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

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Call to Prayer for Israel.

TEN DAYS' PRAYER, MAY 1-10, 1902.

When God wants a thing done He first sets men to praying. This is ever the order of progress in the Divine Kingdom. Moses prayed, and the sons of Amalek were defeated. Samuel prayed, and the Philistines fled in discomfiture. Jehoshaphat prayed, and the hosts of Ammon and Moab were overthrown. Luther prayed, and province after province was lost to Rome. Wilberforce prayed, and the shackles fell from 800,000 slaves. Each new step in the missionary march of God has followed on the earnest supplication of His believing people. Back of the great missionary movement of modern times were the praying circles of Britain and America. When God would plant a mission station among the Jews of Budapesth He led a Catholic Archduchess of Austria and a Scotch Presbyterian to prayer. In all the Jewish and Christian centuries the story is the same. An omnipotent God has waited for the pleadings of His people, and His hand moving in the affairs of men has shown the prevalency of their petitions.

Many earnest Christians believe that a new crisis confronts the Church of Christ in America. God is summoning the Church to the evangelization of the Jews. What are the elements of this crisis? What are the signs of this call?

1. The facts that constitute a present crisis in the Church's relation to Israel are various and manifold.

1. The Church, unlike Samuel, is **forgetting to pray** for the Jews. Samuel said to the Israelites, "God forbid that I should sin against the Lord in ceasing to pray for you." Forty to sixty years ago prayer for the Jews was a frequent thing in the pulpits and at the firesides of our Christian communities. Now one seldom hears a prayer for the covenant people.

2. God has given the Church in America *a marvelous opportunity*. When she prayed her opportunity was limited. In 1840 there were but 15,000 Jews in the United States—now they number almost 1,200,000. They have multiplied *nearly eighty-fold* in two short generations. The increase since 1880 has been over 900,000. More than 60,000 Jews landed here in 1900. God has brought them to our doors. They have been transferred from the midst of a dead ecclesiasticism into contact with the most vital form of Christianity. Truly some great purpose lies in this fact. Just as the Jews are organizing a return to Palestine,

turn every one from his evil way who can tell if God will turn and repent, and turn away from his fierce anger that 'ye' perish not."

Wilt thou not listen to the words of the Lord by His prophet Jeremiah. (5:9, 29 and 9:9) "Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?"

Alas! alas!! It appears that thou wilt not listen, thou wilt not repent. Perhaps even now thy zenith is passed. The clouds of God's wrath are gathering upon thee and the waves of destruction may soon dismember thy world wide kingdom and may leave thee but a fragment in the revived Roman empire.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness; seek meekness; it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:3.

ISIDOR LOEWENTHAL.*

A BIOGRAPHICAL SKETCH BY REV.
LOUIS MEYER, HOPKINTON,
IOWA.

Isidor Loewenthal was born in Posen, Prussian Poland, in 1826, the oldest of five (or eight) children of a Jewish couple. His father was not a religious man, while his mother loved the religion of her fathers and followed the prescriptions of the Talmud very closely. The education of young Isidor was the common education of the Jewish children of his day, and he received an early religious training in the Jewish school. A few years later he began to attend the gymnasium in Posen, where he

made rapid progress, showing already the talents waiting full development under the touch of the divine Spirit. When he graduated in 1843, his father was not able to send him to the Universities, where the young man desired to pursue his studies of languages, and Isidor Loewenthal became a "volunteer" in one of the numerous dry goods stores of the city of Posen. Soon he was made a regular clerk, and a successful career seemed to be open to him. Still he was not satisfied. Books were his continuous companions, and every spare hour was spent in study. Dreams of liberty and of equality, so common in his country in those years before the great upheaval of 1848, began to influence the fiery mind of young Loewenthal. Soon he was fully enthused with the idea of seeing Poland once more united and freed from the hands of oppressing tyrants, and in song and story he expressed the feelings of his heart most freely, reading his essays and his poetry to kindred men whose political club he had joined. A poem, short, but hotly criticising the hated government, was published in a daily paper, not with intention, but by accident. The outcome of this mistake could be but imprisonment for life, for in those days a criticism of the existing government was counted treason pure and simple. What could the young clerk do but flee? And so, with little money in his pocket, he hastily fled to Hamburg. The difficulties before him were great, for it was considered impossible to get a passage to New York without a passport. After some delay and with much trouble the passport to New York was secured, and in July, 1846, Isidor Loewenthal landed in New York. His riches were only a few dollars, his knowledge of English was

