

# Sunday Reading.

## FROM JEW TO CHRISTIAN.

Interesting Accounts of a Missionary Now Working in New York.

The London Christian in a graphic and extended sketch of Hermann Warzawak, the Jewish missionary, now in New York, says:

"Hermann Warzawak was born in 1865 in the city of Warsaw, and comes of a family which has furnished distinguished rabbis to Judaism. His father is a merchant in the Polish capital, and the lad's early life was spent, as is the case with most Jewish children, in Russia, in the study of the Talmud and other Hebrew literature. Being of priestly descent, the father was especially anxious to make the boy thoroughly acquainted with the Book of Leviticus, and this was, under God's mercy, the means of leading him to 'the Lamb of Calvary.' For, when deep in thought on this book, Hermann became convinced that there is no forgiveness of sin but by an atoning sacrifice. He therefore asked his father:

"Why do we not offer sacrifices nowadays?" The reply was, 'Because we have no temple.'

"How, then, do we get forgiveness of our sins?" 'Because we pray for it,' answered his father.

"But, my dear father, did our forefathers not always pray as well as perform the obligation to offer a sacrifice? Look father, it is not written that if a soul shall sin he shall pray for his sins, but 'if a soul shall sin, then let him bring for his sins a young bullock, without blemish for a sin offering.'"

"His father became impatient and said: 'I tell you Hermann, you must not ask so many questions. Everything will be all right when our Messiah appears; we will then offer our sacrifices again.' 'But, father, when will that be?' I tell you, you must not ask so many questions," was again the reply.

"From that time the lad's only desire was to get the 'young bullock' stipulated in Leviticus, to offer to the Lord as the sacrifice for his sins. Being sent on a visit to an uncle, a rabbi of distinction, under whose supervision he was to pursue advanced Jewish studies, he was received with the solemn text, from the prophecy of Amos. 'Prepare to meet thy God.' These words became printed on his heart, and his desire was to become as holy as his venerated uncle, thinking he would so be fully prepared to meet God. His innermost cry was that he might have the privilege of sacrificing a young bullock for atonement of his sins; not until then would his heart rest in peace. Hermann punished himself by fasting, praying to God to forgive him his transgressions, and sought to obey all Jewish laws as well as the Commandments; but the more he did so the more he felt himself to be a sinner in the sight of God.

"After a few years had passed, and having just finished his studies to become a rabbi, he married a rich Jewess, the daughter of a banker in Lodz, Poland. His father-in-law had erected a large synagogue in his house, and Hermann was preaching there to large Jewish audiences week after week. His preaching was, at the outset, more or less about prophecies in Isaiah. But soon there was nothing else to be heard from his lips but 'prophecies of the Messiah,' for he had become thoroughly convinced, by an earnest study of the Old Testament, that Israel's hope and redemption are bound up in the Messiah.

"The congregation had now begun to notice that all the sermons dealt only about the Messiah, but they did not object so much to the preacher until, one Sabbath, preaching on Isaiah liii., he declared that the contents of this chapter must be the only hope of every Jew, if he would be saved."

"The people became suspicious, and at the Passover the congregation refused to hear the benediction pronounced by Mr. Warzawak. After having had intercourse with Christians the young preacher was cast out of the synagogue and had to fly from fierce prosecution to his father in Warsaw. Unable to remain in Warsaw in peace he was driven to Breslau, where he heard the celebrated Dr. Daniel Edward, the oldest missionary to the Jews of the Free Church of Scotland preach. Mr. Warzawak spent some hours daily studying the Scriptures at Dr. Daniel Edward's house. After having had a remarkable spiritual experience he saw that he must leave relatives, parents and fortune for the sake of Christ, and he was for some time physically prostrated and believed he was about to die. Recovering from his illness he was baptized, preaching a powerful sermon to the Jews on the same day that he received the rite.

"Hot persecution followed. His family left no stone unturned to reclaim him, and they still keep possession of his two little children. Mr. Warzawak was obliged to go to Edinburgh. It was finally deemed best by his friends of the Christian ministry that he should put the ocean between himself and those who were using every effort to bring him back to Judaism, and Mr. Warzawak, who had prepared himself by study to become a Christian missionary, came to New York, and was employed by the New York City Mission with results that have proved that his remarkable gifts as an orator as well as zeal as a visiting and teaching missionary have found a fruitful field among the Jews of this city, numbering between 200,000 to 300,000.

