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

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MRS. T. C. ROUNDS, EDITOR.

## THE KING.\*

REV. SAMUEL HINDS WILKINSON.

"Yet have I set My King upon My holy hill of Zion."—Ps. 2:6.

### I.—THE KING'S ORIGIN.

Back in the earliest dawn of human history, and amid the first tears of sin and suffering, the original intimation of deliverance was uttered: "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." Gen. 3:15.

We are at once carried forward in thought to the final issue of the struggle. The man child of Rev. 12 may refer to a raptured church, but we dare not exclude from it the truth of Satan's age-long opposition to God's plan, and the deliverance and ultimate reign of the King. "And she brought forth a man child who was to rule all nations with a rod of iron: and her child was caught up to God and to His throne." Rev. 12:5.

### 2.—THE KING'S TITLE.

The royal line by divine appointment lay in the tribe of Judah and the family of David. The first intimation of this is again in the Genesis of Revelation. "The Sceptre shall not depart from Judah nor a lawgiver from between

his feet, till Shiloh come." Gen. 49:10. To this the fullest confirmation is given: "Thus saith the Lord, if ye can break My covenant of the day and My covenant of the night, that there should not be day and night in their season, then may also My covenant be broken with David My servant that he should not have a son to reign upon his throne." Jer. 33:20, 21.

### 3.—THE KING'S QUALIFICATIONS.

The word "king"† is Teutonic in origin. *Koenig* is derived from *koennen*, to be able, for the original idea of kingship carries with it that of transcendent ability, physical, mental and moral. The Divine King abundantly meets this claim with an ability to save, Heb. 7:25, to succor, Heb. 2:18, to keep, Jude 24, to subdue, Phil. 3:21, and to do exceedingly abundantly above request or human imagination. Eph. 2:20.

But what achievements stand to His credit to constitute Him worthy of the highest dignity of earth and heaven? Let heaven's new song reply: "Thou art worthy

\*An address delivered at Lansdowne Hall Conference, March 12, 1914.

†Webster surmises that the Welsh word *cun* is of the same family. If so, *king* indicates personal attraction as well as ability. How suitable this to our Lord when manifested.

# THE MISSIONARY DEPARTMENT.

FORMER EDITOR, REV. LOUIS MEYER, D. D.

## JOHN M. GOLDBERG, THE BLIND EVANGELIST.

BY THE LATE LOUIS MEYER, D. D.

A community of about thirty Jewish families was found in Woolstein, a small town of north Germany, at the close of the long and bloody Franco-German wars at the beginning of the nineteenth century. Almost impoverished through the vicissitudes of the war, like almost all other inhabitants of the northern part of Prussia, but by no means discouraged, these Jewish families had to suffer considerable hardships, which were still increased by the universal prejudice against the "Christ-killers." As a result these Jews were scarcely able to make a decent living during the first years of peace. Gradually their perseverance brought fruit and cares began to decrease. As a matter of fact some of these Jewish families found themselves in quite comfortable circumstances before ten years had passed since the close of the war.

Foremost among these was the family of Nathan (?) Goldberg, who was one of the most orthodox members of the Jewish community in Woolstein. His home was not only comfortable, but also very happy, because the pious wife clung with touching devotion to her husband.

To these happy and devoted parents the subject of our sketch, John M. Goldberg, was born, September 15, 1825, and all that parental love and devotion could do for him was done from the moment of his birth. Scarcely was the boy able to walk and talk when he was instructed in the principles of the Jewish faith, and, showing special aptness for learn-

ing, he was destined before he was six years of age to become a rabbi. From that time on the whole education of the boy was simply preparatory to the work which was to be his life-work. A private teacher who was especially competent in Hebrew and in the traditions of the Fathers was engaged and his scholar made such progress that at the age of eight years he passed a creditable examination before the chief rabbi and his coadjutors. Speaking of this examination in his autobiography, John M. Goldberg says: "One of the rabbis, a venerable old man, laid his hand upon my head and, asking a blessing upon me from heaven, called my father's attention and said to him, 'Mr. Goldberg, that boy will be a great man in Israel. He has wheels of iron in his head.' What he meant by 'wheels of iron in his head' I did not understand, nor have I, after a lapse of over sixty years, been able to solve that mysterious oracle. However, I thought at the time there was something grand in the future connected therewith, and the words were ever after a talisman to me in my efforts to acquire knowledge, not only in Hebrew, but also in secular branches taught in the public schools of our city, which latter I was compelled by law to attend from my sixth year of age."

