

2:6.05
JEE
v. 12-14

THE JEWISH ERA

Vol. 12.

CHICAGO, JANUARY 15, 1903

No. 1.

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

PUBLISHED QUARTERLY, PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR

Subscription in Europe or other foreign parts, 8 cents extra for postage

ENTERED AT THE CHICAGO POST OFFICE

MRS. T. C. ROUNDS, EDITOR.

A NEW YEAR'S GREETING FROM RABBI LICHTEN- STEIN.

Editor of the JEWISH ERA:

After your remembering me so kindly in your esteemed paper permit me to send a New Year's Epistle for the same. At the same time I wish you a glad Christmas and many cheerful, happy, bright years in Christ, who is also my comfort and hope, and the light of my life in the infirmities of my declining years.

Greetings in the name of the World's Redeemer, the crystal fountain of salvation, and in the bonds of brotherly love.

I. L.

EPISTLE.

For this Time of Grace and Salvation, at the close of the Old and the beginning of the New Year.

"Open wide Thy gate before the day has run its course, whose hours have fled away."—(*Closing prayer on the Day of Atonement.*)

The day is closing. The end of the passing year with its glad, bright days and hours, where the light of divine grace beamed upon us and the well-spring of His inexhaustible mercy overflowed us, has come.

To our inner vision they again flit before us, the twelve moons of the past—joyous, happy days spent under God's visible care, when His candle burned brightly over our

heads and when even our darkness was made luminous by the light of His blessed countenance.

Those were days in which we were fed with heavenly manna, and our cup ran over with blissful content because of the manner and the way in which our lives were crowned with His goodness. We see days filled with eager activity for the glory of God and the good of man, and days in which the greatness and nobility of our destiny as human beings dawned upon us. Our hearts throbbed with grateful and tender emotions and our lips whispered reverently: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

But dark pictures of the disagreeable, of pain and agony afflict us as they also come in dismal procession. Want, wretchedness, danger, and chastisements fill our souls with sorrow and overshadow the light of our eyes. Deep called unto deep in days of bereavement, in severe bodily affliction, when dangerous maladies exhausted our strength or threatened the lives of loved ones, and we stare with short-sighted, tear-blind eyes into the veiled future, anxiously searching, listening, asking what will the New Year bring to us, or rather, what more will it tear from our grasp?

103467

JERUSALEM.

BY MISS BESSIE G. THOMAS.

Thou city of Jehovah's peace,
 Jerusalem!
 For thee our prayers shall never cease
 Until He come,
 Who once in lowliness
 Thy streets hath trod;
 And thou didst gaze upon the face,
 Though veiled, of God.

No beauty didst thou see in Him;
 O! mystery!
 Who in His love and pity came
 To ransom thee.
 The "Man of Sorrows" scorned
 And hid thy face;
 Esteemed not Him who bore thy griefs
 In wondrous grace.

On Olive's brow He wept o'er thee,
 O city fair!
 As with prophetic eye He saw
 Thy temple rare
 Lay desolate; thy sons
 Wand'ring, a prey
 To Gentile power; for thou, alas!
 Knew not thy day.

Lo! He was wounded for thy sins
 Upon the tree!
 Lord, the chastisement of our peace
 Was laid on Thee.
 We all, like silly sheep,
 Had gone astray;
 Thou, in Thy might, O Lamb of God!
 Took sins away.

List! Mourning captive! can thy Lord
 Forgetful be?
 He, by the nail-prints on His hands
 Hath graven thee.
 Though from thine eyes removed,
 Fear thou no ill;
 Thy Great High Priest within the veil
 Pleads for thee still.

Hark! O'er the hills the watchman's cry!
 The morning breaks!
 From thy sad sleep of ages, rise!
 Zion, awake!
 Gather again thy sons,
 Scattered abroad!
 Behold His wounded hands, and say
 "This is our God."
Rochester, N. Y.

JOHN LEOPOLD LICHTEN-
STEIN.*

BY REV. LOUIS MEYER.

Leopold Lichtenstein was born in the little town of Heckingen, Hohenzollern, Germany, April 10, 1813, and was the son of a poor, but honest Jewish tradesman, Jacob Lichtenstein, and his wife Nanett. The years following the long Napoleonic wars were lean years all over Germany, but especially in the southern part, so that the father had difficulties in providing for his large family of five daughters and three sons. Yet these difficulties did not keep the strictly orthodox parents from training all their children in the faith of their fathers, and from teaching them to look with rapt expectation for the arrival of the promised Messiah, who should deliver His people Israel from all their difficulties.