"The early traditions concerning the city of Damascus are curious and interesting, even though untrustworthy and contradictory. By some of the ancient writers it was maintained that the city stands on or near the site of the Garden of Eden, and just outside there is a beautiful meadow of red earth, from which, it is said, God took the material from which he created Adam. This field is called Ager Damascus, and near its centre there formerly stood a pillar, which was said to mark the precise spot where our first parent was created. A few miles out there is an eminence called the Mountain of Abel, supposed by some to be the place where the two first brothers offered their sacrifices; also the spot where the first murder was committed. The most interesting spot pointed out, however, is about three leagues from the city, where an old ruin is shown, which all the Orient

believe to be the tomb of Cain. The traditions respecting this famous spot are several hundred years. Up to the time of Venetian the interior of the tomb is said to have been lighted and warmed by one of the 'ever-burning' lamps so commonly used by the ancients.

**WHY LIKE THE SHADOW.**  
Man Resembles the Saviour Only When He Is Unconscious of It.

A fire burned on the field. By the fire sat Jesus, surrounded by a few sincere adherents and friends. A few steps back of him his magnified shadow was cast upon a wall.

Then John, the favorite disciple of the Master, lost in thought, took a piece of charcoal, and with it traced the lines of the shadow till he sketched the whole figure of the Master on the wall. Then he dropped the charcoal and was soon again engrossed in the conversation.

On the following morning as the people passed by the wall, many a one stood still and looked at the sketch.

"That represents a shoemaker, for it has a crooked back," said the shoemaker.

"Nonsense," replied the fruit dealer. "Its bent attitude shows as clear as day that it is meant for a fruit vendor, even though it was forgotten to sketch the basket on his back. The half open mouth shows plainly that he is calling 'Pomegranates! Come and buy! Come and buy!'"

A prominent member of the Sanhedrim who was passing, but who, of course would not mingle his voice with the voices of the common people, thought to himself: "By the high forehead I see that it represents a learned man, a thinker. It might almost be taken for a portrait of myself. It is surely my portrait. Not badly done. Quite likely one of the men made a sketch of me. They all know me a little."

Meanwhile one of the spectators had quietly come up to the sketch. He was a well-dressed man with a gentle and kindly face which reminded one of the face of a child. No one knew much about him, no chronicler has preserved his name for posterity; for he lived in retirement, afraid of all noise, all sensation. His hands crossed over the knob of his cane, he contemplated the sketch. "What a noble brow!" he thought. "What sublime meekness in the whole figure! Ah, that one might resemble that sketch—but why wish an impossibility?"

As he stood there, meekly and quietly, he resembled the sketch so strikingly that all stepped backward and, whispering, pointed at him. Modest and bashful, he went away, not knowing why they were looking at him.

He did not resemble Christ, for who could do that? He resembled only his shadow without knowing it. Had he known it—had he, proud with his consciousness, haughtily thrown back his head—the resemblance would have vanished. —Verner Von Heidenstam, in April Donahoe's.

## SOME FOOD FOR THOUGHT.

Bright Epigrams From the Tongue of Prof. Geo. D. Herron of Iowa.

The following sentences, culled from the Rev. Geo. D. Herron's address, 'The Message of Jesus to Men of Wealth,' will indicate the drift of his thought, and record his terse, epigrammatic style of speech:

"The social problems of today are not different from those of yesterday; they are as old as society itself."

"Cain's hands were the first to grasp and wield competition as the weapon of progress."

"The blood of Abel cries out through toiling millions."

"The darkest crimes of history have been committed by the conservators of religion. The Pharisees were so orthodox that they crucified Christ for heresy."

"Alfred the Great incorporated the ten commandments and golden rule in the early English constitution, but they are yet far from being the law of English industrial and social life."

"The state cannot by any possible process make the rich man unselfish or the poor man thrifty."

"The centuries have not bulged the needle's eye."

The New England deacon chattels his money upon the Dakota farmer's meagre possessions at a usurious and impoverishing rate of interest—a deed which will not be obscured from the eye of a just God by the endowment of a chair in a denominational college."

"The men of wealth in our American churches can begin to solve our pressing social problems any time they choose."