The years which he spent in the public school of Woolstein were not very happy years, and even as an old man he remembered well the slights, insults and persecution which he had to endure in the

school simply because he was a Jew. His religious education was along the most orthodox lines. He was taught, like all Jewish children of his time, that the Jewish religion was the only true and holy religion in the world. Its principles were to be carried out faithfully and circumspectly and to be defended to the utmost of his ability. "My mind," he writes, "was filled with the positive fact established by a thorough investigation of all the circumstances by the rabbis, doctors of law and other learned men, that Jesus of Nazareth was an impostor; that it was my duty to entertain the utmost hatred against Him as being the cause of all the misery that befell the Jewish nation; that I was not to permit His name to pass my lips, but rather to show my contempt of Him by spitting, by which action it would be understood, when in conversation with other Jews about Him, that all His teachings had been inspired by the evil one. . . . To save my soul from everlasting perdition I was not to read any written or printed matter regarding Him, and should His name appear anywhere and I could do it, I was to expunge it. I was also instructed to blaspheme and apply the most opprobrious epithets to His name and to discredit His miracles as wrought by divine power, considering them as done by the aid of Satan. In fact everything conceivable in sentiment and expression to make him appear as the lowest and most degraded reprobate, whom to correct and bring back to obedience to the Jewish covenant of faith was impossible, was embodied in the catechism of my religious life."

At the age of thirteen he was publicly confirmed and was instructed in the use of the phylac-

teries and other necessary appendages. He had already acquired a good knowledge of Hebrew and the Talmud and had graduated at the age of fourteen with honor from the public school when he gave up the idea of becoming a rabbi. He became the clerk of a prominent lawyer, with whom he remained for three years. Thus he gained considerable knowledge of law.

At seventeen the desire for complete independence brought the young man to Berlin, the rapidly growing capital of Prussia. He soon found well-paying work, but, alas, suffered the shipwreck of his faith. A friend took him to a meeting of freethinkers and the subtle teaching of the eloquent lecturer attracted the young man in such a manner that he accepted it, and after a short time he became one of the traveling lecturers of the Society of Freethinkers. He went through Germany, England and France and succeeded in gaining many disciples. Returning to Germany, he became the assistant of a Mr. V — in Eisleben, who was a freethinker and commissioner of government lands.

The year which John M. Goldberg spent in Eisleben was the most momentous of his long life. God's hand led him to two young students of theology, sons of the late pastor of the Lutheran church in Eisleben, who not only spoke to him of their faith in Christ, but introduced him to their mother and sisters. For the first time in his life the Jewish freethinker found himself in a pious Christian home. The private devotions of the family at which he was present made a deep impression upon him, without, however, overcoming his prejudices against Christianity. The whole family became interested in him and all its mem-

bers assured him that they would wrestle with their God for his conversion. One of the daughters, Miss Emily, handed him a tract when he took leave and asked him to promise to read it. The promise was given, but for the present, at least, forgotten.

Soon after the young Jew became restless once more, and, setting out again from Eisleben as a lecturer for freethinkers, he went to Hamburg. Here he met an old acquaintance who was also a traveling lecturer on rationalism. They arranged that Goldberg was to assist his friend at his address the next day. But Goldberg never assisted him, for, as as he was ready to go he, by God's leading, put his hand in the breast pocket of his coat, felt there some paper, took it out, and, recognizing the tract which the young lady in Eisleben had handed him, and also remembering his promise to read it, commenced reading it. He became interested and finally so absorbed that he forgot the lecture and his friend.

An awful struggle commenced now in the soul of the young Jew. He soon found work in a broker's office. The struggle in his soul continued, and he afterwards confessed that at times he thought his reason was dethroned and his mind on the brink of collapse. Almost despairing, he gave up his situation and took passage on a steamer for Hull in England. For a time his troubles were forgotten, and with great zeal he learned the English language rapidly, using the English Bible as his textbook. Soon, however, his soul became troubled again. Another effort was made to flee from God, by going from Hull to London where he found remunerative employment, proved also futile, and at last he concluded that one re-

ligion of all religions in the world must possess the light, the knowledge of which would result to his benefit.

Thus he investigated Mohammanism, then Romæn Catholicism, then Judaism, the religion he had abandoned years before. But all was in vain, until at last he turned to the Bible and there found the gospel plan of salvation unfolded before him. At last he found the substitute for his sins, Him upon whom was the chastisement of his peace, the Messiah. But peace did not come until, according to his own words, one evening he felt a struggle going on in his breast. "Doubts perplexed me. I thought that the whole structure of my faith in Jesus was tottering and tumbling down. But I was determined to retain my faith in Him. Nay, I went further. I was not satisfied to have a superficial knowledge of Him. I wanted Jesus to take possession of my soul. For the first time in my life I knelt down before my God and earnestly prayed Him to forgive my sins for Jesus' sake, to strengthen my faith in Him as my personal Saviour... Language is too poor to describe what I felt at that moment. A solemn atmosphere encircled me, a bright light shone into my heart. Jesus took possession of it. At the same time I heard a powerful stroke as if the house were shaken upon its foundations. I trembled in every limb, but, collecting my thoughts, remembering that I was in the presence of El Shaddai, I heard a small, whispering voice saying, 'Peace, be still.' I arose a new man, born again. A miracle was performed. All prejudice, malice, hatred, blasphemy and profanation, the stupendous fabric of Judaism, was uprooted from my heart, and love, reverence and hu-

miliation towards Jesus of Nazareth was engraved in every recess thereof." Soon the public profession followed the conversion and John M. Goldberg was baptized April, 1857 (Easter day).

