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"A light to lighten the Gentiles and the glory of thy people Israel."

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REV. ALEXANDER PATTERSON, D. D.

For the second time in our history death has entered and stricken down the presidential head of our Mission. On April 29, 1909, our beloved Prof. Scott was taken without warning, and now our esteemed Dr. Patterson, November 2, 1912.

Dr. Patterson, the subject of this sketch, was the director of the Presbyterian Training School of Chicago and the president of the Chicago Hebrew Mission. He was born in the north of Ireland of Scotch parentage in the year 1844. He was brought to this country when but two years of age. His father, the Rev. Robert Patterson, D. D., was a man of sterling Christian character, a deep thinker and a powerful preacher. For some years he was pastor of the Scotch Presbyterian Church and later of the Jefferson Park Presbyterian Church of Chicago.

From his godly father and mother Dr. Patterson imbibed a study of the Word which made him the "man of one book." His early life was spent in business, but a deep conviction forced itself upon him that he should be "a fisher of men." To fit himself for this he attended the McCormick Theological Seminary and was graduated from that institution.

He felt that his especial call was to the evangelistic field. In this his young wife cheerfully acquiesced, although it involved the breaking up of a pretty, comfortable home. They traveled extensively over the country, and while he *preached* the Gospel, that resulted in hundreds of conversions, she *sang* the truth into many hardened hearts. This they continued to do until Mrs. Patterson's health broke down, when he took up a pastorate in Morgan Park, Ill., where he remained several years. In 1908 he became the director of the Presbyterian Training School when that institution was established by the Church Extension Committee of the Chicago Presbytery. This position he held until called to a higher service, giving to its development all the energies of his strong character, carrying it on amidst discouragements that the stoutest hearts would have quailed under. But the Lord graciously heard his prayers, and the little school with its small beginning had increased to fifty students at his death, and from the parish house of the Second Presbyterian Church had moved to more commodious quarters at 4204 Calumet avenue. A lot had been purchased and some

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THE MISSIONARY DEPARTMENT.

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HENRY AARON STERN, TRAVELER AND MISSIONARY.

The life of a great missionary, with his journeyings to distant tribes and his apostolic endurance of untold suffering for Christ's sake, is now to be unfolded to us as we briefly study the life and labors of Henry Aaron Stern.

He was born in Unterreichenbach, near Gelnhausen, in the Duchy of Hesse Cassel, on April 11, 1820. His parents, Aaron and Hannah Stern, were pious Jews and sincerely wished that Henry, their youngest child, would enter the medical profession, which was one of the few professions then open to a Jew. The lad was therefore sent to a good school in the important city, Frankfort-on-the-Main, to which city the parents also soon moved. But Henry Stern preferred a commercial life to the medical profession, and reluctantly the parents gave their consent.

At the age of seventeen the youth journeyed to Hamburg, thinking that in that great commercial city he would more easily meet with success. Here he saw and read the first Christian books. The celebrated missionary, John Christian Moritz, in the employ of the London Jews Society, used to expose to view a number of Hebrew and German books in a showcase. The open pages attracted the attention of young Stern, and again and again he would pause on his way in order to read their contents. He ascertained, in inquiry, that the owner of the glass case was a person who sought the conversion of Jews

to the Christian faith. This he regarded as preposterous. But although, at that time, he possessed no genuine religious principles, yet the Christian books, which from time to time he had the opportunity of reading, convinced him that the creed of Christians was far more rational than the burdensome ritual imposed by the rabbis.

In 1839 Stern went to London to become a clerk in a large store, and, on the invitation of a Jewish friend, he went to Palestine Place Chapel to see how the "apostates" conducted their meetings. The gentle Dr. McCaul was in charge of the exercises, and Stern was so attracted by all that he saw and heard that he repeated his visit. This brought him into contact with another missionary, Rev. J. C. Reichardt, whose affectionate manner increased the favorable impression of the previous visit. Frequent visits to the chapel followed, and the inquiring Jew had many a conversation with the missionaries concerning the Messiah. Finally he decided to read the New Testament, and the effect of this decision he himself described thus: "I began to read the New Testament. To my surprise the lessons it inculcated, the moral precepts it enjoined, and the characters it portrayed appeared to me wonderful and extraordinary. No such perfect person as these publicans and fishermen described has ever appeared on earth. Whence did they procure their model? Whence their

inspiration? The volume I had begun to read with indifference I now read with attention. If there be a Saviour, I mentally exclaimed, it must be Jesus. No one ever exhibited such love, put forth such supernatural energy, nor uttered such words of wisdom. I longed to be His disciple, but dreaded the grief the intelligence would inflict on my parents."

A tremendous struggle ensued. At times he was near to despair. His sanguine business expectations were disappointments, and, conscious of the vital change in his belief, he would not write for assistance to those who would undoubtedly cast him off when they heard of his belief in Jesus. After long hesitation Stern entered the Operative Jewish Converts' Institution in London, and, accepting Christ as his Saviour and his Lord, he was publicly baptised in Palestine Place Chapel on March 15, 1840.