"As the Father sent Christ into the world to sacrifice himself in the service of man, so Christ sends the corporation manager, the mill owner, the street railway president, to be a living sacrifice in the service of man."

"We are willing enough that Christ should have been crucified for us, but are angered at the thought of being crucified for him."

"The whole question of labor and capital, and all the problems of our day can be re-stated in this form: Is the Gospel of Jesus livable? God is calling today for able men who are willing to be financially crucified, in order to establish the world's market on a Golden rule basis."

"You can make the market as sacred as a church."

## The Washing of Feet.

"Feet washing" as a religious ceremonial was observed this year in the catholic pro-cathedral in Wilmington, Del. The celebrant was Bishop Curtis, who was once a clergyman of the episcopal church. The parties whose feet were washed were thirteen poor men from the almshouse. The bishop appeared in company with assistants, who bore a basin and towels. Some of the accessories were of the kind which were conspicuous by their absence when Christ washed his disciples' feet. There were white and gold vestments; a white and gold canopy, under which the bishop walked; wax candles, and acolytes swinging their censers. It is said this is the first time in which the ceremonial has been observed in any catholic church in the United States.

## CHURCH DECORATIONS.

Their Cost in Some of the Churches on the Other Side of the Ocean.

The cost of furnishing a church is enormous, and it is a curious fact that the more necessary the article the greater the expense, says an English paper. No church nowadays is complete without a pulpit, and the cheapest of these costs £20, whilst for one carved, no matter how plainly, £30 or £40 must be paid; if stone or marble is required, three times the amount is charged; and, in all cases, the steps and fixings are extra. Then the congregation must be seated, and the lowest charge for a pew that will accommodate eight people is £4; so to seat 160 persons £80 would have to be paid.

A choir of ten would cost no less than £14 to seat, and an altar table £7, with another £2 10s. for the cheapest of communion rails. If reredos were required, a plain one would be £35, or, if divine figures were wanted, £80 would be charged. The font would cost £30, or in marble as much as £45. Then there is the communion plate; this would be £5. The stained glass with sacred figures costs 30s. per square foot; and as a last expense there is the vestry to furnish, and this could not be done for less than £15.

These expenses are, of course, for protestant churches; for catholic churches a great deal more money is required, as there are extra things to be purchased, viz., statues, pictures, crucifixes, and at least three altars for every church; banners for processions, and sanctuary lamps. All these must be purchased before the really necessary articles are obtained, and as I have the information before me it will not be out of place to give a few particulars as to the cost of decorating some of the principal churches in London.

The Dominion church at Haverstock Hill has up to the present time cost £50,000, and is not yet complete. There are in this church three altars, the high altar being the most expensive, having cost £2,000, and was designed by Charles Butler, the architect of the church. The altar rails are valued at more than £500, and were a present from a lady of the congregation. The organ, by Willis, is worth £2,000, and the choir stalls, which came from Antwerp, cost £1,100, and were opened by the cardinal and the late lord mayor early last year. The pulpit was £250, and the stained glass window over the high altar is worth more than £500. Finally, a statue of St. Peter has been ordered from Peeters, at Antwerp, which will cost £140, and as soon as possible the church will be illuminated with the electric light.

This church is, without doubt, second only to the Pro-Cathedral, as it has fifteen chapels dedicated to the 'Mysteries of the Rosary,' which each cost £500; the gates inclosing each one were £80; these chapels run up each side of the church.

At St. Joseph's, Highgate, the sanctuary carpet cost £80, the organ £800, and the ceiling, on which is painted all the verses of the 'Te Deum,' with an angel for each verse, cost £1,000. At a church of the same order in Dublin the 'Stations of the Cross' are valued at £300, and the sanctuary lamp £90.

The Italian church, which is one of the poorest parishes in London, is painted throughout in the Italian style. This decoration cost about £2,000. The organ was bought for £1,500, and the columns which support the high altar are black marble with veins of gold, and, being very rare, are almost priceless. A picture, 'Adoration of the Magi,' which usually hangs in the church, but at present is being exhibited at the Italian Art Gallery, by an Italian, is invaluable. And, lastly, the communion rails, which are composed of marble in different colours and inlaid, cost £400 simply to put together.

## Messages of Help for the Week.

"We took sweet counsel together, and walked unto the house of God in company." Psalm 55: 14.