The young Hebrew Christian spent a short time in the Operative Jewish Converts' Institution in London. Then he worked as a clerk in a broker's office in Liverpool. Finally he decided to cross the ocean and to try the land of liberty. The first years of his sojourn in the United States were uneventful. He was employed during these years in the office of the New York State Colonization Society, whose object was to civilize and christianize the colored people in Africa by sending colored people from America to Liberia. He never forgot to preach Jesus Christ and Him crucified to his Jewish brethren whenever he had an opportunity.

In 1860 the American Society for Meliorating the Condition of the Jews began to utilize the office in which John M. Goldberg was employed, and, as he had plenty of spare time, he became interested in its work. Soon he was chosen a member of the board, and in 1863 took complete charge of the work of the society until it died, in 1867.

In 1863, finding the door open for progressive work among Jewish children, Goldberg opened a school in New York under the auspices of the Protestant Episcopal Church, whose missionary, Rev. Wm. Wardlaw, supported the plan. About 100 children attended the school. Soon trouble came through the opposition of the rabbis. The parents were excommunicated and men were stationed on each side of the school to drive the children away. *The Jewish Messenger*, a weekly paper, abused Goldberg

shamefully, and Rabbi Isaacs, its editor, showed his hatred of the convert (or, as he called him, pervert) to Christianity at every opportunity. But the secular press of New York opened its columns to the missionary, and thus his troubles were for the good of the cause. But the strain was too much, and after two years' struggle the school was closed.

Immediately, however, a new plan was tried, and the Hebrew Christian Brotherhood was organized in 1864 by Goldberg, who was assisted by the well-known Hebrew Christian missionary, G. R. Lederer. It existed a little over a year and disbanded through lack of interest. In 1867 it was reorganized and Goldberg succeeded in interesting the leading Gentile Christians of New York, as well as numerous Hebrew Christians. Drs. Howard Crosby and Stephen Tyng were among its members. A hall was hired in Cooper Institute and public meetings for Jews were held. Although this brotherhood disbanded in 1869, it not only gave an impetus to evangelistic work among the Jews in New York, but stirred up the Hebrew Christians scattered over the United States.

In 1871 Goldberg severed his connection with the New York State Colonization Society and went on a missionary tour through Canada and New York. Returning from this tour he settled in Boston, where he was soon involved in discussions with Jews, and, as usual, had to face persecutions. Thus he was obliged to leave Boston again and went to Providence, R. I., where he spent his years in work among the Jews. Seeing no results, he went again to New York in 1875 and confined himself to real estate business. However, it was impossible for

John M. Goldberg to refrain from Christian activity, and he became assistant to the missionary in the City Asylum for the Insane, which position he held until May, 1900.

In August, 1891, he went to Boston and became identified with the Hebrew Messianic Council, preaching to the Jews in Haverhill, Chelsea and Boston. Lacking financial support, he went to Providence, R. I., and in January, 1894, opened the mission, whose head he remained until his death, 1903.

John M. Goldberg was a true disciple of the meek and lowly Saviour, of great patience and suffering, of great charity and wonderful faith. During the first six weeks of his work at Providence, R. I., he was without a bed, slept on two chairs and lived on less than twenty-five cents a day. But God marvelously rewarded his faith and in due time a comfortable building in the midst of the Jewish community was given to him. And the Lord graciously supplied all his needs. He believed in the power of prayer and thus he was able to experience remarkable answers to his prayers. His patience in suffering and trial was marvelous. When God sent the trial of total blindness to him a number of years before his death he never murmured, but was enabled to praise God in his affliction. His learning, gained entirely by self-teaching, was broad, his style was striking, and his addresses, though his voice was weak, peculiarly touched his hearers. He lectured a great deal on Jewish questions before Christian audiences, enlisting their sympathy in evangelizing the Jews. Only two nights before his death he spoke with great earnestness and vigor to a large audience at the Jefferson Street Baptist Church at Providence.

The number of Jews converted through the instrumentality of John M. Goldberg was not large and yet the influence of his consecrated life was very great. He was greatly beloved by all who knew him.

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"THOU SHALT NOT SEETHE A  
KID IN THE MILK OF ITS  
MOTHER."

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"Traditionally the command not to seethe a kid in its mother's milk is supposed to be the adjuration upon which the prohibition against eating milk and meat is founded." The subject occupies many pages of the Talmud and has been the cause of unending troubles to the orthodox Jewish housekeeper. But now comes along science which says that there is good reason for the precept. *The Jewish World* says: "Recently the Russian physiologist, Pavlov, found that when a morsel of food is taken into the mouth and masticated there is produced in the neighboring vessels a chemical substance called 'harmone,' which is carried by the circulation directly to the stomach wall. There it induces the secreting cells to pour out the exact sort of gastric juice specially adapted to the digestion of the particular variety of food which is being tackled. Pavlov discovered that quite a different sort of gastric juice is required for meat than is needed for milk digestion, and it is obvious, therefore, that good digestion cannot take place where both milk and meat are consumed at the same time."

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On the 29th of March 100 years elapsed since Frederick VI gave the Jews of Denmark free citizenship.