

No. 33

Gettysburg Seminary
Dec. 2^d 1829.

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It is the best plan to be adopted for the conversion of the Jews

It is a humiliating thought, that Israel, the people of God, the people of ^{the} Shephard's particular care, are scattered & wandering like sheep about the earth, like sheep without a shepherd; ~~And~~ ^{but} this thought is humiliating on the one hand, it teaches a lesson of unspeakable importance on the other, when ~~looking~~ ^{with me this morning} back to the ancient days of Salem & behold her, ~~then~~, filled with joy, freedom & prosperity, both temporal & spiritual, she stood, above all other nations of the earth, in intimate communion with Jehovah; — in her only was stored up incomparable knowledge — the knowledge of the true & living God, of a rest beyond the grave; the ~~to~~ of the Shiloh, prefigured in mystic emblems of his coming. So ~~infinitely~~ ^{now} exalted did Salem stand? & now, alas how low! So much hated, so despised? Israel, in former days ~~she~~ looked upon ~~the~~ as the King among the nations, has now become ~~less than~~ the servant of all!! Alas, ~~the~~ ^{cause} effect can not be less horrible than the effect. And so it is. Israel has crucified & slain the Prince of life — Jesus of Nazareth, the son of God — his Redeemer, — a man approved ~~by~~ God by miracles & wonders & ~~sig~~ which God did by him. ~~Then~~ ^{Then} Israel has crucified, not so much out of ignorance, as of pride

& stubbornness of heart. And although a comparatively small part of Israel has, since that cruel act, repented of their sin, & embraced that crucified Redeemer — there is still the greater part in stubbornness & unbelief. This we say is a humiliating thought, but it teaches us at the same time that general & important lesson, namely: "Evil pursueth sinners"! What then shall I say this morning, "Has God cast away these his former people?" God forbid. He has not cast them away, but they also, if they abide not still in unbelief, shall be grafted into the old olive tree, from which they have gone out themselves, namely from the ~~old~~ ^{external} Church of Christ upon earth, ~~for~~ God is able to graft them in; for how much more, shall these, who are the natural branches of the olive tree, be grafted in their own olive tree. Such is the direct prophecy of the *et. T.* that Israel shall still be saved if he remain not in unbelief, & reason is in perfect accordance with the *Sept.* on this point. For, if it be true, that the efficacy or strength of greatness of a certain power may be measured ~~be~~ or judged by the greatness of that power which it has conquered — if it be true that there is ^{perhaps} no nation on earth more hard hearted & stubborn than the Jewish — what confidence then, may we place in the word of God which has conquered the power of Satan, — conquered so many a Jewish heart! Yea, we may confidently hope that it will yet conquer a many a ~~one~~ ^{son} of them Judah, if the right means are employed. And although, there is but one method strictly speaking, of which our Saviour himself informs us in saying to the Jews: if ye continue in my word, then are ye my disciples indeed — there may ^{be} ~~get~~ ^{the} many external methods

to bring about this belief in Christ. It would extremely difficult or perhaps impossible to answer the question before us minutely & in all its particulars, on account of the different situations, governments & countries the Remnant of Israel is living in, we shall therefore ~~to~~ endeavour to give a general answer to the proposed question.

To bring the Jews within the pale of the Christian Ch. may in general be done
• by cheerful sacrifices in behalf of them. We need not to expect that God should do miracles in their behalf as he has once done among them through his son; the time of miracles is over, & the means which God has prepared, & for which Jesus Christ has died, must now be used. Let therefore the whole Ch. of Christ, let every redeemed soul of that Ch., contribute according to their abilities, to put the Holy Bible into the hands of ~~the~~ Jewish Brethren — let us ~~not~~ give them not only every opportunity to see their errors, but let us furnish teachers for them, in order to instruct them in the spirit of love & meekness; let these show them the relation of the two Testaments & the accurate fulfilment of those predictions of the *O. T.* which are fulfilled in the *N. T.* Show them, that the universal religion we profess is in substance the same as theirs — that it was unfolded from *Judaism*; that from it our fundamental doctrine is derived, namely Monotheism & many other doctrines which flow from this principle. Let them be told, that Jesus of Nazareth took up this principle or doctrine, which he found in the religion of his nation; ~~that~~ ^{he} ~~merely~~ extract from *Judaism* all that was purely moral & perfect ~~noted~~ ^{be} it in such a manner, that it received again a new position

