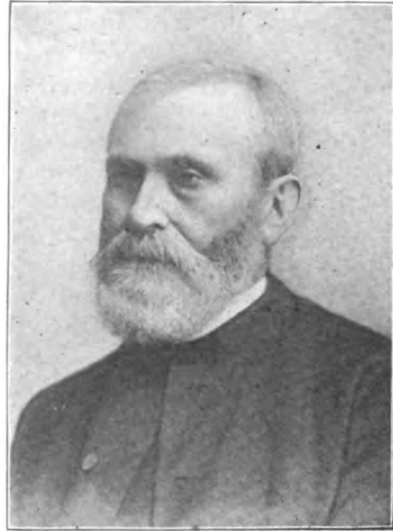
the conviction of the truth of Christianity. He used to steal silently down to Mr. Golding's church on the evening of every Lord's Day, to listen outside the building to the little of the service which he could hear. Finally his congregation became aware of his inclination toward Christianity. He was dismissed, then began to attend the services of the church regularly, and soon was converted.

The late Bishop of Huron, Isaac Hellmuth, was a student of classical and Oriental literature in Breslau, when he became acquainted with the pious Professor S. Neumann, a Hebrew Christian and agent of the London Jews' Society. He drew his Jewish scholar's attention to Christianity. Isaac Hellmuth became convinced of its Divine origin, went to England, and was baptized.

The still-living translator of the Bible into Chinese, Bishop S. I. J. Schereschewsky, received a Hebrew New Testament when a student of theology. He read it carefully, and, becoming persuaded that Jesus is the Messiah, he went to the United States to acknowledge him there in public baptism.

The name of Paulus Cassel is better and more favorably known among the Jews of Germany than that of any other Hebrew Christian, and the sincerity of his efforts to help them and to do them good was never doubted by them. He was a well-known journalist and politician when the influence of the Christian men by whom he was entirely surrounded became apparent in his heart and in his writings. He studied carefully the history of Israel, and, at the same time, diligently read the New Testament. The spirit of the Gospel made a deep impression upon him. He sought the society of earnest Christians and talked with them about religious matters. Thus, assiduously searching for the truth, he found Christ.

The conversion of several friends led John Moses Eppstein, of Jerusalem, to study the question at issue between Christianity and Judaism. He began to read the Old Testament without any commentary, which was quite against the Jewish custom, and prayerfully compared Scripture with Scripture. The students of the London Jews' Society's Hebrew College at Jerusalem and some of their teachers assisted him in his search after the truth, and they supplied him with a Hebrew



S. I. J. SCHERESCHEWSKY
Missionary and Bible Translator; Bishop of the
American Protestant Episcopal Church

New Testament and several tracts. He was obliged to study these in secret, and in their study became more and more convinced of the Messiahship of Jesus. One day some of these tracts fell from his sash while he was going to the reader's desk in the synagogue. The Jews quickly recognized their Christian origin. A storm of wrath arose, and the persecution drove Eppstein to the house of Rev. Nicolayson, a missionary of the London Jews' Society in Jerusalem. He sought instruction, became converted, and served the society in faithful and successful service.

The leading missionary author of Scandinavia has been Dr. Christian A. H. Kalkar, of Copenhagen. Son of a prominent rabbi, he entered the University of Copenhagen to study law. There he came in touch with fellow students who were true followers of Jesus Christ. Their influence caused him to search the Scriptures of the Old and New Testaments, and after a struggle of three years he came to Christ.

The last of the eminent Hebrew Christians whom we would mention to-day is Professor Carl Paul Caspari, the Norwegian theologian and champion of soundness in the faith. His early religious education was that of a Reform Jew, and he did not believe in the Divine inspiration of the Old Testament. The New Testament was entirely unknown to him when, more than twenty years old, he entered the University of Leipzig to study Oriental languages. There his friend Graul (afterward the President of the Leipzig Evangelical Lutheran Mission) persuaded him to read the Acts of the Apostles. He commenced with the story of Paul's persecutions. That seemed historical truth to him, and he read on. The Gospels made a mighty impression upon him, and he was drawn to Christ. Graul and other Christian friends, among them Franz Delitzsch, helped the inquiring Jew with counsel and prayers, and after years of hesitation Caspari followed the Savior.

We could increase, almost *ad libitum*, these sketches of the way in which eminent Hebrews have found Christ, for the number of Hebrew Christians is exceedingly large. But these few will suffice to show the reader the marvelous influence of a consistent Christian life and the power of the private presentation of the truth as it is in Christ. Well do these sketches illustrate the lasting influence of pious teachers upon the young. And grandly do they prove that "the Gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."