

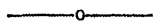
and pantheists. They despise neither Moses nor Christ. They are far worse to deal with than the orthodox, because with the latter the Bible is authoritative. But God's grace is sufficient. I was myself a Rabbinic Jew; but after I was fifteen years old I gave up the Talmud. I became what is called a reformed Jew, and I did not believe anything. In a new country, the United States, I was attracted by the Spirit, that told me I was a sinner. I was neither Jew nor Christian, and in this way the Spirit reached me. I began to enquire of Christians, and I embraced Christ. I made up my mind that I would become a Christian, for it was right. I had doubts such as you don't know. You don't know what it is to hate and spit upon the name of Christ. But God is greater than all this.

Such are the Jews. In Turkey they are of the orthodox kind. It is to these I am sent. I wish to commit my case to your hands. I can say a great deal to those who are Christians. I can appeal to you. Give the same benefits you have to others; and whether they will hear or not, shall we not go and preach? God will ask us: "Have you warned the sinner?" I cannot go unless I am sent. I must be consecrated to the work. I need your support. You are indeed only but one Church, and that mission is only undertaken by us. Perhaps you may be one some day. You can all pray for me. I am not going to preach sectarianism to the Jew. "Woe be to me if I preach not the gospel!" The vows we have taken are to preach the Gospel wherever we can. We must labor together in the Gospel of Christ. There is a blessedness to you and to me in the act of preaching. Not only the blessedness of seeing some turned from darkness to light, but the blessedness of being a soldier of Christ, fighting, though fighting to die, on the battle-field. There is a glory in that word. Shall we do it? I am here for a few weeks. Have I succeeded? I think that I did. This assembly is a good testimony that you are interested.

There is more than that required. The interest may soon die away. You may now be willing to pray, and you soon lose sight of the matter. A mission to the Jews is not simply a thing now to be begun and then let alone. The country must be gained and kept. It is necessary that you should love the cause, and that it should now become a fixed thought, that the gospel is to be preached there. I may die before I get to the place, but you must just send another. Thus keep on. Never give it up. I wish you to be interested in the cause. I wish to be known. I want you to love the Jews.

But, friends, a different thing must come to pass from what we see now. It is not a missionary here and there, but a different thing. Christians must consecrate their properties, their sons and daughters, and send them to preach to Jew and Gentile. It is through our efforts the Jews are to be saved. I had

to give up all I had, when I became a Christian. Every Jewish missionary must become a beggar. We are not afraid to beg in the name of Christ. In heaven I shall be rich enough. You have the wealth, the means, the grace, the Bible, the influence. You are to preach the Gospel to them. You will have the opportunity at a future day to contribute to this object. Let us now unite in prayer for a blessing upon this cause.



#### CHRISTIANITY A MISSIONARY RELIGION.

In a former article, we showed that no heathen religion was capable of propagating itself, for a variety of reasons; to which might be added one more general consideration arising from the essential nature of polytheism. That, since it involved the idea of locality as applicable to its numerous deities, was necessarily precluded from engaging in missionary enterprises. The subjects of the British crown might as reasonably be called upon, in Britain, to honor the Emperor of Russia, or to obey the laws peculiar to his administration, as an Egyptian to worship the gods of Greece. Ruth, in her touching declaration of affection to Naomi, exactly expresses the ancient view. A Moabitess by birth, while in her native land, she worshipped the gods of Moab, as she conformed to the manners and customs and laws of Moab. But when she signifies her intention to cast in her lot at all hazards, with Naomi, not only does she resolve to change the place of her residence and to forsake her people, but also to adopt the religion of her mother-in-law,—all three being implied in leaving the land of her birth to dwell in Israel. Of course, as an emigrant from one country to another, may preserve many of his former customs, so far as these do not clash with the laws of the people with whom he now intermingles, so might a polytheist retain the gods of his fathers in his own household. But if he attempted to induce his neighbors to adopt his idols, he would be laughed at in the same way as would be an American if he attempted his Nova Scotia neighbors to keep the anniversary of the Declaration of Independence as a Festival, instead of the Queen's Birthday. It is possible, indeed, in the case of Ruth, adverted to above, that through the instruction received in the house of his father-in-law, her view of the character of Jehovah the true God, might have been of a more lofty nature than is here supposed. But however likely this may be, it is by no means certain; nor can it be inferred from her language, which would have been equally employed by her,—at least, equally adapted to convey her meaning according to heathen notions, had Naomi been a Philistine, whom she desired to accompany, not to Bethlehem, but to Ashdod,—not to worship Jehovah, but to bow before Dagon.

In the same way, the variety of characters and offices ascribed by Polytheists to their