Leopold seemed to be of quicker understanding than his two brothers, and when he was still small, it was decided that he should become a rabbi. Thus he was soon taken from the public schools and sent exclusively to the Jewish, or talmudical school. He quickly developed and was considered one of the most promising among the generally talented candidates for talmudical honors, so that he was called as rabbi (Chazan) to Habsheim, Alsace, when he was scarcely sixteen years old. Four years he had remained in this position, faithfully teaching the Jewish children intrusted to his care and, at the same time, enlarging his own knowledge, when homesickness took hold of him so that he re-

To this day Israel stands in the forefront of God's purposes; and Israel stands in the forefront of the thought and heart of the Spirit of God. In proportion as we let Israel fall into the background of our heart's affections, in that proportion we lose our touch of the Holy Ghost.—
Andrew Murray.

*Compare Jewish Chronicle, II and III, New York, 1845 and 1846; Friend of Israel, Baltimore, 1883, No. 1; Saatanf Hoffnung, 1883, p. 113; de le Roi, III, pp. 374, 375; Cincinnati Volksbote, Nov. 15, 1882.

solved to make a short visit to his parents.

The feast of tabernacles, the glad day of thanksgiving for the guidance, protection, and blessings of God, was spent at home, and with heavy heart the young rabbi was returning to the place of his activity, when a little accident happened to the stage coach which carried him, an accident that was destined to change himself as well as his life.

The accident made it impossible for Lichtenstein to reach Habsheim before the Sabbath, and since he would not commit the sin of traveling on that holy day, he resolved to spend it in Basle.

Some of his Jewish friends in that city told him of a young Jew, Jacob Boerling, who, they said, had deserted Judaism, and was now preparing himself for missionary labor in the Mission House in Basle. Lichtenstein's heart was moved with pity that a son of Abraham should be thus misled, and he resolved to visit the stray sheep and bring it back into the fold. He had no doubt that he could easily prove to the apostate that all the claims of Jesus were wrong.

Boerling received the young rabbi most cordially, and invited him to accompany him into the garden of the Mission House, where they could talk without being molested. The conversation lasted from before noon until 9 o'clock at night, and its one subject was the question, Is Jesus of Nazareth, the Crucified One, the promised Messiah? None but God overheard it, and it was carried on in calm and devout manner, but its effect was marvelous, for when the stars appeared in the heavens Rabbi Lichtenstein had found Christ. He who had come to conquer and had been sure of victory, was conquered but happy!

Without hesitation, Leopold Lichtenstein told his Jewish friends of his joy in Christ, and then he started for Habsheim. The news of his conversion preceded him, and when he refused to deny Christ after his arrival, bitter persecution broke out. At last he was obliged to flee, leaving almost all his earthly possessions behind.

He went to Strasburg, where the pious pastor Haerter had collected a small congregation of true Christians, and where the excellent missionary Hausmeister was preaching the gospel to the Jews. Haerter soon learned to love the young Jew, who in later years shed tears of love when he spoke of his spiritual father, and instructed him thoroughly in the Scriptures. September 28, 1834, Pastor Haerter baptized in the new church in Strasburg, Leopold Lichtenstein, the first of the numerous Jews whom he led to Christ, and added to his name "Johannes," which Lichtenstein later changed to "John."

Immediately after his baptism, Lichtenstein went to Geneva, where he attended the theological seminary until 1836, being a favorite disciple of the great Merle d'Aubigne. But conscious of the lack of fundamental education, he returned to Strasburg, attended the Gymnasium, and graduated with high honors 1839. October 31st of the same year he commenced the study of theology in Erlangen, leaving this university in 1841 to continue his studies in Berlin under Stahl, Neander and Hengstenberg. October 24, 1842, he was ordained to the ministry by Harless, Kaiser, Thomasius and others in Erlanger, and followed immediately a call of the Society for the Evangelization of the Jews in Strasburg. As missionary he traveled in Switzerland, Alsace, Bavaria and Baden, preaching the gospel faithfully to his

Jewish brethren, sometimes gladly received and listened to, sometimes rejected, derided, slandered and persecuted.

Thus a little more than two years went by, when across the Atlantic came the cry to the efficient missionary, Come over and help us! The Board of the American Society for Meliorating the Condition of the Jews extended a call to him May 12, 1845, having been "recently and directly informed that there was no doubt of his willingness to transfer his services." June 10th Lichtenstein accepted the call, and he soon started for New York, where he, his wife, and one son landed October 11, 1845.

As soon as the American Society for Meliorating the Condition of the Jews was sure of Lichtenstein's coming, a Christian home for Jewish proselytes and inquirers was opened in August, 1845. It was not a large building, having room for ten inmates only, but contained a small chapel, and was located at the corner of 2d Street and 1st Avenue, N. Y. Rev. John Neander became its superintendent pro tem., and Lichtenstein was installed as superintendent the next day after his arrival. He preached his first sermon, based upon Rom. 1:16, the next Sabbath, and was favored with a large audience of Jews.