*Compare, *Youth's Companion*, April 23, 1891; *Missionary Review of the World*, August, 1891; *de la Roi*, III, 394, 395; the *Young Friend of Israel*, Sept. 15, 1901, etc.

quite poor, and no friends were ready to help him in securing work. He sought for work first in New York, then in Philadelphia, and failing in these large cities he went into the country to ask for work upon the farm, but failed there too. The little money which was left to him, after these months of hardship and tramping, he invested in a peddler's outfit of notions, thus turning to that thankless trade which seems so suitable for the homeless Jew. It was October, 1846, that Isidor Loewenthal, the graduate of the gymnasium in Posen, the talented poet and student, the homeless refuge, began the life of a peddler.

In November, 1846, the young peddler was nearing Wilmington, Del., on a cold and dreary day, and stopped at a house not far from town. In broken English he offered his goods, and pity of the poorly clad and wet stranger caused the master of the house, Rev. S. M. Gayley, a Presbyterian minister, not only to buy some of the offered goods, but also to add an invitation to dinner; and after dinner, when it continued to rain, the kind Christian host insisted that the young peddler stay with him over night.

This invitation caused great changes in a seemingly dark and hopeless life! During the quiet hours of the evening Mr. Gayley became acquainted with his guest and discovered to his amazement that the poor peddler was a master of Hebrew and several modern languages and had studied philosophy and science. Why should so much talent be lost? the preacher thought, and quickly he offered the poor Jew to stay with him until he could secure him suitable employment. Such employment was soon secured, for a class was formed for him in French and German in

Lafayette College, at Easton, Pa., on January 1, 1847.

Six weeks Isidor Loewenthal spent in the home of his Christian friend, and during these weeks he had the first glimpses of Christianity and of a Christian home. He wrote to Mr. Gayley afterwards, "It was at your house, by your earnest prayers at family worship, to which I first went half from curiosity, half from politeness, by your humble supplications, that I was first awakened to apprehend my danger, to consider that I had an immortal soul. I began to open the Bible. I was astonished. I waited with eagerness morning and evening for the summons to family worship to hear you pray. I was more and more convinced that I was on the wrong path."

When Loewenthal went to Lafayette to take charge of his classes, the minister did not forget him, and many a letter filled with Christian love and counsel went to him. At last, the young Jew became convinced of the Messiahship of Jesus; courageously he told his parents and in the fall of 1847 he was baptized by his friend and counselor, Rev. S. M. Gayley.

In June, 1848, Isidor Loewenthal graduated with honor from Lafayette College, and immediately after graduating he became a teacher in the collegiate school at Mount Holly, N. J., which position he retained three years. But God was calling him to higher work! He entered Princeton Theological Seminary, where he was helped by the Board of Education and took a full course, graduating with highest honors in 1854. His peculiar linguistic talents were finely developed in the seminary, and his classmates of almost fifty years ago yet speak admiringly of his prodigy of learning. One of these classmates told the writer some time

ago that Loewenthal was a sufferer from a spinal disease which made him really a dwarf in physical nature, yet, a tireless worker and an early riser, he was satisfied with four or five hours of sleep. His powers of memory were most extraordinary, and mathematics and philosophy were subjects in which he was as well versed as in the languages. In his rare hours of leisure he was a pleasant companion, and his bright and witty sayings were always a source of entertainment to his many friends.

The Society of Inquiry of Princeton Seminary selected him as essayist for 1854, and the subject of this essay was "India as a Missionary Field." It was published in the *Princeton Review* and makes instructive reading still, though conditions in India have greatly changed.

Having been licensed by the Presbytery of New Brunswick, the attention of many congregations was directed toward the talented Hebrew-Christian after his graduation, but the longing of Loewenthal's soul was to preach the Gospel to the heathen, and he offered himself to the Board of Foreign Missions of the Presbyterian church. India was the field he chose, and to the heathen of India he was sent as a missionary.

Loewenthal left New York for India in August, 1855. His way led him in close proximity to his parents and his family, who had never communicated with him after he had followed Christ. One more effort he made to see his father and his mother before he entered upon his chosen life-work in the far East; but the effort was in vain. Both parents refused to see him, and, rejected by his own, he bravely followed Christ, bearing his cross.

He landed at Peshawar, the most advanced station of missionary work in Afghanistan at that time, late in the fall of 1855, the pioneer there and alone with his God amid the heathen darkness.