Two years he remained in the institution, then Stern was admitted, as a student, to the Hebrew College of the London Jews' Society to be trained for missionary work. He was considered a very bright student, having a general acquaintance with Latin and Greek and a good knowledge of Hebrew, German, and French, to which he added English in an amazingly short time. Thus, when the London Jews' Society opened a mission at Bagdad, Stern, together with another inmate of the institution, was chosen to accompany the missionary, Mr. Murray Vicars. The outgoing party stopped at Jerusalem, and all three laborers received "deacons' orders" from the Bishop of Jerusalem. Then they proceeded, and reached Bagdad, with its 16,000 Jews, in September, 1844. Six years of hard missionary work in

Bagdad and among the numerous Jews of Persia proved too much for Stern's health, and he was obliged to return to England. At London he was admitted into "priests' orders" by the Bishop of London, and employment in England was offered him. But after a little more than seven months of rest he returned to his field of labor in Bagdad and commenced immediately the extensive itinerant work, together with the circulation of the Scriptures, in Persia. The fruit of his labor is now apparent to us all in the frequent conversions of Jews in that country.

The society, however, needed his services in a more important place, and he was removed to Constantinople in 1851. His work was again very successful, and his missionary journeys extended to Arabia Felix, where the Jews were violently persecuted by their tyrannical Moslem rulers, and to the Crimea, where he visited the Karaite Jews. In 1858 he returned to England for a visit, and he excited the most intense interest in the story which he had to tell of his missionary trials and triumphs.

Henry Stern was preparing to undertake a missionary journey into Bulgaria and Roumania when he received the order from London to proceed immediately to Abyssinia for the purpose of making known the Gospel among the Falasha Jews.

In the autumn of 1859 the faithful missionary started with a few companions from Constantinople. Five wearisome and painful months were spent in passing up the Nile and through the Soudan, until they reached the borders of Abyssinia. The interview with Theodorus, the king of Abyssinia, passed off satisfactorily, and Salama, the Archbishop and Metro-

politan of Abyssinia, gave his permission to begin work among the Falashas (*i. e.*, exiles), the Jews of Abyssinia. Stern visited the districts and villages inhabited by them, and the message of the Christian missionary was gladly heard. These Jews claim a lineal descent from Abraham, Isaac, and Jacob, and "the law of Moses is the formula after which they have moulded their worship." "They observe the Jewish feasts, Passover, Pentecost, Tabernacles, and keep the Day of Atonement." Eighteen months of most blessed work had been spent when Stern was called to set before the friends of the Jews the importance of this new work among the Falashas. He reached England in April, 1861, and his story thrilled the Christian public. Provided with ample means for the prosecution of his work, he started on his second journey to Abyssinia, which he reached in April, 1863. He found many faithful converts awaiting his arrival, and his work prospered mightily. A mission had been founded, and he was on his way homeward again when disaster overtook him, caused by the changed attitude of the king to him and to all Englishmen.

King Theodorus had endeavored in vain to open diplomatic relations with England. The consul, Mr. Cameron, had again and again put him off with the promise of attention, which the application had never received at the hands of the British Government. The sable monarch felt slighted and was infuriated with the neglect.

Mr. Stern passed through the royal encampment, and, bound by the custom of the country, presented himself to pay his respects. He found the king full of indignation and inflamed by drink.

"Knock him down! brain him! kill him!" cried the enraged and savage monarch. In the twinkling of an eye he was stripped, on the ground and insensible. Unconscious and almost lifeless, with the blood oozing out of scores of gashes, he was dragged into the camp, as the soldiers thought—and they afterwards told it to the prisoner—not to be bound in fetters as they were commanded, but to be buried.

The die was now cast. The other Europeans, including the consul, shared in Mr. Stern's suffering and imprisonment. Space forbids any recital of the events which followed, for the particulars of which we must refer our readers to A. A. Isaacs' thrillingly interesting "Biography of Dr. H. A. Stern" (London, 1886), which we are freely using.

The imprisonment took place on October 13, 1863, and not till April 11, 1868, were the prisoners delivered by the overthrow of the wretched monarch. The persecution was barbarous, the physical and mental torture was almost unbearable, but God sustained the prisoners. "Our nerves," Stern afterwards wrote, "were horribly shattered, and our minds, too, would have been unhinged had not religion with her solacing influence soothed the asperities and hardships of our existence. The Bible, prayers, and a morning and evening exposition of an appropriate passage were the exercises in which we were regularly engaged. No bitter gibes, no harsh expressions, no unbecoming word, characterized our intercourse; religion formed a wonderful bond of harmony, and when I looked on the devout countenances that there hung over the inspired page as I commented on the selected text I cherished the pleasing

hope that the clouds, so big with wrath, had been charged with showers of everlasting mercy.