The amount of work done by Lichtenstein as superintendent of this Christian home was very large. He instructed the inmates, preached publicly on Saturday and on the Lord's Day, and during the week went from house to house trying to convince in private conversation. But he was not satisfied with the constitution according to which the home was to be managed, and became convinced that the very existence of the home was a mistake. Thus he resigned September 24,

1846, having been instrumental in bringing five Jews to Christ, the most prominent among them Hermann Bruck, baptized April 12, 1846, and having been of great influence upon the well-known Victor Hershell, who spent a short time in the home.

In 1847, Lichtenstein united with the Presbyterian church and labored as her city missionary among Jews and Gentiles in New York, until, in 1848, the German congregation in Paterson, N. J., called him as pastor. From 1851 till 1854 he was pastor in New Albany, Ind., teaching also in the college, and from 1854 to 1862 he preached to the German Reformed Congregation in Buffalo, N. Y.; from 1862 to 1866 to the 1st German Reformed Congregation in Cincinnati, Ohio; and from 1866 to his death, November 3, 1882, to the 1st German Presbyterian Congregation in Cincinnati, Ohio.

John Leopold Lichtenstein was an eloquent pulpit orator, a deep student, a courageous Christian, and a very humble man. He was loved and esteemed by all with whom he came in contact, even by his enemies, and his integrity was recognized by all. His dauntless courage in defence of the gospel was especially seen when the celebrated Professor Buechner came from Germany to propagate his materialistic views, especially among German-Americans. The simple pastor of the German congregation was chosen by the ministers of Cincinnati to answer the German giant, and, humbly trusting in his God, he entered the great Music Hall and waged battle against materialism. The impression made by his lectures was profound, and multitudes read and re-read the mighty words of the man of God, when they were printed.

His lectures touching the person

of Christ were also printed and much read.

His last sickness, lasting more than six months and causing him much pain and suffering, showed his strong faith, his patience, and his humility, and amidst his suffering he selected the grand words of praise in Psalm 103:1-4 as the text for his funeral sermon.

Thus John Leopold Lichtenstein lived and died in faith, honoring God and being honored by Him. An Israelite indeed!

Hopkinton, Iowa.

PRE-TRIBULATION RAPTURE.

BY W. E. BLACKSTONE.

Shall the church escape *the* tribulation or must we pass through it? This is an infinitely important question, for if the church must pass through *the* tribulation, then the rapture at the coming of our Lord is not an imminent event. Such a view practically eliminates the attitude of watching, for the constitution of the human mind makes it impossible to watch for an event which we believe is not to occur until some other future event.

Nothing is more solemnly emphasized in the Scriptures than the injunction to *watch* for the coming of our Lord, because we know not when the time is. Mark 13:32-37. Note carefully that this watching is not for the destruction of Jerusalem nor *the* tribulation, but for the personal return of the Lord. Postmillennialism has practically extinguished the expectancy which is the very foundation of true watching. The teaching of a post-tribulation coming of the Lord has the same effect, for we naturally fall into the unscriptural attitude of looking for *the* tribulation instead of the Lord.

We assume that all premillennialists agree that the Lord will not appear upon the earth until after *the* tribulation, in fact that He will terminate *the* tribulation and usher in judgment by His appearing; and that some who are called tribulation saints will experience its terrors and lose their lives for their testimony. Rev. 13 and 20:4. But the question is, will the church, the great body of believers, be caught away some time before this?

Let it be noted that we purposely emphasize the article *the* tribulation. Tribulation is the normal environment of the church while in the world (John 15:19-21; 16:33; 1 Thes. 3:3; 2 Tim. 3:12, etc.) and any Christians who do not suffer persecution and trial have reason to examine themselves to see whether they be in the faith (2 Cor. 15:5) and are living godly. 2 Tim. 3:12. But by *the* tribulation we mean to designate that unparalleled time of trouble spoken of by Jesus in Mat. 24:21 and Mark 13:19, such as never has been nor ever shall be. It must be the same as the day of "Jacob's trouble" (Dan. 9:27) for there shall be none other like it. Jer. 30:7; Joel 2:2.

Israel is to pass through it (Isa. 8:21; Zec. 13:7-9, etc.) and the church—the body of the Lord, the ingathering of the harvest, or first resurrection, both those who sleep in Jesus and which are alive and remain unto the coming of the Lord, shall we also pass through this unequalled time of trouble or shall we be caught away to meet the Lord in the air (1 Thes. 4:13-18) and so escape these things and stand before the Son of man? Luke 21:36.

What a grief it is to find that premillennial brethren are divided on this question!