"Cast thy burden upon the Lord, and He shall sustain thee." 22nd v.

"Thou tellest my wanderings: put thou my tears into thy bottle. . . . Thou hast delivered my soul from death: wilt thou not deliver my soul from falling, that I may walk before God in the land of the living?" Psalm 56: 8-13.

"Give us help from trouble: for vain is the help of man." Psalm 60: 11.

"A soft answer turneth away wrath." Prov. 15: 1.

"And Jesus stood still, and called them, and said, What shall ye that I shall do unto you? They said unto Him, Lord, that our eyes may be opened. So Jesus had compassion on them . . . and immediately they were eyesight, and they followed Him." Matt. 22: 30-34.

"Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth: hide not thy commandments from me." Psalm 119: 18, 19.

## Its Nineteenth Anniversary.

On a recent Saturday the nineteenth anniversary of the British and Foreign Bible Society was celebrated by a gathering of juvenile collectors and friends in the banquet hall of the Guildhall. In all about 3,000 attended, and the Lord Mayor presided. After some hearty words of welcome from Alderman Dimsdale, an address was delivered by the Rev. Egerton B. Young, missionary to the Red Indians. He spoke of the change which the word of God had effected among the tribes of the Far West. A great-granddaughter of the Rev. Thomas Scott, the well-known commentator on the Bible, then stood on a chair, and made the first cut into the Society's birthday cake, which was in view in front of the dais. For some time past a cake, weighing as many pounds as the Society may be old is cut on the anniversary day and distributed among the guests: the one on Saturday consequently weighed ninety pounds. For the young people this was an interesting sequel to the speeches.

## Recognizing the Salvation Army.

The position of the churches toward the Salvation Army in the United States is not to be stated in exact terms, for obvious reasons. Bearing upon the question is the fact that there is a Salvation Army Auxiliary League, composed exclusively of church members who, broadly speaking, are in sympathy with the organization and willing to be known as its defenders. The 'War Cry' has recently felt it 'safe

to say that there is scarcely a protestant church in New York city that would not throw its doors open to the army." The major of a large division adds to this that he is not able to accept all the invitations he receives to address other congregations. Perhaps it is true that, though many christians cannot unreservedly approve the army's teachings or its methods, the feeling of many is expressed by Miss Frances E. Willard, who writes to Commander Booth: "This is why I believe in the Salvation Army, because in reply to the question, 'How shall we reach the masses?' it has reached them, not at arm's length or with a pair of tongs, but by going where they are, and clasping their hands in a brotherly way."—Walter Leon Sawyer, in Youth's Companion.

## The Stereopticon in the Church.

The magic lantern has been impressed into the service of the English churches with considerable effect this Easter-tide. At all Saints', North Kensington, during Holy Week, a large white sheet was dropped every evening after service from the arch of the chancel, and upon it were displayed a series of pictures illustrating the solemn events of the sacred season. Most of these consisted of reproductions of well-known works of the old masters. While the exhibition was proceeding Canon Trench, or one of the assistant clergy, delivered from the pulpit short explanatory addresses. So successful did the idea prove that the number of children attracted to the church averaged a thousand at each service.

## Church of England Revenues.

The revenues of the clergy of the church of England amount to \$38,000,000. But of this sum (which is not so much as the clergy of America receive), almost nothing comes from the free-will offering of the people. The income from private benefactions made since 1703 amounts to less than \$1,500,000 a year.

The number of religious sects entered by the Registrar-General at St. James' House in 1873 as having places of worship in England was 125. In twenty years they have more than doubled, the number last year being 270.

A collector at Bombay has among his curiosities a Chinese god marked "Heathen Idol," and next to it a gold piece marked "Christian Idol."

Pious Russians do not eat pigeons, because of the sanctity conferred on the dove in the scriptures.



## Saved Her Life.

Mrs. C. J. Woolbridge, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it struggling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

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11-Suppressed or Painful Periods.	...	25
12-Whites, Too Profuse Periods.	...	25
13-Croup, Laryngitis, Hoarseness.	...	25
14-Salt Rheum, Erysipelas, Eruptions.	...	25
15-Rheumatism, Rheumatic Pains.	...	25
16-Malaria, Chills, Fever and Ague.	...	25
18-Catarrh, Influenza, Cold in the Head.	...	25
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