positive aspect, which he did by wonders & miracles, thus showing that he was sent from the Supreme Being - but let them be told at the same time, that he has faced this his doctrine from every possible compulsion & civil influence, & has left to ^{the} optional the option of every one's faith & will, that all men, every one according to his gift, might ^{participate} in it, & thus try & use all their talents in the practical pursuit of it. Let the present Christendom first learn to be ashamed of the acts of their forefathers, who persecuted & compelled the Jews with the sword in their hands, to receive the cross, & some superstitious ceremonies, instead of the truth. Let further the Christians establish Sabbath Schools for the poor child of the Jew, & thus instil in its mind the truth that God, who was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, & received into glory.

The Jews may further be brought within the pale of the Ch. by the

2. ^{Christianity} Brotherly love & forbearance. That this virtue is the perfection of the law of God & consequently the most desirable of all, is experienced in society as well as in private - this our divine Master well knew when at his departure from his disciples he requested them to love each other as he had loved them - he did not come into the world to condemn it but to save it - but how ^{different} think many of his professed followers. The name of Jew is now announced with contempt where ever it is found - they are looked upon as a scandle & outcast of society, &

they are generally treated as such - alas, how long have Christians ^{lived} neglected in the neglect of this principal duty towards their Jewish brethren! It can hardly be doubted that had Christians in general exercised more love & forbearance towards them, a large part of Israel's wandering remnant would this day glorify in the name of Jesus Christ - had not the unhappy spirit of persecution, which commenced with the Jews entered the heart of the Christian world. Had love & forbearance in Non-ferrous domestic truths characterized the Christians, since the days of Constantine the Great until this present period, we would this day see fruits worthy to be called The actions of Christians, ^{Proph, what has been done since that time} ~~history of the but that must do it~~ with shame & confusion of face. In many countries & in different ages, they have been most terribly massacred, & in general have been better treated by the Mohametsans & Pagans than by Christians. It is said, that in Babilon the life of a Jew was formerly at the disposal of the chief Lord where he lived, & likewise all his Goods. So strong were ^{particular suspicions} ~~the national distemper & prejudices~~ against them, that in the year 1348, a fatal so strong were popular prejudices & suspicions against them, that in the year 1348, a fatal edemic distemper raging in a great part of Europe, it was said that they had poisoned the springs & wells; in consequence of which a million & a half of them were cruelly massacred. In the year 1495. a half a million of them were driven out of Spain, & 150,000 from Portugal. Edward I did the same. In

In short they were every where persecuted, oppressed & most rigorously treated. Is this the right method to bring the Jews to the Cross of Christ? Was this the method of our Saviour, who was the friend of sinners who was always among them, that he may win some, & thus execute the work his father gave him to do.

O let the Christian world learn to practice the last command of her Saviour - & the pale of the Church will be enlarged in general, & especially of Jewish converts: especially now,

3. The Christians may further be efficient in the conversion of the remnant of Israel through unity of spirit among themselves. For the words of our Saviour are faithful & true when he says that a Kingdom or a house cannot stand divided in itself cannot stand or increase. O would the Christian Ch. even now commence to be more united in that Spirit of her Master - would she now lay aside all unscriptural party-spirit, she could yet rescue a many a son of Abraham; for how can the efforts of any one denomination receive the increase from on High, when they ~~are~~ ^{are} made merely with an eye single to vain glory & selfish - merely to be heard & spoken of. No, let the Christian ^{community} learn to bear the weak within their own walls - to lay aside that sectarian spirit, which so closely borders on persecution, & which reciprocally arises from different, unimportant opinions - from opinions concerning the shell ~~which~~ ^{while} the kernel remains unnoticed dead - we say, let them lay aside these the