"At such a period—I say it solemnly—the punctured head, the riven side, the pierced feet, and the heavy cross of redeeming love is a sight that nerves and supports the drooping and despondent spirit. In my distress and sorrow I threw myself on the bosom of a sympathizing Saviour, and if I was not happy, I was at least resigned."

Thus the letters of the prisoners, which reached England from time to time, breathed faith and trust and glorious hope. Christian England was stirred to the uttermost. The British military expedition, under Sir Robert Napier, was sent, and the hour of deliverance came, quite unexpected by the sufferers. Henry Stern could scarcely believe the message which ordered his chains to be removed. Sir Napier's army had arrived before Magdala. The Abyssinian forces were scattered, and Stern had a last interview with King Theodorus. "Pale and trembling," says Stern, "we awaited the issue of the next few minutes. The clatter of shields and spears made me turn to the right, and to my amazement I beheld Theodorus. Instantly we fell prostrate on the ground and saluted him. He looked flushed, distracted, wild. When close to me, and I was the fifth in the rear, his fiery gaze lighted for a moment on me, and then in a smooth, soft tone he said, 'How are you? Good-bye.' It was the sweetest Amharic to which I ever listened, the most rapturous sentence that ever greeted my ears."

Soon Stern and his companions reached the English camp. "I was," he said, "during the whole of that day in a state of delicious

ecstasy and dreamy raptures." When the liberated party reached England their welcome was a grand, devout ovation. Stern's health was undermined and he was subject to frequent suffering, yet, in the interest of the evangelization of his Jewish brethren, he went from place to place in England reciting the history of the years of captivity while large audiences greeted him.

It was impossible for him to return to the foreign field, yet he continued to labor among his Jewish brethren at home. In 1870 he became the head of the Home Mission of the London Jews' Society and also principal of the "Wanderers' Home," which responsible positions he occupied almost until his death, May 13, 1885.

In the City of London Cemetery at Ilford he was laid to rest amid manifestations of love and sorrow. To no one could the text of his funeral sermon be more fitly applied than to this tried and devoted servant of God: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Henry Aaron Stern was a great missionary, and it has been said that "it may be doubted whether, when all he endured, as well as when all he accomplished, is taken into consideration, his equal could be found in modern times." He was also a brilliant author, and "his journals and published works are full of information, and his vivid and interesting description of men and manners can never fail to leave an indelible impres-

sion upon the memories of his readers."

But above all, Stern was a humble follower of Christ, and therefore he is a wonderful example of the power of Christianity and of the comfort and strength which Jesus Christ gives to them who in the midst of their sorrow look up continually to their Saviour.

THE JEWISH PATRIOT.

In the internecine war that is devastating the Turkish Empire in Europe we have most striking illustrations of the patriotism of the Jew. He is found fighting on both sides of the conflict. They are both *for* and *against* Turkey.

From the time that the Jews found a refuge and an asylum in the Ottoman Empire they have enjoyed a liberty amongst the Turks on equal terms with the Mohammedan is true of Jews dwelling in Servia, Greece and Turkey proper, yet in these different countries are found Servian-Bulgarian Jews, Greek Jews, fighting against the Turkish Jews. Thus the patriotism of the Jew is leading him to engage in this terrible war in which patriotism rises superior to race, a remarkable example of the love for the fatherland imbedded in the heart of the loyal citizen.

Our good friend, Mrs. T. S. Smith, made us poor Mission folks happy by generously providing for our Christmas and New Year's pleasure, the former consisting of a splendid dinner, the latter of a trip to Oak Park and a very happy evening at the hospitable home of Mr. and Mrs. Chandler.

Rev. Henry Singer, superintendent of the Toronto Jewish Mission, writes us: "I am glad the Lord is continuing to bless us in our work, especially giving us a number of converts. It has exceeded any previous record in the history of the Mission. The Jews got to know about it and so started a violent persecution against the Mission. They printed circulars and of late have also started a paper called *The Toronto Hebrew Journal* in Yiddish warning the Jews against entering our place." Brother Singer asks the Christian people interested in Israel to pray for him and his work at this critical time. He proposed to open a branch of his Mission in West Toronto December 31, 1912. We are rejoiced at the prosperity of this work and the undaunted spirit of Brother Singer which enables him to launch out into the deep for a larger draught notwithstanding the perils.

Miss Rilla Klopfenstein, one of our workers, left us for her home in Grabill, Ind., about the holidays to prepare for going to Africa. Miss Klopfenstein goes under the Board of the Missionary Church Association and will leave for that country in midsummer. This dear sister carries with her our prayers and best wishes for a life of usefulness on the foreign field.

Herr Emil Fischer, a native of Austria, who has been living in China, has been named by the new Chinese Government as one of its cabinet officers.

Herr Fischer, who is a Jew, married this summer Miss Anna Moon of London.

Jaffa, Palestine, has a population of 40,000, one-fourth of which is said to be Christian.