

Missionary Readings.

THE ATTITUDE OF THE JEWS TOWARD THE LORD JESUS CHRIST.

THE Jews were expressly created for Jesus. Their attitude should be loyalty and love. They are "the everlasting nation." The prophecies inspired the hope of the Messiah, and the Levitical sacrifices taught the purpose of His mission. The spirit of expectancy was alive during our Lord's ministry, and was not quenched by His death; thousands of Jews accepted Him as Saviour. And though the nation, as such, rejected Him, and continues to reject Him, still the expectancy survives, notwithstanding the Talmudical system which has tried to explain His absence.

The expectancy continued, and false Messiahs appeared at various periods from the second to the seventeenth century, bringing fresh calamities on the Jews. They were persecuted to the death for ages by so-called Christians, who tortured, plundered and banished them. In recent times Rabbiniism has been losing its hold of the Jew, and Rationalism taking its place, so that the Jew has sought to lose himself among the nations, and his hope of a Messiah has become a mere sentiment. Recent persecutions, however, in Russia, Germany and Roumania have revived the expectancy.

Israel has been prosperous and forgotten her hope. But there is a turning of the tide. We were startled some years ago by the rise of anti-Semitism in Europe—the bloody persecutions in Russia. Blood lies at the door of those who enacted these persecutions; and there are many things which may well make the Christian Church ashamed. I would speak more strongly if it were not that I myself am a Jew—but for all that these things mark the turn of the tide. Israel is being allured into the wilderness since the anti-Semitic movement, and, notwithstanding the unbelieving spirit beginning to prevail, thousands of hearts have been turned to the hope of Israel, and besides, more Jews have been brought into the Christian Church than in the preceding fifteen hundred years. And not merely individuals, but numbers; for we have now, it is estimated, in the Christian Church somewhere between sixty and seventy thousand Jews, and amongst these many distinguished for learning, Christian zeal, Christian love and Christian works, giving us a little sample and foretaste of what will be the case when "all Israel shall be saved," and be recognized as the people of the Messiah, and be known everywhere as His messengers and missionaries.

Now where the anti-Semitic movement has occurred, marking the turn of the tide nationally, there are many who are striving to throw off their nationality—they would be Jews no longer; or, at all events, only Jewish Germans, or Jewish Russians, not German Jews or Russian Jews. They want to throw off their Jewish nationality; and especially is this the case in Russia. But they have been made again to feel there is a deep chasm between them and the Gentiles, and that they cannot throw off their peculiarities, for as it is written: "Lo! The people shall dwell alone, and shall not be reckoned among the nations." They shall dwell alone; they were not doing so when the persecution broke out, but they saw their error, many of them; and now the special hope of Israel has revived, and many are talking of going back to Palestine. Ever since the persecutions the longing of the nation to return to Palestine has been growing, and is still gaining in intensity and extent, notwithstanding all the difficulties that meet them. Their eyes are being anew directed towards Jerusalem.

I wish you believers would take that view. There is much spoken against Jewish missions, but they are accom-

plishing the grand end of God; and, besides, you are bound by the noblest motives of gratitude to give back to the Jew what you received of him. You received mercy through their unbelief, that through your mercy they may obtain mercy.—*Rev. Theodore Meyer.*

SYRIAN CUSTOMS AS ILLUSTRATING BIBLE TRUTHS.

AN ADDRESS BY MRS. BARAKAT, OF SYRIA.

LET me tell you a little of the life of an oriental girl, and give you a picture of her as she enters into the marriage relation. It may help us to understand a little better the covenant into which God enters with us, and our part of that covenant.

A girl in an oriental family of high rank must be a bride at the age of nine, ten or twelve years of age. A girl who lives to be fifteen years old without being married is an old maid. She has lost her chance. After she is married, she becomes the slave of her mother-in-law.

A young man in that country cannot marry until he is able to earn a bride. If he belongs to the lower class, he can buy a good one for seven or eight dollars. If he is in the higher class, he may have to pay five, six, or seven thousand dollars for her. He never goes to court her himself, but when he is ready to buy a wife, he employs a friend to go and look up one for him.

This friend will send a female relative to the home of a young woman of whom he has been told, and there will be a great hand-shaking, lasting perhaps fifteen minutes, but the friend will never enter into a covenant until she has got what she is after. A cup of coffee is always brought to visitors, but she refuses to take it. She is not ready. When a visitor stays too long, it is customary to bring them a second cup of coffee, to let them know the time has come for them to depart. So they bring her a second cup, but she will not take it. Her mission is not yet performed. Finally she tells them they have a daughter whom she would like to see. They go for her, but she is hidden away in her room, and has to be called once, twice, three times before she will answer. When she finally is coaxed out, she immediately hands the visitor another cup of coffee as a signal that she had better go. But the visitor gets hold of her, lifts her veil, and examines her carefully. If she is pleased, she goes back and praises her to the groom, who will sit for hours and listen to the description. Then he gets an influential friend to bargain for her with her father. If he does not pay this friend sufficiently, he will advise the father not to consent to the arrangement, that this man will treat her badly and beat her. If, however, the arrangement is satisfactory, the father will say, "My daughter is a slave to your friend." She is no longer the property of her father. In preparing for the wedding, the father is expected to spend a great deal of money on her jewels, and when the marriage day comes her dress is heavy with gold and jewels, and she is fairly loaded down with them. But she has never seen her groom. She has been told wonderful things about him, yet she has never seen him. As the time arrives, the friends of the groom form a procession, and, with their lamps filled with olive oil, go out with him and parade the streets. Only those of their own rank are invited. At last the bride comes, and her maids are singing joyfully, and all the people in the street can see her. Then they go into the house, and the marriage ceremony is performed, but she has never yet seen him. After the ceremony is over, he lifts her veil, and she beholds him for the first time in all his glory. Beloved, we have never yet seen the bridegroom of our souls, and we shall not, until the day when He shall lift the veil, the flesh, and permit us to see Him in all His glory.—*Christian Alliance.*