middlemeasures of them, & they will be able to meet the exigencies of the Ch. of Christ - they will induce many a son of Judah to join their community, if he sees in their conduct towards each other, that there is reality in the religion of Jesus, & this the more ~~at~~ ^{at} this present & important crisis since many of the Jews on the continent are beginning to get weary of the mass of rabbinical superstitions with which their professed instructors have transformed the word of God into a disgusting mass of fables & absurdities - since many are devoting themselves in the universities of Germany, to the pursuit of general literature - since the university of London ^{also} has thrown ~~also~~ open its doors for the Jews, or as much it has appointed a Jew to one of its professorships, & has sent out to them, in his eloquent appeals, an invitation to seek, in this asylum, those benefits of which we have been speaking in our first remarks. Finally, the Christians may contribute in bringing Israel within the pale of the Church by

4. Fervent supplication to the throne of grace - for the effectual fervent prayer of the righteous man availeth much - we have the promise if we ask in the name of Jesus our prayers shall be accepted & although we are sinners & imperfect, God will still hear us, for Elias was a man, subject to the like passions as we are, & he prayed earnestly that it might not rain - & his prayer was heard & accepted. O may the Christian Ch. when all her efforts & pains seem to be rejected - seem to be of no avail - may she find comfort & renewed strength

in earnest supplications to the throne of mercy - may
she pray for the spiritual welfare of her Jewish brethren
with all sincerity of heart, - & when the hard hearted-
ness & obstinacy of them seem to be insurmountably
great - let her prayers still be greater & more fervent,
confiding in the word of God, that at one period, when
the remnant of Israel shall be conquered by the truth
her efforts & her love shall prove glorious & well-re-
warded - may she go on, & never be retarded by rejecting
thoughts looking at the bright example of Her
Master, whose tears were shed over Israel's sons, yet
his tears could not dissolve those hearts of pride -
let her listen to His cry: Jerusalem: thou that killedst
the prophets & stonest them, that are sent to thee, how
often would I have gathered thy children together
even as a hen, gathereth her chickens & ye would not
let, we say, the whole Ch, let every redeemed soul
of that Ch look to this example & be comforted
& strengthened to farther exertions in the good work.
For & although it may be impossible by ~~the~~ ^{our} efforts
to bring the Jews to Christ - yet with God there is
nothing impossible - he is able to make the wrath
of man to praise ~~him~~ & to force execute his purposes.

1. Salem there was a day when joy was thine!
When no rude stranger grasped his iron rod,
When freedom held her rule in Palestine,
And Israel's children bowed to Israel's God.

2. There was a day, when heaven born rays of love
Poured their full radiance on a line of kings,
And earth's best vineyard watered from above
Was shadow'd over with Jehovah's wings

3. There were the stores of high & sacred lore
The purest wisdom that the world possessed,
These winged the soul, supplied the power to soar,
And gather tidings of an endless rest.

4. Thine was the temple of historic fame
The first oblations of the wisest kings
The pomp of sacrifice the censured flame
Both mystic emblems of a better thing
5. But ah, no more these gleams of day remain
Past like a moon-beam from the mountains light,
From Tabor's mount, to Ebbrealon's plain,
Lie the broad shadows of a cheerless night.
6. Where is thy temple now? forgotten, gone!
Thy Princes scattered in the dust of time
And the bright sun, that once on Israel shone
Has fixed his glory in a happier clime.
7. That sun was he, whose everlasting throne
Stands inaccessible on Lions hill
Who took the wine press patient & alone
The faithful Herald of his Father's will
8. Over thy devoted sons, his tears were shed
Yet, could no tears dissolve these hearts of pride
Like a submissive Lamb to slaughter led
For thee the holiest stem of Jesse died
9. Years have passed swept by, & heaven's triumphant light
Has changed the rebel will in heathen lands
Has forced a passage to the realms of night
But Israel's sons are unbelievers still
10. Yet God has promised said, that brighter days shall break
When faith shall triumph & rebellion cease
When the four winds shall cause the dead to wake
And Israel's remnant wailing rest in peace.