The quiet, thoroughly consecrated missionary entered upon his arduous task with wonderful zeal and energy. Now it became apparent why God had given him his wonderful linguistic talents, for in a short time Loewenthal had mastered several of the numerous languages and dialects of the peculiar field where God had placed him. His time was spent in studying, writing, translating, preaching and in personally meeting the people. The higher class of the Mohammedans delighted to meet the quiet, modest Jew and discuss with him the truth as it is in Jesus. His influence was great and growing in an amazing manner, when suddenly the precious life was ended. It was in July, 1864, when the sorrowful news came to the Presbyterian church of North America that Isidor Loewenthal, the faithful laborer in the Master's vineyard, had met a violent death by his own chowkeydar, or watchman. He had been shot, whether by accident or with intention, we cannot decide. The watchman's story was that one early morning in July, 1864, he saw what he thought was a thief upon the veranda. He shot, and thus he killed his master! If this story is true, or if that watchman was paid to shoot the man who began to be a little dangerous to Mohammedanism, we never will know until the day of judgment dawns.

Near the roadside, Isidor Loewenthal slumbers in the dust of the land which he loved so well, and, though almost 38 years have gone by since he departed life, he is

lovingly and reverently remembered in America as well as in Afghanistan.

Isidor Loewenthal's life was ended when he was yet young, and only nine years of missionary work were vouchsafed him; and yet, his life was crowded with hard work and crowned with success. At the time of his death he was a perfect master of Pushtoo, Persian, Cashmere, Hindostanee, Arabic, Hebrew, English, German and French, and could converse with fluency in almost all the numerous dialects of northern India. He had published a translation of the New Testament in Pushtoo, and had commenced the translation of the Old Testament. A manuscript of a dictionary of Pushtoo was found almost completed on his desk, and many other writings and articles bore testimony to his tireless energy. In the Sepoy rebellion, his counsel was eagerly sought by Indian and Englishman alike. His library contained the most complete collection of Asiatic manuscript which was ever found in the hands of a private person.

Isidor Loewenthal, the dwarfed Jewish peddler with a large hooked nose, with raven hair and black eyes, knocking at the door of the Presbyterian minister, trying to make a scanty living, in 1846—and the self-same Jew only ten years later knocking at the door of heathen Asia, the ambassador of Christ, to bring the bread of life to dying millions! What a change! Truly, God's judgments are unsearchable, and His ways past finding out.

A poor Jew, who had got mixed between politics and rheumatism, was met by another who asked, "Nu Moshe, how is your rheumatics?" "It will go, I think. The doctor has given me Queen Ann (quinine) and told me to rub myself with Anarchy" (arnica).—*The Jewish World*.

THE OATH OF GOD.

REV. ERNEST A. BELL.

Because He could swear by no greater He sware by Himself.—Hebrews 6:13.

By Myself have I sworn, saith the Lord, in thy seed shall all the nations of the earth be blest.—Genesis 22:16-18.

I have sworn by Myself, that unto me every knee shall bow.—Isaiah 45:23.

The oath which He sware, unto Abraham our father, that we should, serve Him without fear.—Luke 1:73, 74.

By myself have I sworn, saith the Lord,
All the nations of earth shall be blest.
'Tis the oath of JEHOVAH, exalted, adored;
And He sweareth by God to attest.

By myself have I sworn, saith the Lord,
Unto Me every tongue shall confess.
All the millions of earth shall bow down in
accord;
In My name they shall vow and shall
bless.

By Myself have I sworn, saith the Lord,
Ye shall serve without fear or distress.
With a Father's affection, a Kingly reward,
I will love you and honor and bless.

By Myself have I sworn, saith the Lord,
All the nations of earth shall be blest.
'Tis the oath of JEHOVAH, exalted, adored;
And He sweareth by God to attest.

DR. CONRAD SCHICK.

This veteran missionary of the "London Jews Society" passed over the river Dec. 23, 1901, at the ripe age of 80, his wife only surviving him 13 days. He was a man of wide reputation, "owing to his intimate knowledge of Jerusalem, ancient and modern, and was known as one of the most careful investigators of the topography of the city in Bible times. But it was his consistent Christian walk and character that caused him to be held in such high esteem." Dr. Schick entered the service of the London Jew's Society in 1850, rendering faithful and devoted service in the House of Industry as Trade Master, and since 1857 Master of the Institute, being custodian of the